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The Christian Sun

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VOLUME 112 JANUARY 5, 1960 NUMBER 1

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

nd I said to the man who stood at the gate of the year:

"Give me a light that I may tread safely into the unknown!"

And he replied: "Go out into the darkness and put your hand into the hand of God.

That shall be to thee better than light and safer than a known way."

**Organ of the Southern Con-
ention of Congregational
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lon College, North Carolina.**

New Year's Eve - - A Prayer

Evening shadows close another day and with it a year that has brought us challenge, change, confidence, and high hope, O God, our Father. There in the western sky is the new moon beaming brightly bringing promise of a New Year within hours.

Old things pass away. The day, the month, the year — they all grow old, and are gone. So it is with us. Time moves on and we grow old, and pass from the pains, heart-aches, fears, drives, and allurements of earth.

All things become new when we find life in thee, O God the Loving One. Christmas has told us of thy love, and we have felt young again as we worshipped the Babe of Bethlehem, sang with the saints, and dreamed with the prophets of the new day that is yet to be — possibly the day dawning when the shadows flee and the morning of a New Year bursts full-blown on earth.

With humble gratitude we acknowledge the blessings of heaven which we have received; and with hope that springs eternal we look to the future expectantly. Move among earth's people, O God, with healing in thy touch — healing that scientists know, that skill can assist, that only love knows best.

Send forth thy people, Gracious One, with food for the hungry, with knowledge for the ignorant, with friendship for the suspected, with hope for the wanderer, with deliverance for the captives, with love for the haters, with peace for the warring, and with salvation for the lost.

Make this a good year, O God, when storms are not too severe, when wars vanish from the earth, when inner space is explored and occupied, when brotherhood has a chance among all people, and when songs of rejoicing drive away the fears that distress. Give thy people a chance to help, and we shall be glad.

Our trust is in the Most High God, to whom we commit the past, and through whom we seek guidance for the future.

Love us and lead us, we pray, through Jesus Christ our Lord. Amen.

Here And There Among The Churches

The Southern Convention Mission Board meets at 10:00 a.m., January 19 at Elon College to plan its work for 1960.

Sympathy is extended to Rev. Clyde Fields of Asheboro in the death of his only sister, Mrs. Estelle Newman of Winston-Salem, December 30.

Rev. Gaylord B. Noyce, pastor of United, Raleigh, will be one of the lecturers of the annual Duke Divinity School Seminars January 18-22 in Salisbury and in Wilson.

Mrs. Clyde Fields, Asheboro district chairman for the Women's Fellowship, meets with Union Grove women January 8.

A Leadership Training School for eight of our churches in the area of Wake Chapel, Fuquay-Varina, North Carolina, will be held on three Monday evenings — January 11, 18, 25. It is planned for Sunday school teachers, officers, and church workers.

Mary Jones, reporter for Bethlehem, Nansemond, church, writes: "The church is grateful to Dr. and Mrs. Frank L. Overton, Jr., for the nativity scene that the church and community have enjoyed during the Christmas season."

Dr. Harold Wilke of Cleveland, Ohio, leader of the Evangelical and Reformed Church in the field of the ministry, will speak to members of our North Carolina and Virginia Ministerial Association next Monday morning at Elon College. Dr. Wilke, who was born with no arms, is an outstanding example of triumph over a physical handicap.

1960

Before us is a closed door. On the other side of that door lies a new year, the year 1960. That door will soon open. Before us lies a new year that can be better than the old one. May the God of Love lift from our backs, "as we pass through," the useless burdens we need not carry. May He give us strength to carry those we cannot leave behind. May He give us strong hearts, good faith, clear vision and a will to succeed for him. May we who enter January remember the parable of the mustard seed.

—Lillie Brown
in "The Fellowship,"
Union Grove Church

No greater resolution could be made by anyone living in our country than to be regularly and actively involved in a Christian church in 1960. — Church of Wide Fellowship Bulletin

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A GOOD IDEA

As the old year goes out, let us stop and give thanks to God for his many blessings during the year. As the new year comes in, let us pray that God will continue to guide us and use us in his service. Try to be at church the first Sunday in 1960 and make a resolution to be present at the house of God every Sunday.

—Apple's Chapel Bulletin

New president of the Lee County Ministerial Association is Rev. Max Vestal, pastor of Shallow Well church, Sanford.

New church members of 1959 will be special guests at the annual fellowship dinner and business meeting of United, Raleigh, church, January 13 in Pilgrim Hall.

Annual meeting of our Tryon, North Carolina, church will be held January 13, with a fellowship supper preceding the business meeting.

The 11:00 a.m. church service from Bethlehem Christian Church, Nansemond County, Virginia, with Rev. R. E. Brittle, pastor, preaching, will be broadcast over radio station WLPM each Sunday morning in January.

Clarence Harris reports that 110 were present for the first service of Rev. Dwight Moore as pastor of Center Church, South Boston, Virginia, December 6, when Holy Communion was observed. The following Sunday 105 were present. Total membership of the church is 128.

The first meeting of the program committee to plan for the Southern Convention to be held at Burlington, April 26-28, will be held January 8 at First Congregational Christian church, Greensboro. Members are: Martin Garren, Rev. Robert M. Kimball, Rev. Max Vestal, Mrs. F. C. Lester, Mrs. Tom Good, Rev. Frank Hamilton, Rev. G. Harold Myers, Dr. J. E. Danieley, Rev. Robert A. Knowles, and Rev. W. T. Scott. This will be a joint meeting with a similar committee from the Southern Synod of the Evangelical and Reformed Church.

The Commission on Recruitment of the Southern Convention will meet Monday, January 11, at 1:30 at Elon College, according to announcement from Rev. Clyde Fields, chairman, and Rev. Robert Knowles, staff consultant. Guest leader will be Rev. Harold Wilke, executive secretary of the Commission on Church and Ministry for the Evangelical and Reformed Church.

Volume 112 Number 1

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Request From Church History Room

Oma U. Johnson, Curator

Whenever I read an issue of **The Christian Sun**, and I seldom miss a single article in any issue, I have one strong wish.

Every issue contains several articles telling of the happenings of some church, or some organization in a church, that are real history making. One purpose for which the Southern Convention maintains our Church History Room is to assemble and preserve our church history, so it may be available to anyone wishing to refer to it in the future. We like to think that any church desiring to refer to its past history for any purpose, including preparing a paper to be delivered at any occasion, will come to the Church History Room for this information.

Of course there will always be a file of **The Christian Sun** and other publications in the Church History Room but how time consuming it would be to search through these publications for a period of fifty or a hundred years to find any article that may have appeared concerning his church.

Most important, of course, is that these articles should appear in **The Christian Sun** so that every reader may see them. But if every writer of such an article would make a carbon copy and send it to the Church History Room, it would be filed in the folder prepared for his church. There is a folder for every church in the Southern Convention and this folder is filed in the drawer set aside for the Conference to which the church belongs.

And I also wish that every church could have a person whose responsibility it would be to collect any other material that will become a part of the complete history of his church in the future and send it to us. And please don't feel that any item is too small and insignificant to be of value. It is often the little things that we need to complete the picture. Such items as copies of programs given at all special events in the life of the church, projects undertaken by the church, additions to the church building, (with photographs) names of the minister and church officers and hundreds of other happenings that do not get in the larger reports. The really large items usually appear in the Annual or Conference reports.

Every church is making history continuously and the history of each church goes to make up the history of the Southern Convention, it would be invaluable if all this history could be preserved in the Church History Room, made possible by the Women's Fellowship, Elon College, the Southern Convention, and many individuals.

Please take this request seriously. Someone will be glad you did fifty years from today.

Church Reports Needed

DUE JANUARY 8, 1960

Supt. W. T. Scott

The Local Church Report Blanks for The Annual of the Convention have just been mailed to the Church Secretaries. The period covered for reports is from the date of the last report in 1958 to December 31, 1959. In most conferences of the Convention the Conference year has been closing November 1, but in the case of the Eastern Virginia Conference the year has closed October 1. The period covered in the 1958-59 Annual will be either 14 or 15 months, depending on when your 1958 Church year closed.

The report blanks should be completed by the church secretary and pastor at once, and they should be returned to the Conference Secretary NOT LATER THAN JANUARY 8, 1960. The reports for The Annual and National Yearbook are absolutely dependent upon receiving the blanks promptly from the Conference Secretaries. They can't do their work until the Local Church Secretaries return their blank. **Please remember the deadline for the report—January 8th.**

The Conference Secretaries and their addresses are:

Valley of Va. — Rev. R. L. Clapp, Route 1, Luray, Virginia.

E. Virginia — Rev. W. W. Synder, 3507 Bainbridge Blvd., S. Norfolk, Va.

Eastern N. C. — Rev. Gaylord B. Noyce, c/o The United Church, Hillsboro and Dawson St., Raleigh, N. C.

Western N. C. — Dr. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

N. C. and Va. — Rev. Richard M. Petersen, Route 1, Elon College, N. C.

Please Local Church Secretaries and Pastors, your help is needed!

N. C. Council Of Churches To Meet

1960 ANNUAL MEETING

TUESDAY, JANUARY 26

COVENANT PRESBYTERIAN CHURCH

Charlotte, N. C.

Theme:
"Achieving Christian Oneness"

9:00 a.m.—Registration ($1.00) for Pastors' Conference and for Dept. of United Church Women Meeting

10:00 a.m.—Both meetings begin

10:15 a.m.—Pastors' Conference — Dr. Albert E. Day, "Achieving Christian Oneness Through Prayer"

11:30 a.m.—Dr. Eugene L. Smith, "Achieving Christian Oneness in Human Relations"

12:45 p.m.—Joint Luncheon; Speaker, Dr. Ansley C. Moore: "Achieving Christian Oneness in the Churches"

2:00 p.m.—Dr. Day; second lecture

3:00 p.m.—Dr. Smith; second lecture

5:45 p.m.—(Myers Park Methodist Church) Joint Dinner as guests of United Church Women. Mrs. Fred Buschmeyer, Washington, D. C., speaker.

WEDNESDAY, JANUARY 27

COVENANT CHURCH

9:30 a.m.—Annual Assembly of the Council: Reports of program; election of officers

1:00 a.m.—Closing Fellowship Luncheon — Dr. Richard K. Young, speaker: "Achieving Christian Oneness in the Individual;" award of annual citation; installation of officers.

MT. PLEASANT NEWS

Mrs. Beulah Cameron

Mrs. Joyce Askew of Sanford met with the Women's Fellowship at Mt. Pleasant Christian church December 6 and made a very interesting talk and explained about the Women's Fellowship work. She is the Sanford district chairman.

The members of the Mt. Pleasant church had their Christmas program December 24. The young people presented a play, "Today's Christmas" and the younger children said speeches.

Happy New Year!

It is a familiar greeting, and it has great possibilities — Happy New Year! You have said it dozens of times, and have heard it more.

Imagine what would happen if Chou En-lai were to say to Nehru and really mean it, Happy New Year. Then there would be no fighting along the Chinese-Indian border, and the soldiers could go home. Or the Kremlin might send such a message to the people of Czechoslovakia, Poland, Germany, and all the other satellite nations now crushed by an iron heel and cowed by hatred and suspicion. Happy New Year. It could help closer home if people of all colors, races, and social classes could really say to each other, Happy New Year, and then back up the words with such deeds as would bring happiness. Something could even be done in churches, among people who worship before the same altar and listen to the same preacher. Bickering, suspicion, opposition, and a dozen unhappy relationships would vanish like the mists of the morning if there really passed from one to another a sincere wish for happiness through the New Year.

It may be a little late to say the words when this is in print, but it is worth a try to say the words and to seek happiness for others. It is in this way that each of us can find for ourselves the happiness we desire.

HAPPY NEW YEAR!

A New Decade

During ten years we have ended our date line with 195-. Now it changes to 1960. What have we learned, and what do we hope?

Drew Pearson calls the 1950's a decade of Hate and Intolerance. Starting with the Korean war that ended with stalemate and considerable disgrace to a country that had never known defeat, the decade gave us a terrific scare of Communism which has ended in an attempt at friendship with communist nations, a Supreme Court decision that almost wrecked public schools in a large area of the country and caused a restudy of the Court itself, spread prosperity so generally and so thick that ours has become the richest nation the world has ever known but ends the decade with a strike by steel workers that may yet destroy that prosperity and block the progress of the nation, and unveiled the rigged television and payola processes that eat like cancer at the heart of both pleasure and business in this lovely America on which the world depends for Christian statesmanship and leadership.

This same decade has witnessed a continuing growth of church membership until well nigh two-thirds of the population holds membership in some church or synagogue. The ecumenical movement has brought many mergers among churches and has strengthened church councils in states, nation and the world until even the Roman Church leadership calls for greater cooperation — and the people of America are tempted to elect for President a member of the Roman Church with authority centered not in Washington but in the Pope of Rome. The millions of refugees driven from their homes in a previous decade have become the object of church and national pity, and serious efforts were made to give them a decent home with opportunities for human development. The hungry half of the world's population has been told that food can be found — enough for all — and that plans are in the making to distribute the overabundance in some areas to places not so prosperous. Leaders of an international cold war and builders of instruments capable of destroying all life on earth have gone far and wide eulogizing peace and declaring that war has no rightful place in our modern world.

The fateful fifties give us a bit of hope for a decade of sixties. What can we hope?

Disarmament is a possibility greatly to be desired. That would release untold billions of dollars to be used for food, clothes and shelter, for culture and enjoyment, for health and travel, for colleges and television, for churches and synagogues, for all the things that can mean so much to human beings.

A growing sense of brotherhood is a glorious possibility. We are learning slowly that all people think, feel, and under similar circumstances act much alike. The long-cherished idea that certain people must "stay in their place" has exploded, vanished. People will not stay put. For witness count the automobiles, ships, and airplanes, new voters, and new nations. Two or three million American men and their families are soldiering around the globe. We can no longer view the world with the notions held by our forebears who travelled by wagon-train, or stayed at home. Those who ride above the clouds see things in a different light ever afterwards.

There is hope in the mingling of peoples, whether in colleges where an increasing number of young people study, or in the market-place where goods from many nations lie side by side, or in churches where the same programs are used on the same day by millions of persons in all nations under the sun. This leveling process may lift humanity rather than lower it, and the new decade may witness tremendous progress in lifting all men to the dignity which is rightfully theirs before God.

The Southern Convention

When the new Israel moves through our area in the new decade we may expect that the walls of some Jerichos will come tumbling down. Loafers on the watch-towers will certainly yell, but the army of the Lord must move forward.

We begin the new year with the knowledge that changes are in the offing. The new United Church is taking shape and will chart a course slightly different from the past. The Southern Convention is becoming intensely aware that Evangelical and Reformed churches are near, and that we belong together. Negro churches are our nieghbors, and they use the same name, hymnbooks and Bible. They are part of our heritage, and we are their heritage too. In the convention area we have two colleges, two orphanages, three newspapers, and three sets of officials and paid workers. Efficiency may demand a realignment.

For a long time we have been content to maintain our churches in little areas of North Carolina and Virginia, but now we know that there are larger areas where there are few or no churches of our faith and order. That disturbs us, and in the sixties we may establish new churches in strategic places. For a century we have had somewhat the same methods of procedure, but the new decade may reveal something new.

Opportunities for progress thrill rather than frighten us. At the dawn of this new decade we stand on tiptoe watching the rising Sun of Righteousness and pray with devotion and delight, "Lord Jesus, come quickly."

Constitution Commission Is Gratified

An unprecedented grass roots participation in the making of the constitution for the United Church of Christ was reported in Cleveland, Ohio, December 8 by Rev. Dr. Gerhard W. Grauer, Chicago, chairman of the constitution commission. The commission was holding its first meeting since July of this year, when our denomination's General Synod, meeting at Oberlin, Ohio, voted to ask local churches to take an active part in the constitution-making process.

The constitution commission, elected at the uniting Synod in 1957, presented to the United Church of Christ's second General Synod last summer a proposed constitution which the Synod voted to refer to local churches, regional organizations, boards and agencies of the two participating denominations for further study.

Denominational leaders reported conscientious compliance with the study recommendation. Typical of many churches throughout the country was the action of the Congregational Church of Claremont, California, which appointed a 21-member committee to study in detail the proposed constitution and its implications.

In North Carolina, more than 500 laymen of both denominations came together for a half-day session to study the document and in New Hampshire a state-wide gathering of ministers met for the same purpose.

Dr. Grauer reported that the commission has received approximately 500 communications as a result of this study. Of that number about one third, he said, "voiced general approval of the constitution and by-laws as formulated" or contained suggestions for minor editorial changes.

The other two-thirds, said Dr. Grauer, "concentrated mainly on questions about the local church, the ministry and the relationship of the mission boards and other agencies to the denominational structure."

Dr. Grauer emphasized that the "viewpoints expressed" in the suggestions "did not divide along lines of the two uniting constituencies but across these lines."

In a joint statement, Dr. Grauer and the United Church's two co-presidents, Rev. Dr. Fred Hoskins, New York City, and Rev. Dr. James E. Wagner, Philadelphia, stated that "the constitution drafting commission and its sub-committees have given careful consideration to all suggestions received and will continue to do so. It is more confident now than before that the revised draft of the constitution and by-laws it will present to the General Synod next July will meet with warm approval."

According to present plans, the commission will complete their revised draft of the constitution by mid-February, 1960, taking into account the suggestions made. This revised document like the preliminary draft, will be made available to local churches and their regional organizations for careful study prior to the special session of the General Synod scheduled to be held in Cleveland in July, 1960.

If approved by the Synod, the document is submitted once more — this time for ratification — to local Congregational Christian Churches and Evangelical and Reformed regional synods. A two-thirds vote is necessary to put the constitution into effect.

THE FREE PROTESTANT CHURCH

Carl Wallace

What a wonderful blessing it is to be a part of a church plan that allows the local church people, who have been called together by God and who sustain the church, to be free to decide for themselves the way God is leading them. The episcopal plan may be more efficient in many ways but it does seem strange when local church members cannot decide what minister they are to listen to each Sunday or when a family cannot express the wishes of departed loved ones in a funeral service because of episcopal rules.

The freedom of our church family is a precious heritage and the new proposed Constitution of the United Church of Christ considers and respects this tradition. As always, the freedom we enjoy and anticipate for the future is not without responsibility. We must safe-guard it with regular, active involvement in the local fellowship. We must stay "in the know" and we must be willing to express our opinion in love before decisions are made and be willing to accept the wishes of the majority after the vote.

Our church is of the Free-Protestant Tradition. We are a people with an ecumenical outlook. We emphasize the right for individuals to be led by God. This combination is rare even within the Protestant framework and we should stand up without hesitancy and declare ourselves.

LITERATURE FOR LAYMEN

The materials for next year are ready to be ordered.

The LEADERS' GUIDE—50c each.

The 1960 PROGRAM—30c each; $3.00 per dozen.

General Topic: "Disciplined for Christian Living."

Many of our men buy LEADERS' GUIDES for the leaders and 1960 PROGRAMS for all members of the men's group.

Order from Laymen's Fellowship, 10 W. Lockwood Ave., St. Louis 19, Mo. Enclose check and make payable to Laymen's Fellowship.

WE JOIN THE UNITED CHURCH

At a meeting of the congregation of First Congregational Church, Asheville, N. C., held on November 6th, several far-reaching decisions were made. The Proposed Constitution for the United Church of Christ was approved without recommendations for revision. The Statement of Faith of the United Church was also approved and adopted. And by majority vote it was decided that our church would henceforth be a member of the United Church of Christ. The congregation decided, however, to retain the name, First Congregational Church, with United Church of Christ as a sub-title.

We believe that time will prove our major decision a wise one. In becoming a part of the merger of the Congregational Christian Churches and the Evangelical and Reformed Church we believe we have given our hand in trust and in fellowship and that we have contributed something to the healing of the broken body of our Lord. This has been from the beginning a pioneering movement, true to the traditions of our communion. May God bless the United Church of Christ that it may give a worthy witness in a world hungry for the spirit of truth and unity.

About * * *

SOME INTERESTING PEOPLE WHO LIVE IN THE DICTIONARY

Those who received during the Christmas season a flower flaunting its scarlet colors were presented with a poinsettia, named in honor of Joel Roberts Poinsett, a South Carolina legislator, botanist and diplomat. He brought the plant from Mexico, and since it had no known name, it was christened poinsettia.

When J. H. Logan developed a new berry, there was nothing better to call it than loganberry. The dahlia was so-called from A. Dahl, Swedish botanist who introduced the lovely flower from Mexico. Magnolia came from Pierre Magnol, a French botanist, while camellias were introduced into Europe by Josef Kamel.

Hundreds of plants and flowers bear the name of some person, botanists especially, and it has long been the custom to name the heavenly bodies for their discoverers. Halley's comet, for Edmund Halley, is one example among many. But the most interesting class of words is found in the names of familiar and often commonplace objects, many of which add to man's comfort and convenience.

The Pullman coach was named for George M. Pullman, who was first to equip a parlor car with seats that could be converted into beds. The hanson cab, once seen on the streets of such cities as Washington and New York, was named for John A. Hanson, its inventor-designer. The gladstone bag derives its name from William Gladstone, English politician and noted orator of his day.

The Prince Albert coat was the favorite garment of the gallant who married Queen Victoria in 1840. It was another Briton, Charles Macintosh, who conceived the idea of treating cloth to ward off water. Hence the word macintosh, meaning a raincoat.

The word that resulted from a social upheaval is bloomer. Amelia Bloomer advocated long, loose trousers gathered at the bottom for women. Despite the criticism of the garment at the time, it immortalized her name.

Some other word origins include: Van Dyke beard for the celebrated Flemish artist, Sir Anthony Van Dyke. Sideburns from Ambrose E. Burnside, a Civil War general, who introduced the style. Macadam is a word which resulted from the invention of the macadam road by Loudon McAdams, a Scotchman.

Captain Boycott, an Irish land agent, is responsible for the word boycott. Charles Moncke (pronounced monkey) an English blacksmith, invented a wrench which became known as the monkey wrench. Doily from the name of a Mr. Doyley who kept a linen shop in London.

There are many other words in the dictionary which had their origin with some personal name or circumstance. The present technical age is adding a vast number of words to the book which Mark Twain described as interesting but changes subjects quite often.

C. B. Riddle

A Sunday In Le Chambon

Emily C. Lester

The Fellowship Tour spent a last Sunday together (October 25) in the Fellowship Center (L'Accueil Fraternal), Le Chambon-sur-Lignon, France.

After breakfast the director, Rev. Kenrick Baker, went over the entire French Reformed Church service with us, showing us where to find the different responses in the hymnbook, which of course is printed in French.

The Le Chambon church serves the town of 3,000 people and the surrounding community. It is a large bare building with high central pulpit — and an "amen corner" where members of the council (some of whom are women) sit. About 800 people attended this regular Sunday morning service — very few being children or high school age young people. The Sunday school meets preceding church, with 350 children meeting in small classes scattered through the one big room! (The number is large because they have a home for children of Protestant missionaries there, and because there are two homes to which Protestant city children are sent.) The church has two ministers and a nurse-social worker on its staff. In the summer, when Protestants from all over France come to Le Chambon for their holiday in the mountains, they have two morning services to accommodate the crowd. Eight thousand refugees were harbored by these church people during the last war and German occupation.

Below is the order of service. There is no choir, so where it says "response" that was sung by the entire congregation.

Salutation by the minister

Response—"The Lord be in the midst of us. . ."

Invocation by the minister

Psalm sung by congregation

The Law read by the minister

Response—"O God, thy law is holy. . ."

Invitation for Confession of Sins by minister

General Confession (Calvin's) by minister

Response—"Lord, have mercy upon us. . ."

Declaration of pardon by minister (John 3:16 and "To all who repent God gives pardon.")

Response—"O, how blessed is he whose sin is forgiven. . ."

Confession of Faith by the minister ("In the fellowship of the Church Universal. . ." and "The Apostle's Creed")

Response—"The Gloria"

Baptismal Service

Announcements—Including welcome to our group and request we take greetings to American churches. (Of course, this was in French but Mr. Baker told us later what the minister said.)

Prayer by minister to prepare hearts to receive the lesson for the day

Scripture—Story of Mary and Martha from Luke

Hymn

Sermon—During which minister held Bible and apparently referred to text often—about 40 minutes in length!

Period of Silence

Hymn

Offering—Received in black velvet bags on end of long poles

Prayer of Intercession by the minister

The Lord's Prayer

Benediction by the minister

Response—"Glory to God our Father. . ."

Four babies were baptized, with parents and god-parents coming forward. The water was poured from a small silver pitcher. Apparently the questions and answers and prayer of dedication were much the same as in our service.

Late in the afternoon our group was invited for tea at the home of one of the ministers. This parsonage is the oldest building in the town, but it is attractive and modern inside. Rev. and Mrs. Christian Mazel and their three daughters spent two years in the United States two years ago on the staff of a church in Detroit. Following tea, Mr. Baker outlined in concise terms the recent political history of France.

After returning to the Fellowship Center (a lovely walk up the hillside) we shared in the regular Sunday evening devotions in the little chapel — which consists of sacred recorded music and prayers.

Before going to bed our Fellowship Tour had a final evaluation session around the big stone fireplace. The prayer by Ann Pfaender of Hawaii brought our tour to a fitting close:

A PRAYER

"Our Father and our God: We bow before thee on this eve of parting, remembering thy constant and loving care. Through all the days of these swift weeks we have sensed thy presence in the fellowship of kindred souls; in the continued blessing of colors in sunny skies and autumn woods which daily please the senses; in the thrust of knowledge which has stirred each mind; in the deeper truths which have pierced our souls; in the awareness of need for unity and peace in the world; in the humble acknowledgement of our debt to the martyrs and heroic souls of the past who have preserved our freedom for this day's work in thy Church.

"In our joy and gratitude, our safety and comfort, we remember with compassion, O God, the fleeing ones throughout the world.

"As we part and go our several ways, we ask thy loving care for each one of us, for our dear ones, and for our leader.

"We think with love of the many whose lives have touched ours through our mutual love of Jesus, the leader of us all, in whose name we pray. Amen."

This Interested Me

※ ※ ※ Emily C. Lester

No more fitting place could have been found in which to finish our Fellowship Tour proper than at the Fellowship Center, Le Chambon-sur-Lignon, France. (We found how important is the complete address on Friendly Service packages directed here, as there are some 80 "Le Chambons" in France and several in this district. The phrase means "bend" and you need to designate which river!) Here we divide, with 10 going to Paris and home; one going to Ghana to visit her missionary daughter; two going the rest of the way around the world to their homes in Hawaii; the leader, Mary Ann Williams, doing personal visiting in Europe; and seven of us going to Italy.

But, back to the Fellowship Center. It was started by Rev. and Mrs. Howard Schomer in 1953, as a means of serving the French Protestant Church. Now the directors are Rev. and Mrs. Kenrick Baker (he from Massachusetts, she from Germany) who are missionaries of the American Board and fraternal workers with the French Protestants. They have twins aged 4½, and a younger daughter.

Temporary residents include a young Italian Jesuit priest, who has decided to become a Protestant, and who is becoming adjusted to that kind of life here before returning to his native land to become a Protestant minister. He is one of some 25 Roman Catholics who have found haven at the Fellowship Center in the 3½ years the Bakers have been here. Another person is the wife of a poorly-paid French Protestant minister who is here with her three small children, recuperating from a serious illness.

The Center also serves as a meeting place for various groups — from Protestant school teachers to youth groups. In a country which we were told is 98% Roman Catholic, this is an invaluable contribution made by our Congregational Christian denomination to the Protestant Churches of France.

Three girls — one from Holland, one from Germany, and one from the United States — help with the work here.

Our closing communion service (October 25) was held by candlelight in the little stone chapel. Mr. Baker used the ritual of the Evangelical and Reformed Church, which is his favorite service of communion. In his talk he emphasized that the "table" goes back in history to the first Lord's Supper, that it reaches out around the world to include people of every race and nation, and that it reaches in the future to our eternal heavenly home. The local pastor of the French Reformed Church (who has spent several years in the U. S.) assisted in the administering of the sacraments, the "cup" being a beautiful silver one from which we all drank. Three races and five nations were represented among the participants at this truly ecumenical service.

Have Faith — Will Travel

J. Everette Neese

The above title is not just a play upon words of a current T. V. Western Series, it goes deeper and is more significant than that. In fact, this title should be the expressed conviction of every follower of Christ; of every man, woman and young person who has accepted Him as their personal Saviour.

But the question we must first ask ourselves is, How far can I travel on the faith I have? Is it a faith that will sustain me wherever I go and however far I may travel to witness in His name? The answer here is important, because it will determine, in a large measure, the extent of our activity.

Some have the faith to travel across town and take food to someone who is ill and speak a word of encouragement. Some have the faith to travel each Lord's Day to their church and join with other believers in spiritual enrichment. Some have the faith to travel to the home of a prospective member and secure their church membership and enlist them in the Kingdom's work. Others have the faith to travel to committee and board meetings and serve their God and their church.

But the purpose of this article is this: Do you HAVE FAITH (and) WILL TRAVEL to the house next door, or around the corner, or down in the next block and try to enlist the children there in the Christian educational program of YOUR CHURCH?

In every block throughout our city are children and adults not in Sunday School. We have the facilities and will get the teaching staff to take care of an additional hundred boys and girls, young people and adults. Every member of the church should express his conviction on this Christian Educational responsibility and say "HAVE FAITH — WILL TRAVEL."

Varied Missionary Activities In Japan

In order to keep in touch with current Japanese thought, a group of missionaries in Kyoto have organized a study group called The Portfolio Club, the members of which are pledged to continuous research on some one phase of life in Japan, using the vernacular press and current publications in Japanese. During this past season we have had reports on the revision of the Security Pact, on life in the villages of outcasts, on the Crown Prince's wedding, on Korean repatriation, and the Diet elections. Since none of us has the time to keep abreast of trends in every field, this means of sharing information is extremely helpful.

Speaking of weddings, I have attended two of unusual interest in the past six months. The first was that of a member of my church colony who is now working as a clerk in the University Co-operative Bookstore. Since his mother, being a widow, could not afford an elaborate reception, his classmates and colleagues arranged a tea party at a restaurant, paying their own way and planning the program of speeches and songs. Another departure from custom was that the groom had chosen his bride from among his high school classmates, so that no sponsors were necessary.

In contrast to this proletarian wedding was the one held in a former palace of the Meiji Emperor which has now become a municipal hall of Tokyo. The bride, who is a second-generation Christian and one of the outstanding graduates of the Women's College, married a younger son of a well-known scholar of Japanese literature. A short while before her marriage, she wrote to me in great distress to say that her fiance's family were insisting on having a shrine ceremony, which was contrary to her faith. I replied that if she conformed to her fiance's family's wishes in regard to the shrine ceremony, he should reciprocate by sharing in a Christian ceremony for her sake. He readily agreed, and they were united in marriage at the Shibuya Church the day before the shrine ceremony by her brother-in-law, who is a Christian minister. Since then her husband has been attending Sunday worship services regularly with her, even though none of the rest of the family stirs out of the house Sunday mornings. (The young couple live with the bridegroom's parents.) Never underestimate the power of a devoted woman!

The church choir under the leadership of one of our Christian graduates has been carrying on the tradition established by Miss Frances Clapp, who is now living in "active retirement" in Oregon. The membership has increased to such an extent that ten new choir robes are needed at once. Here's a chance for some American church to make a real contribution. If you have some discarded black gowns of average length, won't you please let me know at once?

My English Bible class started off with the usual bang. At first so many came that every chair, bench, and stool was filled, and some students even had to stand in the hallway. But knowing from experience that the attendance would fall off in a few weeks, I divided the group according to their understanding of spoken English and taught them separately. For lack of anything better, we are using the King James version of the Old Testament, which is very hard for them to understand. Every "thou" to them is a "though", in spite of all I can say! Since the Revised Standard Version has to be imported, it is too expensive for the students to buy. I suppose it is still too new for any used copies to be available in quantity, but if anyone has an extra one, it would certainly be put to use here!

Esther Hibbard
Muromachi, Imadegawa Agaru
Kamikyo Ku, Kyoto, Japan

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

THE JAPAN MISSION

Kyoto

10—**Rev. and Mrs. Leeds Gulick** served in Japan 1921-38 and were re-appointed 1955. He teaches theology and directs ministerial students' field work at Doshisha University; she teaches high school English and a Bible class at the university. In 1957 he attended 100th anniversary of Protestant work in the Marshall Islands, where his grandparents served and where his father was born 97 years ago.

11—**Miss Alice Gwinn** served in Japan 1922-33; returned to U. S. to care for parents, served in Japanese Relocation Centers, 1945 to Anatolia College in Greece and since 1947 has been back at Doshisha University. Two books of her chapel talks there have been published in Japanese.

12—**Bruce Hanson** is serving a one-year term as Amherst College representative to Doshisha University; he is a graduate of Amherst and has had two years at Union Seminary.

13—**Miss Esther Hibbard** graduated from Mt. Holyoke and went to Japan for 3-year term — but stayed 25 years! During World War II she taught Japanese in American Army language schools. After war she was appointed by Japanese president and trustees as dean of Women's College of Doshisha University. Now she has relinquished that to Japanese colleague and teaches English literature there. (See excerpts from recent letter elsewhere on this page.)

14—**Rev. and Mrs. William Q. McKnight** retired September 1, 1958, after 38 years of service in Japan. They were first missionaries of the Christian Church, and have visited in the Southern Convention. 1921-40 served rural churches in Sendai; 1937-40, rural social center, Nakatsuyama; U.S. during war and served Japanese in Relocation Camp; 1947-58 he was professor of rural sociology at Doshisha and Kansei Universities. The Directory of the American Board says: "The patient persistence of their witness has been inspired by a deep devotion to the Master and an open-hearted love of their fellowmen. These qualities have endeared the McKnights to their colleagues and have made them effective ambassadors to the rural people of Japan, for whom their lives and words alike have proclaimed with power the Good News in Jesus Christ." (See section of their Christmas letter on the next page.)

15—**Rev. and Mrs. Robert Meyer** have finished language study and are to do "industrial evangelism." He is a graduate of Lehigh University and Princeton Theological Seminary.

16—**Miss Dorothy Ann Wilson** is in Japan for two years as Carleton College representative to Dohsisha University, where she teaches in the girls' high school.

VISITING SOUTHERN CONVENTION

British Congregational Leaders

Dr. and Mrs. Ralph F. G. Calder of London, England, are to be guests in the Southern Convention January 14-18, 1960. Dr. Calder is Minister and Secretary of the International Congregational Council. He succeeded Dr. Sidney M. Berry, who was a popular visitor to the Convention some years ago. Dr. and Mrs. Calder arrived in the United States December 18 and have been visiting with their daughter in Princeton, New Jersey, where the Calders' grandson is a student. Following speaking engagements in Washington, D. C., Dr. and Mrs. Calder will arrive at Elon College the morning of January 14. Their appearances in the Southern Convention during the next few days thereafter will include the following:

THURSDAY, JANUARY 14

Meeting with the North Carolina Woman's Fellowship and Luncheon, at the First Congregational Christian Church, Burlington, N. C., concluding with the luncheon at the church. All of the women of our churches in North Carolina are cordially invited to meet the Calder's. Both Dr. and Mrs. Calder will speak briefly at this meeting.

FRIDAY, JANUARY 15

Dr. Calder will speak at the Elon College Student Chapel.

SUNDAY, JANUARY 17

Dr. Calder will preach at the morning service of the First Congregational Christian Church, Newport News. At 3:00 p.m. Mrs. Calder will address a Women's Rally of the Eastern Virginia Women's Fellowship, to be held at the Suffolk Christian Church, Suffolk, Virginia.

In the evening, at 7:30, Dr. Calder will speak at a denominational rally, sponsored by the Hampton Roads Congregational Christian Union, to be held at the South Norfolk Congregational Christian church.

MONDAY, JANUARY 18

Dr. Calder will address the Eastern Virginia Ministers' Meeting to be held at Suffolk Christian Church.

Dr. and Mrs. Calder will be available at Elon College for personal conversations with any who may be interested in meeting and talking with them. We are greatly honored in having these distinguished church leaders visit with us.

Dr. Calder was born in Edinburgh, Scotland, and was educated at George Watson's College, Edinburgh, Manchester University, and Lancashire Independent College. He held pastorates in Ovenden, Halifax; Montrose Street, Glasgow; and Duke Street, Leith, Edinburgh, prior to assuming his present executive position with the International Council. In addition to his work with the International Council, he is a member of the Council of the Congregational Union of England and Wales, Director of the London Missionary Society, is Vice Chairman of the Commonwealth Missionary Society, and holds other responsible denominational and interdenominational positions.

Mrs. Calder was born near Stirling, Scotland and received her education at the College of Domestic Science in Glasgow, Scotland. She taught in Manchester and London, England. She has just completed a term as President of the N. W. London Women's League.

Dr. and Mrs. Calder have two daughters, one living in Princeton, New Jersey, and the other in Shropshire, England.

From McKnight Christmas Letter

Dear Friends in the U.S.

Our work in Mankato State College was for one year replacement of a professor on leave of absence. Had there been an opening in the Department of Sociology I might have continued, but the strict retirement regulations of the college would have made this our last year there anyhow. We sent letters to several colleges of our church, but found no vacancies. In June our decision was to return to Indiana, where we had been reminded by Mr. Craig, the State Superintendent, that somewhere a pulpit would be vacant for us. His words were true. Within a few weeks after arrival the church in Sterling (at the intersection of State Highways 136 and 41, just across the stream from Veedersburg, Indiana) had no pastor. Our application was accepted. We moved into the parsonage in August. Five miles from Will's birthplace, twelve miles from Attica (Mary's birthplace) in the very birthplace of Will's mother, with at least twelve families out of sixty in the church closely or distantly related to Will, we are among home folks. Last Sunday we had a wedding in the Sterling church. The groom was from the Methodist Church in Newtown, Indiana, (Mary's home church where we were married). The groom came from a family we had both been intimately associated with for over fifty years. The bride was the secretary of the Sunday School at the Sterling Church. The church was filled with old friends and new. One stepped up and said, (holding his hand about waist high) "I knew Willie when he was about this high, when he used to come to the Sunday School of the Union Church" (Will's home church). This is our natural place of retirement. We hope to live somewhere near our old community the rest of our lives, serving our community as long as God gives us strength to do so. At last we hope to lie side by side in the Newtown Cemetery where our names are cut into a monument next to that of our oldest daughter, Alice, and, next to that, the monument of Will's first school teacher.

Wm. Q. McKnight
Route 3
Veedersburg, Indiana

Rev. and Mrs. John Kingsbury and their three children have returned to the United States following service at Tarsus, Turkey. He is a member of the United Church, Raleigh. He writes, "We are firmly settled now in Shelbina, Missouri, and have gotten a little better adjusted to TV. . . The children are getting ready for Christmas. They have (except Robert) not had an American Christmas. It is all very exciting." He also writes of the serious need for more classroom and dormitory facilities at Tarsus.

A New Year should be a time of sacred significance to a child of God. Somehow a strange hush steals over the soul at the dawning of another year, a sense that one is treading on holy ground. So much lies behind — of failure and selfish seeking; so much of rich potentiality lies before — down the untried, untrod paths of the year ahead. No matter what may be the errors of the past, here is a "land of beginning again!"

Zula Evelyn Coon in WORSHIP SERVICES FROM THE HYMNS (Fleming H. Revell Company)

A Page for Young People Edited by R. L. Milteer

Martha R. Whitten

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

What Is Your Purpose For 1960?

At the turn of the year our minds turn to thoughts of a new beginning, a new start, another try at things. Probably each of us has said, "Here is my chance. I resolve to be a better person. I'll throw away all that's bad and keep only the good." We, as Christians, no doubt will say this year. "I want to become a better Christian in this year 1960." We sincerely resolve to make endless improvements in our lives and in the world around us.

All these resolutions are good, but sometimes I think we need first to look into the matter a little more deeply. We need to take a real inventory of ourselves. By doing this, we can see what we really want in life. Then we can see what we want to accomplish.

All people need to know and to be able to define their philosophy of life. They need to know why they are here, what they are doing, and where they are headed. Nevin Harner in his book "About Myself" tells young people a good way to discover their philosophy of life. All of us have a philosophy, you know. It is shown by our actions and talk. Even if we can't describe our philosophy in words, our lives will tell it for us.

Philosophy is especially important to young people because it deals with their attitude toward life. Youth is a time for countless decisions which are ineveitably based upon individual outlook. It is necessary that Christian youth be able to see a clearly defined outline of their Christian philosophy in order that they may proceed in the right direction.

Contemplation is a good way to discover our inner thoughts and desires. The Hindus and Taoists would tell us that the answer lies in contemplation. All of us do need to just sit and think about what we are searching for in life. This is good, but I say that discussion is very good also. Nothing can boost a person's morale so much as finding another person with the same attitudes and goals. It gives him a feeling of security and fellowship.

The Christian in such a world as ours does need security. He needs fellowship. He needs to know that there are others who think like he does and have goals like his. His ideals are high; they were set forth by Christ — ideals not easily attained but rewarding to reach.

P. F.'ers will discover when discussing the meaning and purpose in life that their philosophy is the Christian philosophy. By talking together P. F.'ers will be able to strengthen their faith and set forth certain definite ideals as their own. A group will not always agree on the fine points, but they will find that basically all want the same things.

When youth find the answers to the meaning and purpose in their lives, then they will be able to discover what they really want to accomplish. They will know what steps to take and in what direction to take them. It is only when we find a definite philosophy, one that is strong, that we are able to take the forward step and direct ourselves to the supreme goal.

At the onset of a new year is a good time to take this personal inventory. We are already concentrating on improvements and higher aims, so why not lay down a definite goal now and stick to the attainment of it? When we define our purpose, we can resolve to follow it. We have to know what we want to do before we can do it.

The meaning and purpose in life is a topic to be carried forth by the Christian Faith Commission. This type program discussion may not be easy to direct because opinions may vary somewhat, but a good leader can be quite effective. Try a panel or open discussion about meaning and purpose. Use adults and people of highly admirable character to help in discussions. It would be good to announce the discussion ahead of time so the members will have time to think about it before the program. Whatever your approach may be, be sure that you include this program in your work this year. Meaning and purpose of life is a question that is put before each of us.

Martha Rose Whitten
Faith Chairman,
Southern Convention
Pilgrim Fellowship

Raleigh Looks At Tenant Farming

By Kathie Carter and Carol Don Ellis

On November 13, the Pilgrim Fellowship of the United Church in Raleigh visited Bricks, North Carolina. The purpose was to study Negro tenant farming in Eastern North Carolina and the work of our church for the people there. The group of eleven young people and two adults left Raleigh Friday afternoon and attended the Needham Broughton-Rocky Mount High School football game. After the game the tired group drove to Bricks, which is about sixteen miles from Rocky Mount. At Bricks they were greeted by Rev. and Mrs. W. Judson King, managers of the Center, who gave the P.F.'ers refreshments and showed them where to sleep.

Bricks has had a long history of serving as many things, such as a farm, a high school, a junior college, and a rural life school. Now it serves as a community center with a threefold purpose: inclusive projects, ministry, and aid to tenant farmers.

On Saturday morning the group learned about the history of Bricks or Franklinton Center, as it is also known. There was a ten-minute break during which Mr. King showed the group around the Center. One building was a store where tenant farmers may come to buy, at very low prices, clothes which have been donated by church groups. After the break the group headed back to the library where Rev. King talked and answered questions about tenant farmers.

There are many problems which face the tenant farmer. One is that, soon, in order to get a government allotment to grow tobacco, peanuts, soybeans, corn, or cotton, a farmer must have a net income of $1200 per year. There is also a great problem of getting fair treatment at sales of their products. At the tobacco sales there is a man called a "pin-hooker." During the night he slips bad tobacco in with the tenant's tobacco; therefore, the tenant gets a low price for the tobacco. The "pin-hooker" buys the tobacco at the low price, takes out the bad leaves, and sells the good for a high price. To combat these "pin-hookers," Bricks held a grading school to instruct the tenants how to protect their tobacco. Many land-owners operate stores for the tenants where they sell everything at very high cost. But, because the town is far away and they have no way of getting there, the tenants have to pay the high prices. Very few Negroes are able to vote. In order to vote, they must pass very rigid tests, such as being able to write parts of the Constitution as it is dictated at a normal reading speed. Or sometimes a person may have to know a long list of county and state officers. These are things which many highly-educated white people could not do.

There is hope, however, in a resettlement project called Tillery. Here former tenant farmers have bought land from the government with a forty-year mortgage. The people have added to the land, built better houses and barns, bought equipment and machinery, and are now turning out prosperous crops. There is an air of pride at Tillery in their youth center, their nice homes, and their votes. This project is a ray of light in the mass of broken-down hovels and dispirited people who are chained to the vicious circle of tenant farming.

Much enlightened and concerned about tenant farming, the P. F.'ers returned to Raleigh on Saturday night.

New Jr. High Group At Bay View

A Junior High Fellowship was organized this fall at the Bay View Congregational Christian Church in Norfolk, with ten charter members. Present membership totals sixteen. The following officers have been elected to lead the group: Benji Stevenson, president; Brad Drake, vice president; Jack Eley, secretary; James Lant, treasurer; Joyce McFarland, activity chairman; Langdon Pegram, program chairman; Linda Gray, membership chairman.

The Jr. Hi's joined the Senior Fellowship in observing Work Day for Christ, October 17, and the Junior Fellowship collected $20.43 for UNICEF on Halloween.

A "foster child" was adopted by the group for Christmas, and November 15-21 was agreed upon as a sacrifice week, during which time all Jr. Hi's would forego all desserts with school lunches. Money saved in this way will purchase the football and model airplanes for the thirteen-year-old adopted boy.

Arrangements have been made with the city hospital for members of the Jr. Hi Fellowship to visit and help entertain patients in the children's ward each Sunday afternoon. Only four young people are allowed in the ward at a time, so four groups of four Jr. Hi's have been organized. Each group will take one Sunday a month.

The Jr. Hi Fellowship has planned and served the snack twice this fall for the Sunday night family fellowship and the group led the devotions once for the evening worship.

ELON GIRLS ENJOY NEW POST OFFICE

Marilyn and Carolyn Carr, twin daughters of Mr. and Mrs. Dewitt Carr, of Clinton, both members of the sophomore class at Elon College, are pictured while taking a "look-see" into their new student mail boxes on the Elon College campus. A battery of 640 individual mail boxes has just been installed in the Student Union at Elon, making possible campus mail delivery for the Elon students. In the past the students have been forced to call at the main Elon post office in town for their mail but there will now be three mail deliveries daily to the new student post office.

Strengthening New Churches

Background Scripture: Acts 14.

Devotional Reading: Isaiah 35.

Memory Selection: **May the Lord direct your hearts to the love of God and to the steadfastness of Christ.** II Thessalonians 3:5.

ICONIUM

When the Jews in Antioch in Pisidia, filled with envy, started to persecute Paul and Barnabas, they "shook off the dust of their feet against them, and came to Antioch." (That was in keeping with Jesus' instructions to the disciples when He sent them out.) Here is a case of forfeited privilege. How much poorer those people in Antioch were because they would not receive the gospel, and would not allow others to hear it. The penalty for such indifference and hardness of heart always comes with fearful, even if sometimes unnoted consequences.

Faith comes by hearing. Paul and Barnabas preached with such effectiveness, that both Jews and Greeks believed. The gospel found an answering response in the hearts of these people. There is more to preaching than meets the eye. How futile would be our preaching if we had to depend only upon **our words.** But preaching also involves the **Living Word,** and that Living Word comes with power to heal and to save.

In Iconium, as in Antioch, however, there were unbelieving Jews, those who thought the gospel was only for the Jews, those who resisted every attempt to share it with others, those who refused to follow the light and to obey the truth. And although the apostles did stay on a while, when riots broke out, and plans were made to stone them, they moved on to Lystra, a three or four day journey. These unbelieving Jews were the "dog in the manger type."

LYSTRA

"There they preached the gospel" – there they told the "good news". It was, and still is "good news." The best news that men have ever heard. And there Paul performed a miracle, or it should be said that God, through Paul, performed a miracle. A man, crippled from birth at Paul's word stood up and walked, and even leaped for joy. The thing amazed the people — they thought the "gods had come down to them in the likeness of men", and they would have sacrificed to them as unto gods, if Paul had allowed it. He made clear to them, that it was not they, but God who had done this thing, God working through them. Christian workers need this true insight and this spirit of humility. All too often we think and talk about what we have done. We need to keep in mind that of ourselves we can do but little. But if we are committed to God and allow his spirit to work through us, He can do much, even with the least of us.

Enter the "goon squad." Like hoodlums from another town, or like "goons" imported to help win or break a strike, the unbelieving Jews from Antioch and Iconium came to Lystra — it was a ninety mile trip — and started a riot and stoned Paul and left him for dead outside the city. But this fellow Paul was made of good material, and he revived, and went back into the city, went right back to the place where he had been reviled and persecuted. The daughter of a Gold Coast chief about to be baptized by her pastor said "Every time I come to the Sunday School, my husband beats me when I return home." The pastor asked "How often do you come to Sunday School?" "I come every Sunday," she replied. Mr. and Mrs. Reader of these NOTES, do you have that kind of courage and loyalty and love?

DERBE

Paul and Barnabas moved on to Derbe another city of Galatia. And there "they preached the gospel." Many a missionary, facing hardship and handicaps and even suffering and persecution, must have found inspiration and help from reading the story of the undaunted courage and the indiscourageable spirit of Paul and Barnabas. Personal comfort and safety meant nothing to them — they must preach the gospel. And they "also taught many". Mere preaching is not enough; there must be Christian education and instruction for young converts. And for old converts for that matter.

SUNDAY SCHOOL LESSON

JANUARY 10, 1960

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea Congregational Christian Church, Driver, Virginia

BACK TO LYSTRA AND ICONIUM

"They returned again to Lystra and Iconium and to Antioch. "They had been persecuted and beaten and Paul had been stoned in these cities, but they went back. There was important business to be attended to. They had to "confirm the souls of the new disciples." Here were folks who had just come into the Christian faith. They needed encouragement, instruction, inspiration. What it must have meant to them to have Paul and Barnabas come in person, and at great personal risk, to confirm them in the faith! Here we see the pastoral heart of Paul. He was not just a traveling preacher, whipping up enthusiasm with a great sermon, and then passing on to another city; he was a pastor feeding and guiding and loving the sheep; he was an administrator. A great preacher can leave a church and a community and six months later he will be practically forgotten; a good pastor can leave a community and he will never be forgotten. One weakness of the Church is that we make such an effort to get folks into the Church, and do not "confirm" them in the faith. New converts need to be confirmed, encouraged, trained, assimilated, loved.

"And when they had ordained them elders in every church. . . they commended them to the Lord on whom they believed." These elders were chosen "by a show of hands" — that is what the word appointed means in the text — the people selected their own leaders. The Church ought to be a democratic body. One of the reasons why the Pilgrim Fathers revolted from the Church of England was because they had no voice in the selection of their leaders, or ministers.

"Exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." Strange words — telling people that they must endure hardship and undergo tribulations in order to enter into the Kingdom of God! We usually make church membership easy. Indeed we make it too easy. It was trouble that made the Early Church strong. It drew them into a warm and strong fellowship. Perhaps the Church needs more enemies. "Abraham Lincoln said he needed

(Continued on Page 14)

Thanks For Good Report; Happy New Year

Dear Friends:

Herewith are our two latest reports. We are very proud of both of them. And we thank you quite humbly. You have not forgotten these children. I know of several offerings which are yet on the way, therefore it is impossible to say yet how much the total Thanksgiving and Christmas offerings will be. Suffice it to say now, we are at least $4,000.00 ahead of last year for this week.

We hope every church, and Sunday school, and every friend who has yet a contribution for the Home will quickly send it in. We are hoping that our 1959 record will be an exceptionally good one. Thank you for all your kind letters, and greetings; and for all you have done for each child individually. It has been tremendous.

January 1, 1960 will usher in the New Year and with it our 1960 campaign for the Home for Children. It goes without saying that I am asking your prayers and your cooperation. Every member of the board of trustees joins me in this most earnest request. With your enthusiastic help we can easily reach the goal of $250,000.00. It is your Home for Children, your task, whatever we can do we shall gladly and earnestly, and joyously, do.

PLEDGE OF ALLEGIANCE TO CHRISTIAN STEWARDSHIP

(Reprinted from the Maine Christian Pilgrim)

1. I will not eat my food unless I help furnish another's bread.
2. I will not add to my wardrobe unless I help clothe the underclad.
3. I will not add new comforts in my home unless I help provide shelter for the homeless.
4. I will indulge in no expensive recreation or social pleasure for myself unless I am definitely making life richer for someone else somewhere else.
5. I will not be content to beautify my local church, improve the school in my community, or support my area hospital without helping to build churches, schools and hospitals in other parts of the world.

If we can live up to that pledge then we can safely assume we are on the right road to become a Good Christian Steward.

REPORT FOR DECEMBER 21, 1959

MONTHLY OFFERINGS

Amount brought forward			$ 6,799.71
Eastern North Carolina Conference			
Morrisville — Thanksgiving	$ 10.55		
Henderson	168.00		
Sanford	50.50		
Wake Chapel — Thanksgiving	600.01	$829.06	
Eastern Virginia Conference			
Berea (Nans.)	40.00		
Cypress Chapel — Thanksgiving	76.50		
Eure	25.00		
Franklin — Thanksgiving	175.00		
Holland — Thanksgiving	200.00		
Norfolk, First — Thanksgiving	22.84		
Portsmouth, Shelton Memorial	10.00		
Bayside	84.00	633.34	
North Carolina and Virginia Conference			
Reidsville — Thanksgiving	295.90		
Shallow Ford	2.00		
Tryon	24.00		
Union (Va.), S.S.	5.00		
Lynchburg	5.00		
Greensboro, St. Peter's	7.89	339.79	
Western North Carolina Conference			
Antioch (C), S.S.	37.27	37.27	
Total			$ 1,839.46
Grand Total			$ 8,639.17

SPECIAL OFFERINGS

Amount brought forward		$15,082.33
N.C.-Va. Ministerial Association	$ 22.00	
Miss. Soc., Auburn Christian Church, ENC	5.00	
Women's Aux., Vanceville Cong. Christian Church, Vanceville, Ga.	10.00	
Women's Fellowship, Cong. Church, Medicine Lake, Mont.	5.00	
Reliable Bible Class, Portsmouth, First Church	10.00	
Men's Bible Class, Bethlehem (Nans.) Church	20.00	
In Memory of James Leslie Adams	10.00	
In Memory of Mrs. Fannie Offenbacker	5.00	
In Memory of Charles E. Holland	1000.00	
In Memory of Miss Shirley Jones	5.00	
In Memory of Robert Wilkerson Holland, Jr.	5.00	
In Memory of Robert Holland	3.50	
Friendly Service Gifts:		
Women's Fellowship, Cong. Church, Ellsworth, Minn.	1.00	
Women's Fellowship, Cong. Church, Sherburn, Minn.	5.00	
Women's Guild, Old South Church, Boston, Mass.	25.00	
Women's Asso., Eliot Church, Newton, Mass.	25.00	
Women's Fellowship, Cong. Church, Lakeview, Mich.	10.00	
Thanksgiving Offerings:		
Jr. Baraca Philathea Class, Holy Neck Church	19.05	
Mrs. H. E. McPherson, Burlington, N. C.	10.00	
The Cone Foundation, Greensboro, N. C.	100.00	
Craven Steel Erecting Co., Greensboro, N. C.	100.00	
Miss Eunice Rush, Greensboro, N. C.	25.00	
Pope's Chapel, ENC	11.00	
Roger Gant, Burlington, N. C.	50.00	
Mrs. Fannie K. Dameron. Burlington, N. C.	50.00	
Beverly Hills Christian Church, Burlington, N. C.	70.25	
Haw River Christian Church	57.83	
Mr. and Mrs. J. H. Watson, Bayside, Va.	100.00	
Philathea Class, Reidsville Church	30.00	

SOUTH NORFOLK WOMEN MEET

Beatrice George, Historian

The six circles of the Women's Fellowship of the South Norfolk Congregational Christian Church held their respective meetings at the church Thursday evening, December 17, prior to the regular monthly meeting of the Fellowship. After the business transaction of the individual circles, all the circles came together for the Fellowship meeting which was opened with the group singing "O Come All Ye Faithful," followed with prayer by the president, Mrs. C. M. Robinson. The Rev. Mr. Truitt told a Christmas story entitled, "A Stranger's Story of a Traveller to Bethlehem" by John Evans. Mr. Truitt closed by reading Luke 2. The business session disclosed a good treasurer's report; a bazaar on December 5, successful not only financially but in a wonderful spirit of fellowship; five memberships to the Christian Missionary Association; projects other than our building fund assumed are our Christian Home for Children, local nursing homes and Eastern State Hospital. Mrs. Robinson announced that all of the Fellowship's requirements to date have been met. Following the business, a play "The Lamb was His," was presented with Mrs. Joy Ford as narrator and Mrs. Ella Dunn, Mrs. Eunice Phelps and Miss Gloria Morse as participants. A poem was read by Mrs. Ford followed by the singing of "Silent Night" and benediction by Miss Beatrice George. Afterwards punch and Christmas cookies were served by members of the Angie Crew circle, with the members of the executive board of the Women's Fellowship as hostesses.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

God's help to protect him against his friends." The church probably does not suffer so much from the atheist and the agnostic, as from members who give ten dollars to it, and then throw a liquor party costing five hundred dollars! Such a man does more harm that fifty outspoken atheists. The Churches which have life and vitality are the Churches that have a hard time. More emphasis needs to be put upon discipline in the Christian life.

BACK HOME AGAIN

"From thence they sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. And they declared all that **God had done with them, and how he had opened the door of faith to the Gentiles."**

Mr. and Mrs. J. L. Bable, Suffolk, Va.	1.00	
Circle 2, Woman's Fellowship, Suffolk Church	10.00	
Antioch Christian Church, EVA	16.56	
Miss Susie Holland, Suffolk, Va.	100.00	
Mr. and Mrs. Tommy Ferrell, Pittsboro, N. C.	60.00	
C. D. West, Newport News, Va.	25.00	
First Cong. Christian Church, Portsmouth, Va.	50.00	
E. N. Pearce Insurance Agency, Burlington, N. C.	15.00	
Mr. and Mrs. E. N. Pearce, Sr., Burlington, N. C.	10.00	
Christmas Offerings:		
Mrs. Brownrigg Dixon, Suffolk, Va.	10.00	
Adult Class, Ebenezer Christian Church, ENC	43.00	
Herbert Ford & Ed Mitchel, teachers of the Neese Baraca Class, Reidsville Church	25.00	
Berea Cong. Christian Church, NCVA	10.00	
Upper Junior S.S. Class, Asheville Church	7.00	
Herman Capps, Lynnhaven, Va.	10.00	
Mrs. W. G. Scarborough's S.S. Class, Youngsville Ch.	10.00	
Mr. and Mrs. J. E. Branch & Dottie, Garner, N. C.	25.00	
Mr. and Mrs. Clarence Sears, Pittsboro, N. C.	25.00	
Carey E. Haigler, Charlotte, N. C.	10.00	
Mrs. Oliver G. Fleming, South Norfolk, Va.	100.00	
Mrs. J. A. Long, Haw River, N. C.	10.00	
Johnson's Grove Christian Church, EVA	5.00	
Vernon L. Eppard, Luray, Va.	25.00	
Special Gifts	20.00	
Total		$ 2,412.19
Grand Total		$17,494.52
Total for the Week		$ 4,251.65
Total for the Year		$26,133.69

REPORT FOR DECEMBER 28, 1959

MONTHLY OFFERINGS

Amount brought forward			$ 8,639.17
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Pleasant Hill	23.00	$ 73.00	
Eastern Virginia Conference			
Antioch	24.00		
Bethlehem (Nans.), S.S.	100.00		
Holy Neck	133.00		
Liberty Spring — Thanksgiving	84.00		
Christian Temple	30.00		
Oakland	24.00		
Oakland — Thanksgiving	82.09		
Richmond, First	55.00		
Hunterdale — Thanksgiving	55.86		
Waverly — Thanksgiving	37.25	625.20	
North Carolina and Virginia Conference			
Gibsonville	44.00		
Pleasant Grove	5.00	49.00	
Western North Carolina Conference			
Pleasant Hill	48.00		
Providence Chapel	10.00		
Ramseur	5.00		
Sophia	4.00	67.00	
Virginia Valley Conference			
Linville, S.S. — Thanksgiving	46.00		
Winchester, S.S.	5.00		
Winchester	66.00	117.00	
Total			$ 931.20
Grand Total			$ 9,570.37

SPECIAL OFFERINGS

Amount brought forward		$17,494.52
Christmas offerings:		
C. S. Clayton, Charlotte, N. C.	$500.00	
Junior High S.S. Class, Center Christian Church, South Boston, Va.	9.00	

Womack Electric Supply Co., Burlington, N. C. & Danville, Va.	275.00	
Class No. 6, Long's Chapel Cong. Christian Ch., NCVA	10.00	
Liberty Vance Christian Church, ENC	25.00	
Miss Cleo Cash, Franklin, Va.	2.00	
Loyal Men's Bible Class, Burlington, First Church	10.00	
Day Students' Organization, Elon College	25.00	
E. J. Vickery, Henderson, N. C.	100.00	
Mr. & Mrs. Marshall W. Hook, Elon College N. C.	10.00	
Depts. 1320, 1350 & 1410, Bell Telephone Laboratories, Western Electric, Burlington, N. C.	62.60	
Bethel Christian Church, NCVA	15.52	
Women's Fellowship, Salem Chapel, NCVA	10.00	
J. H. Webster, Pittsboro, N. C.	10.00	
T. R. Humphrey Sr., Elon College, N. C.	100.00	
Mrs. W. L. Clark, Varina, N. C.	5.00	
First Cong. Church and Church School, Ashtabula, Ohio	158.50	
Mrs. Joseph J. Bird, Burlington, N. C.	50.00	
Henry A. Rawles, Suffolk, Va.	15.00	
John T. Kernodle, Richmond, Va.	35.00	
John T. Marshall, Dyke, Va.	10.00	
L. M. Veazey, Tifton, Ga.	50.00	
First Cong. Church, Austin, Minn.	326.72	
Graham Wisseman Circle, Pleasant Ridge Ch., NCVA	15.00	
Young Adult S.S. Cl., Pleasant Ridge Ch., NCVA	25.00	
Mr. and Mrs. K. W. Robinson, Sr., Summerfield N. C.	5.00	
Wallace H. Owen, Gibsonville, N. C.	10.00	
Engineered Plastics, Inc., Gibsonville, N. C.	50.00	
H. L. Bondurant, Norfolk, Va.	50.00	
W. B. Truitt, by the Truitt Bible Class, Greensboro, First Church	10.00	
General Tire Supply, Inc., Burlington, N. C.	10.00	
D. H. Moser, Burlington, N. C.	50.00	
Eugene Neu, Charlotte, N. C.	10.00	
Thanksgiving Offerings:		
George Colclough, Elon College, N. C.	10.00	
Central Cong. Christian Church, Norfolk, Va.	71.66	
Lebanon Christian Church, Semora, N. C.	22.60	
Mr. and Mrs. J. D. McClenny, Suffolk, Va.	25.00	
Mr. and Mrs. Charles Apel, Morehead, Ky.	10.00	
Mr. and Mrs. Daniel W. Mikesell, Dayton, Ohio	250.00	
Mrs. W. C. Wicker & Mrs. Ruth Rogers, Elon College, N. C.	10.00	
n Memory of Robert Holland	10.00	
n Memory of Dr. H. H. Simpson	10.00	
n Memory of Mrs. J. M. Rabey	3.00	
n Memory of Rev. R. V. Hope	5.00	
n Memory of M. Ernest Ingle	5.00	
n Memory of R. E. L. Holt, Jr.	5.30	
Special Gifts	57.61	
Total		$ 2,544.51
Grand Total		$20,039.03
Total for the Week		$ 3,475.71
Total for the Year		$29,609.40

Washington Churchman's Seminar

Churchman's Washington Seminar will be held February 16-19 in Washngton, D. C., sponsored by the social ction agencies of our denomination, he Lutheran Church, Disciples of Christ, Methodist Church, Society of Friends, Episcopal Church, Presbyerian Church, U. S., and other deominations. Arrangements have been made for members of the United Church of Christ delegation to stay in one hotel, where rates are $4.50 - $6.00 per day. Registration fee is $12.00, which includes 4 meals. Small scholarships are available. Write Miss Fern Babcock, Room 94, 289 Park Avenue, South, New York 10, New York if interested. Write Miss Dorothy Hampton, 286 Hillsboro Street, Raleigh, North Carolina, about transportation. (Note new address for both.)

CHURCHES' WORK FOR NEEDY VILLAGERS DESCRIBED

The extent of the need in frontier villages in the Middle East, where local government and other assistance is not available, is detailed in a report from Dr. A. Russell Stevenson, Church World Service Director for Overseas Program. (He is a brother of Rev. William R. Stevenson, minister of our Tryon, North Carolina church.)

Writing of one of 112 frontier villages in West Jordan, he stated that in Idna, 2,278 of its 3,100 inhabitants are in desperate straits because of loss of their land, lack of employment and no help either from the Jordanian government or the United Nations Relief and Works Agency (UNRWA). On the day he was there, a distribution of flour and supplementary food rations from Church World Service supplies was in progress.

"At one end of the village, under the shade of a tree, ration cards were being given out by a member of a team of the Near East Christian Council Committee for Refugee Work. The village mayor was available nearby to resolve any disputes but there was little confusion. . . It is a wonderful thing to realize that all the work of planning this program, all the shipping details and the long transport finally result in a supply for desperately needy people," he wrote.

In addition to the flour, 355 school boys were outfitted that day in new clothes made by workers in Jerusalem using khaki and denim purchased by Church World Service, and each boy also got a pair of new shoes.

Dr. Stevenson noted that in Jordan, half a million UNRWA-aided Arab refugees make up one-third of the country's population. "They are given all the rights of citizenship and are free to find employment, but there are several hundred thousand needy frontier villagers and Bedouins who as 'economic refugees' do not qualify for UNRWA assistance," he declared.

Dr. Stevenson returned Nov. 25, from an 11-week survey of the churches' relief programs in the Middle and Far East for Church World Service, the overseas relief agency of the National Council of Churches.

The Social Action Committee of our Tryon, North Carolina, church is sponsoring a trip to the United Nations and Washington for two Tryon high school students. Members of the church are being asked to donate money for this special project.

Fellowship For 1960

It is not an enemy who taunts me —
then I could bear it;
It is not an adversary who deals insolently with me —
then I could hide from him.
But it is you, my equal, my companion, my familiar friend.
We used to hold sweet communion together,
within God's house we walked in fellowship. Psalm 55:12-15

So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teachings and fellowship. Acts 2:41, 42

I give thanks to God always for you
because of the grace of God which was given you through Jesus Christ, that in every way you were enriched in him
with all speech and all knowledge
— even as the testimony to Christ was confirmed among you —
so that you are not lacking in any spiritual gift,
as you wait for the revealing of the Lord Jesus Christ;
who will sustain you to the end,
guiltless in the day of our Lord Jesus Christ.
God is faithful, by whom you were called into the fellowship of his Son,
Jesus Christ our Lord. I Cor. 1:4-9

Do not be mismated with unbelievers.
For what partnership has righteousness with iniquity?
Or what fellowship has light with darkness?
What accord has Christ with Beliel?
Or what has a believer with an unbeliever?
What agreement has the temple of God with idols?
For we are the temple of the living God; as God said,
I will live in them and move among them,
And I will be their God,
And they shall be my people.
Therefore come out from among them,
And be separate from them, says the Lord,
and touch nothing unclean;
then I will welcome you,
and I will be a father to you,
and you shall be my sons and daughters,
says the Lord Almighty. 2 Cor. 6:14-18

When they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles.
Galatians 2:9

That which we have seen and heard we proclaim also to you,
so that you may have fellowship with us;
and our fellowship is with the Father and with his Son Jesus Christ.
I John 1:3

This is the message we have heard from him and proclaim to you,
that God is light, and in him is no darkness at all.
If we say we have fellowship with him while we walk in darkness,
we lie and do not live according to the truth;
but if we walk in the light as he is in the light,
we have fellowship with one another,
and the blood of Jesus his Son cleanses from all sin. I John 1:5-7

The grace of our Lord Jesus Christ
and the love of God
and the fellowship of the Holy Spirit
be with you all. Amen.

2 Cor. 13:14

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

The Christian Sun

VOLUME 112 JANUAR 12, 1960 NUMBER 2

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Con-
ntion of Congregational
ristian Churches.
Editorial and Publication
ices at Asheboro, North
rolina.
Subscription office:
on College, North Carolina.

INTERNATIONAL COUNCIL LEADERS VISITING SOUTHERN CONVENTION

Rev. and Mrs. Ralph F. G. Calder of London, England, are visiting the Southern Convention this week. Thursday morning our North Carolina women are to meet at First Church, Burlington, at 10:30 to hear Mrs. Calder. Friday Dr. Calder will speak at the Elon College chapel and both Mr. and Mrs. Calder will be available for personal conversations. Sunday morning Dr. Calder will preach at First Church, Newport News, Virginia. That afternoon Mrs. Calder will address our Eastern Virginia women at the Suffolk church at 3:00. That evening at 7:30 Dr. Calder will speak at a rally, sponsored by the Hampton Roads Union, at South Norfolk church. On page 16 is information concerning the International Congregational Council.

REV. R. A. WHITTEN

The many friends of the Rev. Robert A. Whitten of Winchester, Virginia, will be saddened to know of his death last Sunday afternoon. Funeral services are being held this afternoon (January 12).

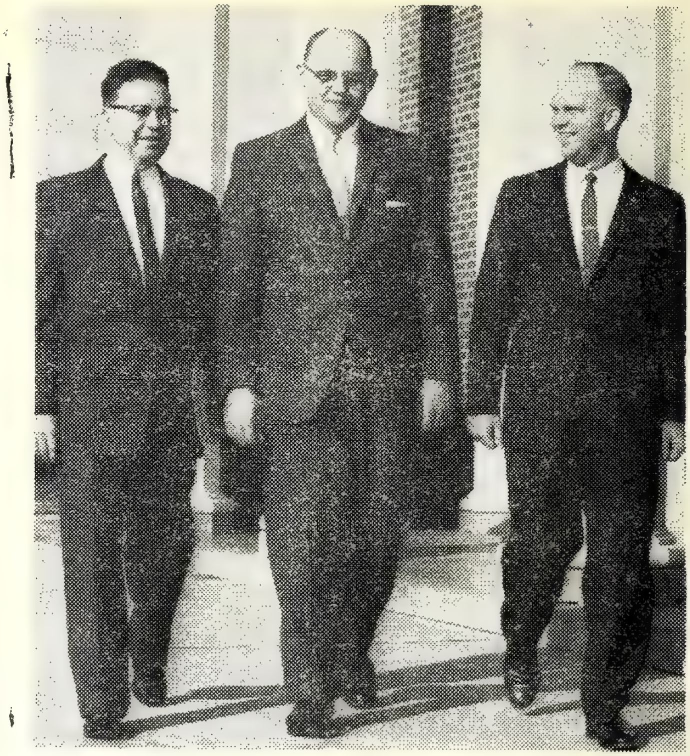
The Western North Carolina laymen are to meet at Albemarle Saturday night, January 30, for supper and a rally, according to announcement by Clyde Pell of Asheboro, newly elected president.

MOORE UNION FELLOWSHIP HAS SESSION

The Women's Fellowship of Moore Union Christian Church held its December meeting at the home of Mrs. U. G. Burns with her daughter, Mrs. Troy Collins as co-hostess.

Mrs. J. W. Lett, president, conducted the business session. A good cheer box will be sent to a former member who is now a shut-in. Mrs. H. P. Womack read the Christmas story taken from Luke. After singing Christmas carols, secret pals were revealed by exchanging gifts.

Using the Christmas theme, Mrs. Burns and Mrs. Collins served refreshments to the following: Mrs. Ennis Smith, Mrs. Lux Lett, Mrs. P. D. Lett, Mrs. Floyd Taylor, Mrs. J. W. Lett, Mrs. Woodrow Carter, Mrs. Wade Johnson, Mrs. H. P. Womack, Mrs. Doyle Cox, Mrs. Harold Womack, Miss Gladys Lett, Mrs. Cyrus Womack, Mrs. Calvin Cox, Mrs. Gilbert Lett, Mrs. Leslie Patterson, Mrs. Oscar Maddox and Mrs. Reuben Askew, Jr.



COURTESY OF GREENSBORO DAILY NEWS

JOINT PLANNING SESSION

Three of the leaders in the joint planning session of the Southern Synod and the Southern Convention held in Greensboro January 8 were Rev. J. L. Levens, Winston-Salem, secretary of the Evangelical and Reformed Council; Dr. J. Earl Danieley, president of Elon College; and Rev. Max B. Vestal, Sanford, secretary of the Congregational Christian group. Plans were made for sessions to be held in Burlington April 26-28, which include three joint meetings as well as separate business sessions.

The Annual Institute of Religion of United Church, Raleigh, begins Monday, January 18, and will run for six consecutive Monday evenings. Opening speaker is George Allen, now head of the Overseas Information program of our country, formerly ambassador in the Middle East. Theme for the entire Institute is "Sharing the Mind of Our Times."

Miss Jean Elmore showed slides made on a trip to Africa last summer when Circle 2 of Apple's Chapel met January 4 with Mrs. Betty Carol Elmore.

Congratulations to Rev. and Mrs. Lowell Smoot of United Church, Portsmouth, Virginia, upon the birth of a daughter, Miriam Yvonne, December 22.

Volume 112 Number 2

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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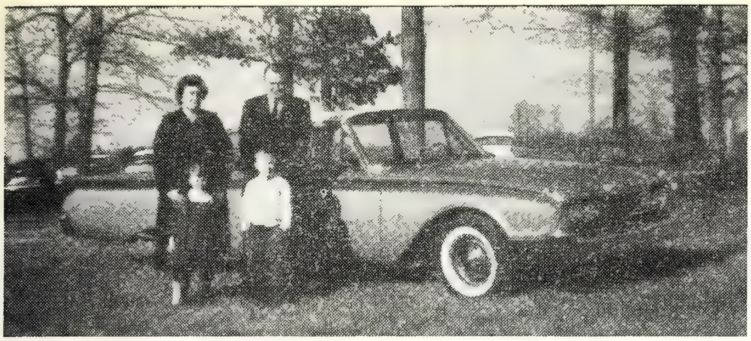

Bethel and Concord Give Car to Pastor

Mrs. W. R. Simmons, Sr.

Sunday, December 13, the Bethel and Concord Congregational Christian church members and friends met at Concord, Caswell County, North Carolina, for morning worship. The pastor of the two churches, Rev. Bill Traylor, brought a wonderful message "No Room in the Inn for Jesus." Many beautiful hymns were rendered by the choir and congregation.

At the close of the service, following the benediction, the people were asked to be seated. The pastor, his wife, and their two children were asked to come to the front of the church. Both churches surprised them with a gift — a 1960 Ford car.

Mr. Eurrell Stanfield, superintendent of Bethel Sunday School, made the presentation on behalf of each church and Sunday school and expressed to them the love and esteem the people have for them. Mr. Otis Simmons, Jr., superintendent of Concord Sunday School, presented to them the keys to the new car. They were deeply moved and much surprised when the presentation was made. For a moment they were speechless, but later said, "May God bless each of you," and "Thank you very much."

Everyone went out to see the new car. From there they went to the church diningroom where the tables were arranged with Christmas decorations and loaded with the best food imaginable. The pastor returned thanks and everyone enjoyed a delightful hour of fellowship.

The success of the affair was attributed to the combined efforts of both churches.

Gleaned From "The Standard"

The annual meeting of Synod Presidents will be held at Buck Hill Falls, Pennsylvania, January 28-30 in conjunction with the Superintendents' Conference of Congregational Christian churches.

Rev. Ivan Morrin, known to Southern Convention young people through his participation in the United Church of Christ camp, has become pastor of Olivet E. and R. church, Norristown, Pennsylvania. He was formerly at St. John's, Kannapolis, North Carolina.

A conference on the problems and privileges of town and country churches will be held at Franklinton Center, Bricks, North Carolina, March 15-16 for pastors and laymen of Southern Synod and Southern Convention churches. Rev. Serge Hummon and Rev. Shirley Greene will be leaders. Cost, including night's lodging and four meals, is $6.00.

First services in the new chapel of St. Thomas, Winston-Salem, were held December 13. Rev. J. L. Levens is the pastor of this two-year old church.

Rev. Roy D. Coulter (formerly a minister of the Southern Convention), who has served Memorial E. & R. church, Winston-Salem, North Carolina, for nine years began his ministry at Christ and Kearneysville E. & R. churches, Shepherdstown, West Virginia, January 1.

A "How to Teach" workshop is being planned for Southern Synod and Southern Convention church school workers at Elon College June 26-July 2. Reserve these dates now. National staff leadership will be provided. Cost is $30.00. Co-directors are Rev. Wayne Fouts and Rev. Robert Knowles.

DECEMBER SERVICES AT HAW RIVER

Mrs. P. D. Coffin

We, the people of Haw River Christian Church, had a very busy time during the month of December. The choir sang Christmas music each Sunday morning which was very much enjoyed. The Banner Class and Young Couples' Class held their Christmas parties and everyone had a very delightful time.

The Junior and Senior Youth Fellowship groups went to the County Home with the Social Action group and sang Christmas carols for the people and gave them gifts, after which the Senior Fellowship had its Christmas party. On the Sunday night before Christmas the young people of the church gave a very inspiring Christmas program, after which Christmas presents and treats were given out and everyone had a good time.

Dr. John Truitt, Sr., preached for us and conducted communion service the fourth Sunday in the absence of our preacher. We enjoyed some good Christmas messages by Rev. Mr. Jones and are looking forward to a very good new year.

NEWS FROM MT. PLEASANT

Mrs. Beulah Cameron, Reporter

After preaching service January 3, members of Mount Pleasant church elected officers for the year 1960. They are as follows: treasurer, Lee E. Marks; assistant, Mrs. Isabelle Wooten; secretary of church, L. D. Brooks; choir leader, Lee E. Marks; pianist, Mrs. Beulah Cameron; Sunday school superintendent, A. D. Wooten; Sunday school secretary, Mrs. Ruby Marks; sexton, D. E. Riggsbee; ushers, Dewitt Marks and Jimmie Marks; assistants, Gerald Flynn and Joe McKay; deacons, Hurley Jones and A. D. Wooten; and reporter, Mrs. Beulah Cameron.

The Youth Fellowship of Mt. Pleasant church had a New Year's party at the home of Mrs. Juanita Marks January 1. Each member of the Youth Fellowship enjoyed the party very much.

Mr. and Mrs. Hurley Jones and family, members of Mt. Pleasant church, moved near Sanford during the New Year holidays. We all hope they will like their new home but will continue to attend Mt. Pleasant church.

EDITORIALS

Do We Need A New Superintendent?

After almost fourteen years of service, Dr. William T. Scott has resigned as superintendent of the Southern Convention, and expects to become pastor of Oakland church, Chuckatuck, Virginia, March 1, 1960. Normally it would be expected that another person would be sought to fill the vacancy, and a committee has been appointed for that purpose and met last Thursday to begin its work.

The question raised in the title to this article comes from the first superintendent of the Convention, and the only person other than Mr. Scott to hold that office. He is not trying to be naughty, nor nice, but to center thought on a matter that should be thoroughly considered now.

The United Church of Christ is rapidly coming into being, and the constitution of that organization will likely say that which is obviously correct, that churches of the two uniting denominations should combine their efforts in various areas where both are found. In North Carolina Dr. Harvey Fesperman acts as President of the Southern Synod, with offices in Salisbury, and supervises work in churches from Raleigh to Asheville. Dr. Scott maintains offices at Elon College, and travels the very same territory to visit Congregational Christian Churches. In Virginia Evangelical and Reformed churches number almost exactly the same as former Christian churches in the Valley Conference area, while there is only one E. & R. church in our Eastern Virginia Conference area. Negro churches have their headquarters in Greensboro, most of the churches are in North Carolina and Virginia although some are as far away as New York and Texas, and a large majority of them were Christian in origin. There are no Negro Evangelical and Reformed churches, and not a large number of Congregational ones.

Time for merging white and Negro work in this area does not appear to be yet, and for reasons to be found among both Negroes and white people. But that should not prevent cooperation among those who can.

Even if organic union of the Southern Synod and the Southern Convention is not permissible, there certainly could be a working agreement so that the entire work can be done at much less expense and with greater efficiency than the present plans permit. For a superintendent and two presidents to criss-cross in their travel in these two states, (one of them coming from Maryland to get in on the fun) does not quite make sense now, and certainly will not when the churches visited are members of the same denomination and are working along exactly the same lines in programs and goals.

Now that the Convention has no superintendent seems to be the time to re-align our work, and to secure such officials as may be needed.

It would not be fair to ask a man to leave his present job to become superintendent, and then within a year or two say, "We are sorry, but there is no job." Better decide now before calling a man to such a position.

For nearly a hundred years the Convention managed to get along without a superintendent, and it might live for a few months or even a year now without this valuable service. The office is well established with efficient workers, one of whom has held a national position. There is an associate superintendent living in eastern Virginia, and a pastor-at-large working in the Western N. C. Conference. And there are two E. and R. presidents at work in the same areas where Congregational Christian churches are located, though their bailiwicks reach beyond our two states. Certainly much more service can be rendered than was possible when the convention elected a promotional secretary and set up an office in 1938. Then there was one elected worker with two college students to help. We lived through that dark day, and it is entirely possible that a lapse of a few months would not prove fatal now.

This argument is not against efficient convention activity. It is only in favor of taking an opportunity to revamp the work in our area now when there is a vacancy in the superintendency rather than to fill the place and then find that needed changes are much more difficult.

A moment of business thought will indicate that our present plans for promotion are entirely too expensive in money, human energy, and witness to our belief in unity. Our practice undercuts our profession. If we believe in uniting Congregational Christian and Evangelical and Reformed churches, now is the time for our belief to become effective.

In April both the Southern Convention and the Southern Synod meet in Burlington, N. C. for their biennial sessions. They will meet together for worship and inspiration, but will meet separately for business. This would seem to be the ideal time to consider combining plans for promotion, and the elimination of expensive dual operation that has had its useful day and is rapidly being outmoded.

With a vacancy in the superintendency, a combined meeting in the offing, and with the expectation that the Constitution of the United Church will become operative in 1961, it seems to be the opportune time to consider how we can best promote the work of the United Church in our area. Which means to this writer, we do not need to secure a superintendent for the convention at this time.

Reports For The Annual And Year Book

Ministers and church secretaries are reminded that annual church reports are now requested as of December 31, and that they need to be rushed through so the ANNUAL can be completed and a report sent to New York for the YEAR BOOK of the denomination.

This is a new venture. Reports have been going to Conference. That day is gone. The calendar year is now to be used for reports that tell what the churches have done. These statistics are tremendously important, and every church should get its story in the record to be printed and distributed all over the country. The Convention Office cannot complete the Annual until the reports are received. Please help by getting the accurate figures and sending the reports at once.

We start the New Year with a subscription list of 3,743. That is fine, but not satisfactory. There are yet thousands of our homes where the paper is not seen. This can be changed. The new generation needs to know what is happening in the Christian world. Give The Christian Sun a chance to help your church grow.

About * * *

POPULATIONS

Thomas Malthus, English historian and economist, wrote "An Essay on the Principles of Population" which many of his contemporaries thought too "dreamy" for serious consideration.

Malthus propounded what is known as the Malthusian Doctrine — that the increase in population advances at a geometrical ratio, and the increase of life at an arithmetical ratio. His theory was that the poor would become more and more hopeless and, unless the population is diminished by war or famine, means of life would become inadequate.

Those who thought Malthus was a dreamer when the essay was written in 1793, would likely change their minds if they were living today. For startling, if not dismaying, is a statistical report for the United Nations showing that the world population is increasing at the rate of 120 thousand a day. That daily addition to the already teeming millions of human beings exceeds the population of many cities.

Economists and political scientists who have been studying the United Nations report for the World Council of Churches say that the current "explosion" of population in many parts of the world involves peril for all mankind because of the possibility of hunger.

Assuming that an atomic-hydrogen war does not come to destroy most of mankind, the world by the year 2000 will certainly find itself having to undergo unprecedented adjustments to meet the political, economic, social, cultural and other pressures that are sure to develop if the population keeps on increasing at the present rate. Population increases, local and national, have always created problems. Schools and churches are particularly affected.

In the United States the prospect is that within the next four decades the population will increase to about 300 million. Because of this country's natural resources, and its technological advances it can be more prosperous than ever. But even so, an increase in population from about 180 million to an estimated 300 million will create problems and changes in fields as diverse as education, traffic control, conservation of resources, aid to the aged, urban development, and the length of the work week. Space travel, if and when feasible, would create additional problems.

The most serious problem would be in countries where populations increase the fastest, and where the know-how to produce a living from the soil is limited. The birth rate in some of these areas has already created situations that are difficult to handle.

Whatever may be the impact on life by the birth of 120 thousand babies a day, the outlook is one that challenges the wisdom of man. If he is to deal with future problems successfully, he must begin to deal with them now.

C. B. Riddle

THE ROWAN FAMILY

The **Saturday Evening Post** for August 22 has a fine picture of a Negro family in Minneapolis — Mr. and Mrs. Carl Rowan and their three children. The article which Mr. Rowan writes in this paper is richly worth while and I wish that all our people might read it. It is headed, "What We Teach Our Children" and deals particularly with the race issue.

When the Supreme Court handed down its decision on segregation in our public schools in May, 1954, I felt and said then that we Southern people were up against a very trying situation, and it is proving to be even so. It seems to me that Mr. Rowan uses as much good common sense in dealing with it as any whose opinion I have read. He has a sixteen-year-old daughter, Barbara, who asks her father some very searching questions on this subject and his replies to her questions are quite suggestive to me.

I wish that more Negroes of sense and character — and there are many of them — would express themselves on this matter. It concerns all of us, and concerns us deeply. For my own part, I rejoice greatly in seeing so many of our Negro friends rising out of their ignorance and poverty and taking their places of respectability and leadership among their own people and making a real contribution to our civilization. May their number multiply, their power increase, and their influence spread until they shall have come to fill a larger and richer place in the making of a better world!

Wake Forest, N. C. W. R. Cullom

This Interested Me

Emily C. Lester

One reason I wanted to go to Le Chambon-sur-Lignon in southern France was to visit College Cevenol, about which I had heard and to which we have sent Friendly Service gifts.

We were privileged to have Dr. Theis, the headmaster, as our guide. He is one of those fortunate men who have seen a dream come true. The pastor of the French Protestant Church in Le Chambon believed there should be a Protestant secondary school there (corresponding to U. S. high school plus junior college). He persuaded Mr. Theis, who had been a missionary to the Cameroons and Madagascar and a teacher at Wooster College in Ohio, to come home and help start a school. So in 1938 "College Cevenol" opened in the church building with 15 pupils — the only secondary school in France outside of a city! And it is one of the very few that is co-educational. It is the only one sponsored by Protestants (there are four) which gives classic, scientific, and technical courses leading to University work.

The war came, bringing city children and other refugees to the hills of Le Chambon. And the school grew by leaps and bounds — 350 pupils and no buildings!

Then our denomination, the Friends, and the Presbyterians from the U. S. came to the rescue with money for a beautiful wooded 25-acre campus and the first buildings. This has been augmented through an American organization known as "Friends of College Cevenol." New buildings now house the 400 students. There are 21 teachers, 9 of whom are not French (including one American Negro). All the teachers must be practicing Christians. Courses in religion are required and are held in connection with the local church program.

The first ecumenical work camp in the world was held here in 1946, sponsored by our Service Committee, and one is still held here each summer.

Scholarship aid is provided by our denomination and the two others mentioned above. The total cost is $750 per year but 2/3 cannot pay the full amount. Hungarian refugees came in 1956 and some are still studying there. American pupils who wish to perfect their French come — often children whose parents need to be in France on business or in connection with military service.

An institution which we can be proud to help is College Cevenol.

FINANCIAL REPORT of THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending November 30, 1959

WOMEN'S FELLOWSHIPS

Albemarle $	45.00
Amelia	10.00
Antioch (R)	12.00
Apple's Chapel	30.00
Asheboro	87.00
Asheville, First	180.00
Auburn	3.00
Bailey's Grove	3.00
Belews Creek	16.72
Bethlehem (A)	36.50
Bethlehem (W)	21.00
Beulah	7.00
Burlington, Beverly Hills	75.65
Burlington, First	495.40
Burlington, Lakeview	39.78
Carolina	20.28
Chapel Hill United	27.44
Concord	15.25
Damascus	10.00
Danville, Va. Third Avenue	76.19
Durham	200.52
Elon College Community	319.80
Ether	12.44
Fayetteville, Eutaw Comm.	25.00
Flint Hill (R)	11.25
Fuller's Chapel	28.50
Gibsonville	43.00
Greensboro, First	135.00
Greensboro, Palm Street	58.06
Hank's Chapel	147.61
Happy Home	108.00
Haw River	12.50
Hebron, Va.	10.00
Henderson, First	81.25
Hendersonville, First	10.00
High Point, First	26.25
Hines' Chapel	10.00
Hopedale	10.00
Hope Mills	20.58
Ingram, Va.	38.75
Lebanon	6.30
Liberty, N. C. Circle No. 2	24.50
Liberty, Vance	142.80
Liberty, Va.	10.00
Long's Chapel	51.87
Monticello	132.50
Moore Union	12.50
Mount Auburn	42.92
Mount Bethel United	5.00
Mount Zion	67.62
New Lebanon	99.00
Oak Level	3.00
Pfafftown	21.60
Piney Plain	14.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	36.36
Pleasant Hill	10.00
Pleasant Ridge (G)	67.00
Providence	10.00
Raleigh United	60.00
Ramseur	56.26
Randleman	4.00
Reidsville	359.00
Salem Chapel	33.97
Sanford, Northview	5.00
Sanford United	50.00
Seagrove	2.00
Shallow Ford	12.50
Sophia	57.16
South Boston, Va. Center	29.27
Spoon's Chapel	15.11
Turner's Chapel	12.50
Union Grove	26.57
Union Ridge	79.95
Union, Va.	73.10
Wake Chapel	83.26
Winston-Salem	42.08
Youngsville	12.50
Zion (W.N.C. Conference)	21.00
	$4,319.42

CHILDREN'S SOCIETIES

Apple's Chapel $	28.67
Durham	15.87
Elon C. Willing Workers	2.25
Greensboro, First	18.00
Henderson, First	9.00
	$ 73.79

CRADLE ROLL

Durham $	11.20
Henderson, First	2.00
Monticello	3.00
Ramseur	5.00
Reidsville	10.35
	$ 31.55

MISCELLANEOUS

Conference Offering at Pleasant Ridge (R) for Congregational Christian Home for Children	155.44
TOTAL RECEIPTS	$4,580.20

DISBURSEMENTS

Friendly Service Projects $	20.00
United Church Women, World Community Day Offering	18.00
Conference Expenses: Report Books, Programs, Incidentals	77.25
Expense of the President	11.15
Expense of District Chairmen	51.90
Expense of Friendly Service Department	10.00
	$ 188.30

Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention For:

Thank Offering, Woman's Gift	$1,978.99
Life Memberships	70.00
Memorials	40.00
Cong. Christian Home for Children	170.44
Foreign Missions, Special Fund	14.00
SHARE OUR SURPLUS	10.1
Rachanyapuram School for Girls	9.0
Mrs. Lester's Fellowship Tour	2.5
Missions, General Fund	2,096.8
	$4,391.9
TOTAL DISBURSEMENTS	$4,580.2

Respectfully submitted,
Susie D. Allen, Treasurer

FINANCIAL REPORT of THE EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter ending November 30, 1959

APPORTIONMENT

Antioch $	30.0
Berea, Nans.	25.0
Bethlehem, Nans.	73.2
Bay View	35.0
Central	20.0
Christian Temple	93.7
Cypress Chapel	50.0
Damascus	25.0
Dendron	12.0
Eure	14.5
Franklin	85.0
First, Portsmouth	25.0
Great Bridge	30.0
Hardcastle Cir. (Berea)	50.0
Holland	40.0
Holy Neck	41.2
Hunterdale, Union	54.7
Hopewell	10.0
Isle of Wight	25.0
Liberty Spring	55.0
Little Creek	10.0
Mt. Carmel	20.0
Mt. Zion	7.5
Newport News	50.0
Oak Grove	9.6
Oakland	25.0
Prince George	10.0
Rosemont	75.0
Spring Hill	25.0
South Norfolk	50.0
Suffolk	250.0
Wakefield	13.3
Windsor	30.0
Waverly	15.0
	$1,384.8

THANK OFFERING

Antioch $	17.1
Berea, Nans.	25.0
Bethlehem, Nans.	163.0
Bayview	27.7
Bayside	51.7
Central	46.0
Christian Temple	127.0
Cypress Chapel	50.1
Damascus	20.2
Dendron	41.8

irst, Portsmouth	30.00
reat Bridge	105.04
ardcastle Cir. (Berea)	9.59
olland	184.34
oly Neck	100.00
unterdale (Union)	50.88
opewell	32.10
le of Wight	28.00
iberty Spring	75.00
ittle Creek	50.00
t. Carmel	20.53
t. Zion	31.00
ewport News	100.00
ak Grove	10.00
akland	107.35
rince George	28.10
osemont	100.00
ichmond	51.63
pring Hill	9.50
helton Memorial	40.08
outh Norfolk	215.70
uffolk	315.07
akefield	6.54
indsor	57.40
averly	12.20
	$2,339.78

LIFE MEMBERSHIPS

ardcastle Cir. (Berea)	$ 10.00
ewport News	10.00
helton Memorial	10.00
	$ 30.00

MEMORIALS

erea, Nans.	$ 10.00
uffolk	10.00
	$ 20.00

JUNIORS

ethlehem, Nans.	$ 10.00
ure	1.35
ranklin	7.50
irst, Portsmouth	3.00
olland	5.00
oly Neck	5.00
iberty Spring	6.85
t. Carmel	4.95
akland	2.50
akefield	3.20
	$ 49.35

CRADLE ROLL

ure	$ 1.35
ranklin	2.00
ortsmouth, First	1.00
olland	5.71
iberty Spring	5.00
t. Carmel	1.00
t. Zion	1.00
akland	18.26
pring Hill	1.50
	$ 36.82

RECEIPTS

alance brought forward	$ 157.68
onference offering	171.85
pportionment	1,384.85
Woman's Gift	2,339.78
Juniors	49.35
Cradle Roll	36.82
Life Memberships	30.00
Memorials	20.00
European Tour	12.00
Total to be accounted for	$4,202.33

DISBURSEMENTS

Suffolk Insurance Company Bond for Treasurer	$ 12.50
The Gurley Press	6.50
So. Convention (Supplies for School of Missions)	.67
Morris Printing Company (300 programs)	71.50
Mrs. Ray Gordon (postage)	6.00
Bank Charge (checks)	2.00
Stamped envelopes for treasurer	4.70
Mrs. W. B. Williams, Convention Treasurer	3,944.65
Total disbursements	$4,048.52

Total Receipts	$4,202.33
Total Disbursements	4,048.52
Balance in Bank	$ 153.81

Respectfully submitted,
Mrs. E. G. Middleton, Sr.
Treasurer

Dr. Fred Field Goodsell, for many years executive vice-president of the American Board, has just published a history of that great missionary organization of our denomination entitled, "You Shall Be My Witnesses." It may be ordered from the American Board, 14 Beacon Street, Boston 8, Massachusetts, for $1.50 in paper cover or $3.00 in hard cover. According to Dr. Alford Carleton, now the Board's executive, it is "not so much a chronicle of events as a lively and thoughtful interpretation of the story of the Board." Sounds like a good addition to a church library, as well as for personal bookshelves.

The 1960 appeal for clothing and blankets for Church World Service through the United Clothing Appeal is 10,000,000 pounds, about double the amount contributed in 1959. Dr. A. Russell Stevenson, returning from an inspection tour of 15 countries where the refugee problem is acute says, "These people have lost everything whether they fled the Communists or natural disasters. Thousands have only the clothes they wore during their escape, which now are in rags."

CIRCLE HAS CHRISTMAS PARTY

Beatrice George

Approximately thirty-five members of the former Gertrude Bunch Circle of the South Norfolk Congregational Christian Church, the minister, Rev. John G. Truitt, Jr., and the minister emeritus, Rev. O. D. Poythress, were entertained at a Christmas party in the home of Mrs. Frankie Beale on Chesapeake Avenue Friday evening, December 11. The house was attractively decorated with the traditional settings for Christmas.

An interesting program was presented as follows with Mrs. Fannie Rawls, former leader, presiding: Group singing of Christmas carols led by the Rev. Mr. Poythress; prayer by the Rev. Mr. Truitt; Solo, "O Holy Night" by Rev. Mr. Poythress; Peter Marshall's Christmas Story, "Let's Keep Christmas" read by the Rev. Mr. Truitt; Solo, "Christmas Rose" by Mrs. Carolyn Thomas; the Hanbury sisters, Mrs. Annette Harris, Mrs. Lois Tegerides and Miss Elva Hanbury, sang several selections — "Silver Bells" — "Walking in the Winter Wonderland" — and "White Christmas". Miss Gladys Hanbury was the piano accompanist. The Rev. Mr. Poythress gave a short talk emphasizing the importance of keeping the real true spirit of love. Mrs. Mattie Arrangton and Mrs. Mary Taylor played the part of Mr. and Mrs. Santa Claus arriving with packs on their backs with a gift for every one present. Afterwards delicious refreshments were served by hostesses, Mesdames Frankie Beale, Rena Hall, Fannie Rawls and Ruby Smith with Mrs. Rawls and Mrs. Beale presiding at the punch bowl and table.

Before the recent division of circles in South Norfolk church this circle was many years ago known as the "Grandma Lane" circle and many of its members have worked together in the women's work of the church since the arrival of Mr. Poythress as pastor of the church more than forty years ago. Mrs. Beale was president of the Ladies Aid Society before the missionary Society came into being at the time Mr. Poythress accepted the pastorate.

Such a wonderful evening of fun and fellowship was enjoyed by all who attended, it was voted that it be made an annual affair — "as long as the 'Old Spice' holds out" — added the Rev. Mr. Truitt.

AN AUTHORIZED SPECIAL OF THE AMERICAN BOARD*

Aid For Lady Doak College, India

OFFICE OF THE PRINCIPAL

G. Gnanadickam

The strength of the staff of Lady Doak College, Madurai, South India, is greater this year due to the further implementation of certain changes that have been made by the University in its scheme of studies. Our dormitories are not yet capable of accommodating the number of faculty and students that need accommodation. Most of our dormitories have to cope with about twice as many students as can be cared for. With the introduction of Post Graduate courses in the men's college in the city we have to provide also accommodations for some of their women students who do not have homes in the city. This is an added burden. The percentage of Christians among our students remains at about 50 per cent, but of the faculty the percentage is about 88 per cent.

I wish I could effectively and briefly present to you the needs for the establishment on a firm footing this first Christian College for women in this staunch non-Christian city in South India — a city of temples and ancient Hindu tradition. Only history will reveal the results of the seed of the Gospel sown here in the hearts of many a student from India and Ceylon.

The day has now come when we must consider going on into higher courses of study. We have decided that our first effort should be in the English Department as this will not involve heavy expenditure on laboratory equipment and as there is a demand. For this we feel the need of a teacher from America. Such a person should have had three or more years of experience in teaching at the college level and should hold a Ph. D. degree, though possibly a Masters degree may be considered acceptable. I am earnestly praying that from among the readers of this appeal there may be some one who will be able to help us.

You have often been told that many of our Christian students come from poor families. It costs about $125 to support a girl in our college for one year. Such a scholarship is one good way of helping. The maintenance of the college with no income from endowment as yet is a very serious problem. At present most of the undesignated gifts which come to our college are put into the Maintenance Fund and are most gratefully received. The college could not run without these gifts. We need about $10,000 annually to supplement our income from fees paid by the students and grant from Government for the current expenses of the college.

There are always little extra expenses such as our present need for a thicker roof on the college infirmary where the asbestos roof is proving not sufficient to keep out the heat of the sun and where the sick girls have to endure great discomfort. We hope for help to meet this need before our next hottest season is upon us. We would mention other such needs but lack of space demands that we leave them to your imagination.

May I crave your earnest prayers that God's purpose for our college may be fully realized through our untiring efforts. Our gratitude goes out to you continually as we continue to work with you.

OFFICE OF THE BURSAR

K. Davamani

This morning we had a very inspiring service in our beautiful chapel, led by Miss Renuka Mukerji, Principal of the Women's Christian College in Madras. She is a member of our Governing Council. She is also the President of the All India Student Christian Movement. This service was held under the auspices of the S.C.M. of our college. Our chapel is a source of real spiritual strength and inspirational power to our college community. Friends in the city also join us when we have services in it.

Another dormitory is now being built. The sod was turned by Miss Miriam Brown on July 27th, the day after Miss Wilcox's birthday. Miss Wilcox's birthday is celebrated as Founders Day in our college. The staff and students had jasmine to wear in their hair and sweets were distributed by the contractor of the building work. When this hall is built the much crowded condition of staff and students will be somewhat relieved.

Last year I told you the Duncan Doak Memorial Stadium was being built. This year the Stadium is completely finished. A borewell has been sunk near it. The Stadium is a joy to the students. It is the pride of the athletic field. I wish you could see our students gather round it in their white uniforms during the games hour.

Admission Days are interesting days. There are some financially well-to-do students to whom payment

Students at Lady Doak College, India

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*Money for Authorized Specials, which should be in addition to apportionment giving, credits on the apportionment, and should be sent to the Southern Convention Office, Elon College, properly designated, according to Superintendent Scott.

of fees is no problem. There are many poor students who come with their parents. The eyes of these students sparkle. The desire to get a college education is written all over their faces. Doubtfully, they look at the parents. "Will my father have enough money to pay my fees?" "Will there be scholarship help?" "What will be the verdict about my admission?" These problems fill the minds of the eager students. Many a parent pleads for financial aid. It is really a pathetic sight. I shall tell you about a parent who is a converted Christian. He is only a poorly paid school teacher. He is anxious to give higher education to his daughter; the daughter is also very eager to get a college education. We have admitted her and have promised help. There are many such about whom I could weave interesting stories. You who donate towards scholarship, help such students. Your money not only educates a few students for three or four years in the college, but it goes far, far into the making of the homes of the unborn future.

You there and we here try to carry on the Christian labour of love. We express our deep gratitude to all of you, who have a share in the work of our college. May God bless us all as we carry His yoke for this college.

AUTHORIZED SPECIAL FOR LADY DOAK COLLEGE

To complete the buildings now planned $41,000 is needed. $5,750 is authorized special of the American Board now.

Lady Doak College was founded in 1948 — the first college for girls in an area populated by 3,000,000 people! In its brief history it has grown from a student body of 80 meeting in temporary thatched huts to an enrollment of 420 on a beautiful campus with a variety of sturdy buildings. The education of young women in the Christian tradition may have a profound effect on the success or failure of India's brave experience in democracy.

Kindergarten-age son of Rev. and Mrs. Robert Knowles of Elon College spotted ornamental candles in a row in a gift shop spelling "NOEL" "Look, daddy," he said, "if those were fixed right they would spell ELON." Did YOU ever think of that?

ATTENTION: NORTH CAROLINA WOMEN

There will be a rally of the women of the North Carolina Women's Fellowship at the First Congregational Christian church, Burlington, N. C., on Thursday, January 14, from 10:30 a.m. through luncheon. An unusual treat is in store for the women in the appearance of Dr. and Mrs. Ralph F. G. Calder of London, England. The meeting will be concluded with a luncheon at the Burlington church. Dr. and Mrs. Calder will both speak briefly at this rally. All of the women of the North Carolina Fellowship are invited. Advance reservations for luncheon will have to be made, and letters have gone to each Women's Fellowship, with a return card for such reservations. We hope that many of the women of our North Carolina Fellowship will avail themselves of this opportunity to meet and hear these distinguished church leaders.

ATTENTION: EASTERN VIRGINIA WOMEN

There will be a rally of the women of the Eastern Virginia Women's Fellowship at the Suffolk Christian church, Sunday, January 17, at 3:00 p.m., when Mrs. Ralph F. G. Calder of London, England, will speak. All of the women of the Eastern Virginia Conference are cordially invited to meet Dr. and Mrs. Calder and to hear Mrs. Calder speak.

The ancient Greeks held an idea that there existed a land in the area where centuries later the polar region was discovered.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

THE JAPAN MISSION

Kyoto

17—**Rev. and Mrs. Robert Wood** prepared for work in Japan by serving Community Church, Honolulu. They have been in Japan since 1949, where he is professor of Christian Ethics at Doshisha University and she teaches sociology.

18—**Rev. John Young** did YMCA work in Honolulu 1924-28 and in Japan until 1930, then taught Nanking University, China, to 1935; after M.A. in education from Columbia and an M.A. in religious education from Hartford Seminary in 1937, he went to Hawaii where he did YMCA work; then taught in Doshisha Seminary 1947-54; back to Hawaii; and now is director of Friend Peace House (men's dormitory at Doshisha) and co-director of Religious Activities Center.

19—**Doshisha University** is the oldest Christian institution of higher learning in continuous operation in the Far East — founded in 1874 by Joseph Neesima, a Japanese educated in America. 23,000 students are enrolled in all its schools and colleges.

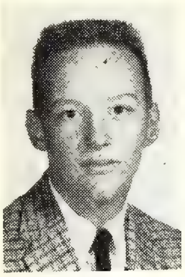
Matsuyama

20—**Rev. and Mrs. Clarence S. Gillett** went to Japan in 1929, first serving in Sendai. 1936-41 taught at Doshisha; 1941-46 worked in U. S. with Japanese evacuees; 1947 went to help rebuild Christian work in Miconesia; 1949 he became principal of Shinonome School for Girls in Matsuyama, which had been destroyed by American bombers.

21—**Miss Edith Husted** graduated from Oberlin in 1915 and went to teach English and music at Kobe College; 1924-41 she taught at Kobe Women's Evangelistic School; during war she taught at Kodaikanal School for Missionary Children in South India; 1954 she returned to Japan and teaches English in Shinonome Girls' School; also has two Bible classes including young people from outside universities and high schools.

22—**Jonan High School** began as a night school for poor boys and girls, founded by Miss Cornelia Judson in 1891. Now it has 130 students in night school and 480 in day school and still serves low wage earners.

23—**Orlinda Childs Pierce School** is the same as Shinonome School. It was started by pastor of our Matsuyama church in 1886 and was first girls' school on island of Shikoku. It has 425 in junior high, 530 in senior high, and a new post-graduate department for those not going to college, who can get teaching certificate in household science and dietetics.



Ray Hall

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

CHRISTIAN RACE RELATIONS

Race relations is a crucial subject in the South. I think that all Christian young people should remember that God created all men equal and that God sees no color but what is on the heart. Young people can be a big influence towards better over-all race relations. If young people break the "race barrier" older people will see how foolish they have been in their actions. The right approach to racial problems is to meet them much as you meet problems of different financial groups in your schools. I believe that if young people would take the lead, race relations would no longer be a problem in the South.

Ray Hall
Action Chairman,
Southern Convention
Pilgrim Fellowship

MANY PROJECTS SUCCESSFUL

During November and December of 1959, the Junior High Pilgrim Fellowship of the Suffolk Christian Church sponsored many projects and activities which were quite successful. We sincerely hope that our group will be as successful in 1960 as it was in 1959.

Wednesday evening, November 18, some 150 persons attended the Family Night Supper in the fellowship hall of the church. This affair was sponsored by the Junior and Senior Fellowship groups. The members decorated the tables, and assisted in serving. The Junior High group presented a program based on the Jewish observance of Thanksgiving. All who attended enjoyed the fellowship and appreciated the fine program.

Sunday night, November 22, the Junior High Pilgrim Fellowship made Thanksgiving favors for trays at Louise Obici Memorial Hospital.

Sunday, November 29, the Junior P. F. went ice skating in Norfolk. Everyone had a wonderful time.

Sunday evening, December 6, Rev. Robert Knowles spoke to both the Junior High and Senior High groups on "Teenage Problems." Everyone enjoyed his very interesting talk.

Sunday, December 20, members of the Junior and Senior had a caroling party, singing for our sick and shut-in members of the church. The Sr. group then went to the home of Mr. and Mrs. Arthur Stone and the Jr. group to the home of Mr. and Mrs. James F. Darden for refreshments.

Monday evening, December 21, members of both groups went to the Norfolk Navy Yard to see the Christmas lights. Everyone enjoyed the trip.

Brenda Darden
President, Jr. Hi. P. F.

The oft-repeated saying that Rome burns while Nero fiddles is without historical foundation. The fiddle or violin was not invented until 1,500 years after Nero lived.

College students from Apple's Chapel were listed on a recent bulletin and include: Carolyn Apple and Sara Ellen Summers, Elon; Betty Brooks and Maynard Huffines, East Carolina; Billy Reid Apple and Vance Apple, N. C. State; Alice Pritchett, Woman's College, U.N.C.; Peggy Pritchett, Baptist Hospital, Winston-Salem; and Alton Kennedy, Greensboro Business College.

A YOUTH'S DEFINITION OF STEWARDSHIP

A thirteen year old boy defined stewardship in an unforgettable way: "Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many people, in many places. God is the owner of the ship and the cargo, but I am the captain — the one with the **responsibility** to deliver the goods."

—Eutaw Community,
Fayetteville, Bulletin

Conscience And Cuckoo Clocks

Chaplain (Lt. Col.) Maurice L. Sullivan
Deputy Chaplain, U. S. Army, Japan

A few evenings ago at a meeting of a young people's group at the home of one of the members, a heated discussion was making loud progress. Suddenly the hubbub was interrupted by the cuckoo clock striking the hour of 8. One of the group managed to interrupt the cuckoo with the comment, "He's playing our song!"

The resulting laughter stopped the discussion.

Unfortunately not enough cuckoo clocks are manufactured to be around and sound off a warning when we are speaking thoughtlessly, acting foolishly or planning unwisely.

But in the realm of morals, a little warning system has already been invented and placed in operation. It is known as conscience. Actually it is a little pre-installed device that God provides so that all His children may have a constant reminder of the correct way to live.

Conscience is a built-in cuckoo clock that brings us to our senses.

"Conscience is nearer to me than any other means of knowledge."—John Henry Newman.

—Pacific Stars and Stripes

When A Church Loses Its Gospel

John R. Lackey,

Minister, United Church,
Winston-Salem, N. C.

When a church has lost its Gospel, it is characterized by a religion of human effort, of salvation by works. See what happens to our thinking, our attitudes, the way we do what we do for God in this kind of religion:

1. We are then concerned to put forth a minimum of effort. Sure, we want to do something, but just enough to get us by with God.
2. What little is done is done reluctantly, complainingly, whiningly. There is no joy, no satisfaction, no radiance in this kind of religion, for saving one's self is selfish and thus not challenging and inspiring.

But the Hebrew-Christian religion has been a Gospel religion from the day Moses led the children of Israel out of Egypt. The gospel is the term most often used in the New Testament to denote the Christian message. Gospel means "good news." The good news concerns an act or event. It is the good news of a mighty deed performed by God for us through Jesus Christ. It is the good news that God loves us this much — He came among us, shared our common lot, and went to a Cross to show us how great is His Love for us! It is the good news that God loves us before we have even thought of trying to be worthy of His love. It is the good news that divine forgiveness is available before we have so much as said, "thank you."

In the Christian religion, works and deeds **come after** belief in the gospel and **are motivated by** the gospel. The Christian works, not in order to save himself, but because he is saved. The Christian works, not in order to win the favor of God, but because God has already graciously and lovingly bestowed His favor. The Christian's work and service is an expression of love and gratitude to the God who has shown unlimited, unmerited love to him.

You can readily see how the Gospel changes the attitudes in which a people offer their services. For love doesn't count the cost. Love doesn't draw careful lines. Love doesn't complain. Love is glad, cheerful, generous. Does a mother count her efforts and stop at a certain point in caring for her family? Does she whine and complain? Does she do as little as she can get by with for her children? No! For her services are motivated by love. And so it is with us in serving God's purposes for the Church, when the Gospel stirs love in our hearts for our God.

I am troubled as I think of quite a few names on our church roll—people whose lives are not motivated by the Gospel and love for God. We must pray that the wonder of the Gospel shall break into the lives of one and all, so that each can exclaim, "My gospel! This is indeed good news to me! God loves even me!"

"Were the whole realm of nature mine,
That were an offring far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

GIVE BIG AT LITTLE COST

Have you ever thought of making a BIG contribution to your church? It can be done with comparatively little cost to you.

Let's say you would like to give $1,000.00 to your church, but you haven't anywhere near that sum to spare and you have no hopes of accumulating it. There is a simple way you might give so handsome a gift at only a minor annual cost to you.

You can do it by taking out a life insurance policy for $1,000.00 and naming your church as the irrevocable beneficiary.

The annual cost of that gift would only be $23.71 if you're 35 years old, only $34.25 if you are 45, and only $42.05 if you're 50.

The premium would be fully deductable on your income tax. Your family would not be adversely affected, for the proceeds of the policy would be exempt from your estate and your church would have the promise if emergency arose in coming years, to use the dividends and cash values building up in your policy.

In short, you are making a major charitable contribution at a small yearly cost and on favorable tax terms.

Give this plan some serious thought. Then see your insurance agent and start now to make a large contribution to your church at little cost to you.

—First, Richmond, Newsletter

BELIEVE THE STORIES OF JESUS

Elizabeth F. Caviness

Lydia touched the robe of Jesus;
Jairus too, believed.
A proud woman was made well;
And Sharon life received.

Peter's wife's mother lay dying.
The doctor knew no cure.
Brother Lazarus had been buried.
Jesus gave life anew.

If you have ailments of body,
The spirit or the mind;
If you have many burdens,
The lonely, sinful kind;

Oh, believe the stories of Jesus,
Every deed is true.
His power still works wonders
And will do much for you.

"STOP DRIVING US CRAZY"

A new 10-minute film may help save a lot of lives.

Called "Stop Driving Us Crazy," it is a humorous fantasy on a serious subject — the mounting toll of traffic accidents.

The animated color cartoon is aimed at getting teen-age church and school groups to discuss "How religious faith applies to driving a car."

It describes the adventures of Rusty, a little visitor from outer space who looks like a car. He can't communicate with "two legs," only with "beings who look like me called cars."

Rusty finds that earth people talk a lot about loving one another, being your brother's keeper and respecting the rights of others. But at the wheel of a car they "say one thing and do another." Captured by a "two legs," Rusty learns the hard way.

"Stop Driving Us Crazy" was produced by the Methodist Board of Temperance, Washington, D. C., in consultation with the National Safety Council and the President's Committee for Traffic Safety.

The first animated film produced by a Methodist agency, it features top talent from the worlds of television, motion pictures, music and art.

Rental prints are available through the 12 regional film libraries of the Methodist Publishing House.

N.C.E.A. College Group Meets At Elon

Dr. I. E. Ready, director of the curriculum study program for the State Board of Education, was the featured speaker at Elon College on Thursday, December 10, at the annual fall meeting of the Central District of the Division of Higher Education of the North Carolina Education Association.

Speaking to faculty delegates from eight colleges in the state's Piedmont area, Dr. Ready took as his topic "The North Carolina Curriculum Study and Its Significance to the Colleges of the State." A number of education majors from the colleges attended the meeting along with the faculty members and heard the discussion.

The college group meeting got underway in the afternoon with a panel discussion on "How Can the College Better Interpret Its Objectives to the Public?" Participating in this panel were Dr. Dennis H. Cooke, of High Point College; Dr. H. T. Bowden, of Greensboro College; Dr. Ivy M. Hixson, of Salem College; and Dr. Herman J. Preseren, of Wake Forest College.

Delegations attending the meeting were from Woman's College, Greensboro College, Guilford College, Wake Forest College, High Point College, Salem College, Elon College and Oak Ridge Military Institute.

The Church And Education

By Richard K. Morton

Education, we realize more poignantly than ever, must put new substance and content into religious studies and programs. The church, on the other hand, must be capable of infusing educational programs with reliable and relevant spiritual values. Religious education is education, and the educated church is still the church — perhaps more truly the church.

There are some practical suggestions and projects which may be of help to some groups:

1. Churches may work with near-by schools or colleges in holding an evening, week-end, or supper conference on the joint problems of the school and the church. This may take the form, as we are doing, of calling together directors of Christian education, along with pastors, teachers and members of young people's and adult Bible classes, to hear a discussion of some major issue or project in this field and then hold group sessions on aspects of the material presented by a main speaker. This will in addition help to give notice that the school or college recognizes the value of religion in education.

2. Setting up a community church-and-school year-round council to formulate plans which can be set in motion during different periods of the year. It is important for clergymen and other church leaders to know what the school and college program is and at what points it could best add something to it.

3. Faculty sponsorship of campus religious organizations makes another good contact. Many of these educators will thus be drawn into consideration of religious issues upon which so far they have pondered very little.

4. Inviting church leaders to speak to humanities and other classes is often helpful as well and brings together many leaders with common interests.

5. Every modern church school located near some educational institution ought also to benefit from faculty resources for teaching really meaningful study courses in various fields of religion. One great trouble with Protestants is that they do not study the history and content of their faith enough. Much of our religious teaching is poorly prepared and ill-equipped.

6. Holding what are called "Religious Emphasis Weeks," or something of the sort, providing opportunities for the calm and deep discussion of questions that students are actually thinking about at the time.

7. American Education Week also affords opportunities for leading educators to speak from pulpits and to direct special church meetings and to sit down with churchmen and re-examine the nature of education and how it can work with religion for the welfare of society and the elevation of modern culture.

8. Promotion of attendance at courses in religion given by colleges should be encouraged in churches, bringing new insights into the Old and New Testament literature, the history of the Christian Church, and other subjects to the membership of the churches. Where it is possible, such courses should be available at reduced rates to pastors, directors of religious education, and others.

In the light of our industrialized and technologized world, it is necessary for us to renew our study of what education is, what it should do for the individual, and what share religion has in his cultural awakening and advancement. If church and school can work together in recognizing the worth of spiritual values and in stressing the fact that the well-educated individual should know something of religious ideas and influences, much good can be done.

THE CHRISTMAS SEASON AT FIRST CHURCH, RICHMOND

Mrs. C. W. Sprenkle,

Christmas Day with its sounds of joy and laughter has given way to the routine duties of winding up the old year and getting set for the new one. This is an annual duty of everyone toward which we look with mixed emotions. As Chairman of Public Relations of First Church, Richmond, I share with the congregation the rememberance of several highlights of the Christmas Season that gave spiritual strength and courage which will follow us into the new year.

Sunday, December 13, our minister and his wife were "At Home" for the members and friends of the church. All who attended were delighted at their hospitality and welcome. Sunday, December 20, the Sunday school presented a Christmas program from 9:45 to 10:45 a.m. The children participating in the program set the mood for a real "Christ in Christmas" observance. At the morning worship service our minister, Mr. Neese, spoke on the subject, "Let Us Now Go" and challenged us to find the Christ and worship and serve Him. The young people went caroling at 6:30, visiting the sick and shut-ins of the parish, sharing with them the joys of Christmas in music. Then at 8:00 p.m. the choir, under the direction of Mr. Morton L. Minnigh, presented a Christmas Cantata, "Christ is Born." The 21 members of the choir gave the most magnificent presentation we have ever had.

The Christmas Season reached its climax in a service of Holy Communion by candlelight on Christmas Eve from 7:30 to 8:30 p.m.

As the books close on the old year we find that we have been strengthened, spiritually, by sharing in the activity in our church during the Christmas season.

The Gospel Versus Legalism

Background Scripture: Acts 15:1-35

Devotional Reading: Psalm 4:1-10

Memory Selection: **A man is not justified by the works of the law, but through faith in Jesus Christ.** Galatians 2:16.

THE CRISIS

A crisis had arisen in the life of he Early Church. Great issues were t stake. Something had to be done. A group of Jews from Jerusalem had "come down to Antioch" and were nsisting that unless a man "be circumcised after the manner of Moses," he could not be saved. Or in other words the problem was this: before a Gentile became a Christian and a member of the Christian Church was t necessary that he should be circumcised and take upon himself the Law of Moses? Or in other words, must a Gentile, before he becomes a Christian, first become a Jew? Or could a Gentile be received into the Church as such? Was he eligible for acceptance simply as a man? The issue was really the question of how a man was saved — by good works, or by grace. The very nature of Christianity was involved. If the narrow Jewish group won the argument, Christianity would never have been anything but another Jewish sect. There had to be some final decision on the matter.

THE COUNCIL

The disciples at Antioch followed a wise procedure. They decided to take the matter to the "Supreme Court" at Jerusalem, to the leaders of the "Mother Church", the apostles themselves. Accordingly they sent Paul and Barnabas as their representatives, along with others, to present the matter and to get a ruling for future action. They were willing to abide by the decision of the men who by virtue of age and experience and training were competent to discern the issue and to render a decision.

There was a great deal of discussion, much of which probably generated a lot of heat but which did not give much light. Then Peter got up and reminded the Council that he wanted to say something. Like the irate woman astride her husband with a rolling pin, who said, "Pat I'm not arguing, I'm telling you," Peter did not argue — he simply told the group some facts. He told about his experience in the home of Cornelius when the Holy Spirit came upon the Gentiles through faith. He told how God had made no distinction between the Jews and the Gentiles for He purified their hearts by faith. These Gentiles had not been saved by works of the Law, nor had they become Jews before they became Christians. In essence Peter said that there was only one way for every man — the acceptance of the free gift of the grace of God in an act of self-surrendering and humble faith. This is the very heart of the matter. The Jewish group said "Religion means earning God's favor by keeping the Law." Peter said "Religion consists in casting ourselves on the grace and love of God." Here is the difference between a religion of works and a religion of grace. And of course, the reason Peter's words had weight was because he knew, and the members of the group knew, that he was stating facts — he had seen the thing actually take place. There was no argument against that.

To be sure this issue in the form in which it was presented to the Council of Jerusalem does not meet us in precisely the same way as it did then. But the fact remains that there are still those who think of salvation by works instead of by grace through faith. And there still exist divisions between class and class, between color and color, and between nation and nation. Our modern world needs to learn that in Christ Jesus the middle wall of partition has been broken down.

THE DECREE

After the evidence was all in, James rendered the verdict for the group, and announced the principle which obtains even unto this day. The Gentiles were saved by faith and not by law, and God received them even as He received the Jews, without distinction. A man did not have to become a Jew or submit to the Law of Moses in order to become a Christian. This principle was really a Declaration of Spiritual Independence, and freed once and for all the Christian Church from the bonds of legalism. It is all the more remarkable that James himself originally belonged to the more legalistic group. He was, by the way, the brother of Jesus himself.

But even though the equality of Jew and Gentile before God was established, there still remained the problem of fellowship and social intercourse between them. James therefore suggested that the Gentile Christians observe certain ceremonial requirements of the Jewish law which would make it easier for the two groups to have ordinary social intercourse as well as religious fellowship. They were to refrain from eating meats offered to idols. When a heathen sacrificed to his god in a temple, he sacrificed only a part of the animal, and the rest was given back to him. The priest received a part of the sacrifice and that part was sold for ordinary purposes. Out of courtesy to the conscience of the Jewish Christians, the Gentiles were asked to refrain from eating such meats. They were also to refrain from fornication, a practice all too common among the unbelievers of that day. The Christian must be pure in an impure world. The Gentiles were also to refrain from eating blood and from eating any animal which had been strangled and from which the blood had not been drained away. The observance of these simple rules broke down the last barrier between Jews and Gentiles, and made possible fellowship between both groups. In Christ both Jews and Gentiles are one.

A COURTEOUS THING TO DO

The apostles sent their decree to the Church in a letter. But the letter was not sent by mail, but in person by Paul and Barnabas. The Church was wise in sending a person as well as a letter. A letter could have sounded official and cold; but the warm words and the friendly spirit of Silas and Judas who accompanied the apostles gave it weight and guaranteed it a hearing. Letters are good and to be used a great deal — thank God for the "Knights of the Golden Pen" as Robert Lee House used to call those who wrote friendly letters — but a great deal of trouble has been caused because a letter has been sent instead of a personal visit having been made.

SUNDAY SCHOOL LESSON
JANUARY 17, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

At Our Church Home for Children

John G. Truitt, Superintendent

A Campaign For $250,000 Is Beginning

Dear Friends:

Thanks to everyone who has helped make this a good report. I appreciate more than I can tell you the fine help of so many people this Thanksgiving and Christmas season. It has been most encouraging.

Today, January 4, our representative, Mr. Paul Frazier, from Ketchum, Inc., has arrived to begin work on our campaign. These are very busy, anxious days. And we are going to be working hard to make the campaign for the much needed funds a success.

So many people throughout our convention have anxiously waited for this time when they could definitely contribute to a real campaign to put the Home for Children on a basis of which we can all be justly proud. This Home for Children belongs to the Church. It is a child of the Southern Convention. It belongs to every church of the Convention and the members thereof.

Dr. H. B. Kernodle, president of our board of trustees, and all members of the board, are very anxious to be good servants of the Convention which elected them to their places on the board, and do all they can to help make the campaign a success. They join me in soliciting the constructive cooperation of every minister and every church of the Southern Convention.

It is further hoped that the denomination as a whole all across the country, and especially through the Home Mission Board, will help make this a really good Home for Children. It was definitely decided by the trustees to secure professional help, people who know how to organize the campaign so that every person who wishes to contribute may have the opportunity. Cooperation, not coercion, is the key-word of this campaign.

Let us not delude ourselves. We will submit to some master, whether that master is work, sex, pleasure, liquor, or what-have-you. Our problem is to choose which master.

The only Master worth serving is Jesus Christ, the Master we were created to serve.

William B. Barker in SAINTS
IN APRONS AND OVERALLS
(Fleming H. Revell Company)

REPORT FOR DECEMBER 31, 1959

MONTHLY OFFERINGS

Amount brought forward		$ 9,570.37
NO REPORT THIS WEEK		
Grand Total		$ 9,570.37

SPECIAL OFFERINGS

Amount brought forward		$20,039.03
Christmas Offerings:		
Mr. & Mrs. Harold Boone, Pittsboro, N. C.	$ 30.00	
20th Century Baraca Class, Suffolk Christian Church	125.00	
Mrs. Vallie M. Byrd, Durham, N. C.	200.00	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	17.50	
David T. Fuller, Henderson, N. C.	15.00	
J. H. McEwen, Jr., Burlington, N. C.	300.00	
D. H. Carlton, North Wilkesboro, N. C.	5.00	
A Friend	1500.00	
Adult Class, Pfafftown Cong. Christian Sunday School, NCVA	5.00	
Thanksgiving Offerings:		
Paul W. Stephanz, Burlington, N. C.	5.00	
Suffolk Christian Church, EVA	90.00	
In Memory of B. E. Allred	5.00	
In Memory of E. P. Jones	6.00	
In Memory of Mrs. J. F. Darden	5.00	
In Memory of Elijah Philip Jones	5.00	
In Memory of Walter S. Dixon	25.00	
In Memory of Altheous L. Beale	25.00	
Special Gifts	63.75	
Total		$ 2,427.25
Grand Total		$22,466.28
Total for the Week		$ 2,427.25
Total for the Year		$32,036.65

REPORT FOR JANUARY 4, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 9,570.37
Eastern North Carolina Conference			
Beulah — Special	$ 15.00		
Chapel Hill	12.00		
Mt. Auburn, S.S.	9.57	$ 36.57	
Eastern Virginia Conference			
Hopewell	29.00		
Liberty Spring, S.S.	2.50		
Rosemont	141.00		
Portsmouth, Shelton Memorial	9.00		
South Norfolk, S.S. — Special	18.00		
Suffolk	120.00	319.50	
North Carolina and Virginia Conference			
Burlington, First	394.49		
Burlington, First — Iris McEwen Sunday School Class	600.00		
Burlington, Bev. Hills	15.00		
Durham — Thanksgiving	123.02		
Durham	20.26	1152.77	
Western North Carolina Conference			
Albemarle — Thanksgiving	66.30	66.30	
Virginia Valley Conference			
Beulah — Special	10.00		
Mt. Olivet (R)	22.36		
Timber Ridge, S.S.	28.49		
Timber Ridge	6.23	67.08	
Total			$ 1,642.22
Grand Total			$11,212.59

SPECIAL OFFERINGS

mount brought forward		$22,466.28
ary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	$ 5.00	
r. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
arrison Factors Corp. (dividend)	15.00	
Memory of Philip Jones	5.00	
Memory of E. P. Jones	5.00	
hristmas Offerings:		
Shallow Well Church, Sanford, N. C., ENC	33.77	
Roger Gant, Jr., Burlington, N. C.	50.00	
A Friend	1000.00	
Noland Memorial Foundation, Newport News, Va.	100.00	
Shelton Memorial Church, Portsmouth, Va.	12.00	
riendly Service Gifts:		
Women's Fellowship, First Cong. Ch., Prentice, Wis.	5.00	
Women's Asso., Cong. Church, Allston, Mass.	5.00	
pecial Gifts	469.43	
otal		$ 1,715.20
rand Total		$24 181.48
otal for the Week		$ 3,357.42
otal for the Year		$35,394.07

Report Of Minister At Southern Pines

CARL WALLACE

The year 1959 is now history, howver, this report reminds us that it not forgotten. We have had a good ear. The Clerk will report that we ave had some numerical increase. he Treasurer will show us that we ere able to pay all financial obligaions as scheduled even though we ad a budget deficit. This was possile because some budget items were ot asked for in their entirety. The oard of Trustees are happy to relate hat pledging in the November oyalty Service and Canvass reached new high of $22,396. The Church chool Superintendent receives our eartiest congratulations in having ompleted a record year for average ttendance. Our benevolent support as higher than previous years even ough we still are far below the verage for churches in Southern ines. The most encouraging aspect f our work, however, has been the ddition of youth activities. We now ave a Cub Pack, two Girl Scout nits, and a Weekday Kindergarten ponsored by our church. These, toether with the Youth Choir, which ehearses on Wednesday and the two outh Fellowships which meet on unday evening give us a formidable outh approach. This is important nd vital to the life and future of any urch.

Even though we have made progss in the year just passed many nportant needs are heavy upon us s we face a new year:

1. Regular church attendance by ur members. Less than 25 per cent of our resident members could be considered regular.

2. Understanding and enthusiasm for the great work of our denomination beyond the local church level.

3. Desire by a majority of our members to support the two-fold approach to the Christian Church Life; Church School and Worship.

4. A more vocal evangelistic expression by our members in the face of our commission as Christians and in view of the weak denominational reference our church has in this area.

5. A Benevolent Budget that will be proportionately respectable and satisfying to our members who take the words of Jesus seriously when He said "Love thy neighbor as thyself."

The illumination of all these needs has one primary motive — to remind us that the year ahead will be filled with challenge and responsibility to "Press toward the mark for the prize of the high calling of God in Christ Jesus."

CHRISTMAS PLAY AT SOUTH NORFOLK

Beatrice George

The Sunday school play "No Room in the Inn" was presented at the South Norfolk Congregational Christian Church Sunday evening, December 13, at 7:30 p.m. The opening scripture Christmas story was read by the minister, Rev. J. G. Truitt, Jr., followed by prayer. Mrs. Melvin Thomas sang a solo, "The Christmas Rose." The primary boys and girls seated in the balcony, sang Christmas carols between each of the three acts of the play accompanied by Mrs. J. G. Truitt, Jr.

The cast of characters were Matthias, the Innkeeper, Billy Harrell; Jessica, his wife, Mary Lou Hogan; Child of Matthias and Jessica, Robin Floyd; Mary, Anne Chappell; Joseph, David Curling. The Strangers: Susan Hodges, Sheila Lindsey, Gary Poyner. The Wise Men: Jimmy Jennings, Billy Robbins, Billy Umphlett. The Shepherds: Harold Davenport, Jeffrey Palmer, Jack Wagner and Tommy Weatherly. Miss Dianne Tarkington directed the play assisted by Mrs. J. G. Truitt, Jr. Miss Pebble Rock had charge of the Make-Up and Mr. Alan Harrell the Lighting. There was a large attendance, and afterwards there was a social hour for the participants.

Intermediate boys and girls of the Sunday school with their teachers held a Christmas caroling party Saturday evening, December 19.

The House of Worship committee of the Suffolk church, Suffolk, Virginia, is planning to beautify the 75' x 30' area adjacent to the church sanctuary from which the old parsonage has recently been removed.

In Memoriam

POWELL

We, the members of Oak Grove Christian Church, Sunbury, North Carolina, wish to pay tribute of love and respect to the memory of Orentha B. Powell, who quietly passed from this life December 18, 1959, at the age of 70 years.

In memory of "Uncle Rent" the church adopts the following resolutions:

That inasmuch as Mr. Powell was a devout Christian, a loyal member of Oak Grove church, a deacon until he retired in September, and a devoted churchman in every respect:

And inasmuch as we have sustained a loss in his personal leadership and service, we know that he has attained a deserved rest from his labors.

Therefore, be it resolved:

That we bow in humble submission to God's will.

That we express our deep sense of loss, our gratitude for his Christian spirit and extend our sympathy to the members of his family.

That a copy of these resolutions be sent to the family, a copy entered in the record of the church, and a copy sent to the Christian Sun for publication.

For the Board of Deacons
Secretary

The International Congregational Council

CONSTITUENT MEMBERS

The Congregational Church in the Republic of the Argentine
The Congregational Union of Australia and New Zealand
The Union of Evangelical Congregational Christian Churches of Brazil
The British Guiana Congregational Union
The United Church of Canada
The Congregational Union of England and Wales
The Free Church of Finland
The Congregational Union of Ireland
The Congregational Union of Jamaica
The Dutch Remonstrant Brotherhood
The Congregational Union of Scotland
The Congregational Union of South Africa
The Swedish Mission Covenant Church
The Congregational Christian Churches of the U. S. A.
The Union of Welsh Independents

ASSOCIATED CHURCHES

The Unity of Czech Brethren
The United Protestant Evangelical Church of the Palatinate, Germany
The Church of Christ in China
The United Church of North India
The Church of South India
The United Church of Christ in the Philippines
The Churches and Missions of the American Board of Commissioners for Foreign Missions — In Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa
The Churches and Missions of the London Missionary Society — In Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

OFFICERS

Moderator — Rev. Russell H. Stafford, U.S.A.
Assistant Moderators — Mrs. Douglas Horton, U.S.A.
Rev. Hendrik de Kievid, Netherlands
Dr. H. Maynard Rennie, Australia
Minister and Secretary — Rev. Ralph F. G. Calder, England
Treasurer — Rev. Arthur Wheelock, U.S.A.
Assistant Treasurer — Mr. Kenneth Thorndyke, England

PROJECTS

Decided upon at the Eighth Assembly, Hartford, Connecticut, 1958, as points of concentration of interest for five years.

1. A magazine of World Congregationalism ($1.00 per year)
2. The planning, encouragement and furtherance of exchanges and visits of the widest possible range — pastoral, technical, administrative and academic — between our churches and associations, that the wealth of our experience may be shared.
3. The provision of grants to assist with the transport and like needs of Congregational students and others on approved assignments, and to encourage study and research.
4. The further extension of the programme of group visits from one country to another.
5. The holding of special study conferences, commissions and the like, for the clarification of our witness and for the general benefit of our churches; and fuller participation in international and ecumenical discussion.

These projects must be financially supported by gifts from individuals and churches. The National Fellowship of Congregational Christian Women has pledged for five years to support the magazine, "World Congregationalism" which was first published one year ago this month.

The Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

VOLUME 112 JANUARY 19, 1960 NUMBER 3

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience s a right and privilege that should be accorded to, and exercised by all.

rgan of the Southern Con-ntion of Congregational istian Churches.
ditorial and Publication ces at Asheboro, North olina.
ubscription office:
n College, North Carolina.

ROBERT ARMSTER WHITTEN

1886-1960

Here And There Among The Churches

Junior and senior choir members and their families and members of the Board of Music and their families enjoyed a covered dish "choir dinner" at Eutaw Community Church, Fayetteville, last Wednesday.

Tommy Mitts is chairman of the Visitation Committee of Mt. Olivet church, Elkton, Virginia, which met last week to plan for the every member canvass. The treasurer reports that all conference and convention obligations were met for 1959 with a balance of $471 in the church redecoration fund plus $60 in other funds.

FROM THE TRYON BULLETIN

An Invitation: Following the worship service today there is a Coffee Hour in the Assembly Hall, to which all of you, especially visitors, are invited.

"If after kirk ye bide a wee,
There's some would like to speak to ye,
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye,
The one that's in the seat with ye,
Is stranger here than you, maybe."

Young people and adults are invited to attend a Membership Training Class to be conducted on Sunday mornings during the Sunday school period at Liberty church, Route 1, Henderson, North Carolina. The pastor, Rev. L. Gale Brady, is to be the leader.

A family in our Union, Virgilina, Virginia, church made a $500 contribution to the church treasury, as the bulletin for January 3 states, "thus helping us to close the year with a clean slate and ready to begin the new year with added faith and confidence."

Rev. Joe A. French is to be the speaker for the Laymen's Fellowship of Liberty church, Route 1, Henderson, at their supper meeting January 20.

"Jesus' Teachings on Citizenship" was the subject for study Monday through Thursday evenings of last week at Ingram church, where Rev. W. A. Rich is pastor. Friday evening the annual Mission Meal of the church was held, at which time a filmstrip on Africa was shown.

New officers of the Western N. C. Laymen's Fellowship are: president, Clyde Pell, Asheboro; vice president, H. V. Cox, Jr., Pleasant Ridge; secretary, Bauzie Reece, Randleman; treasurer, Alex Talbert, Albemarle. January 30 the W. N. C. laymen will hold a supper rally at the Albemarle church.

Dr. J. E. Danieley, president of Elon College, was one of the 24 college presidents attending the annual meeting of the Congregational Christian College Council, in Boston, Massachusetts, January 12. The session was held in conjunction with that of the Association of American Colleges. Dr. Hollis Price, LeMoyne College, Syracuse, New York, is the newly elected president of the group.

Average attendance for 1959 for Bethlehem church, Tenth Legion, Virginia, as reported in the January 3 bulletin, was 134.6. December, 1959, average was 138.7. Lowest was January 18, 1959, with 106 and highest was on Easter and Mother's Day, when there were 156 in church each Sunday. Rev. C. K. McFarland is the pastor.

A good idea: The Pilgrim Fellowship of our Tryon church called on some of the older members of the church Sunday evening, January 10.

Dr. W. W. Sloan of Elon College is willing to lead the study on Africa for any of our churches who desire it. He has read both study books and has recently presented the study to Front Street Methodist Church in Burlington, showing slides from Africa in addition to speaking concerning that continent. Contact him directly for engagements.

INSTITUTE OF RELIGION

Edward P. Morgan will be the speaker for the Institute of Religion, United Church, Raleigh, next Monday evening at 8:00. He is known for his daily news program "Edward P. Morgan and the News."

Courses are given at 7:00 each of the six Monday evenings in this 21st annual series on the following subjects: "The Moral Responsibility of the Mass Media" — Baptist State Convention Building; "The Role of Higher Education in Our Society" — Pilgrim Hall, United Church; "Spiritual Themes in Contemporary Literature" — Friendly Hall, United Church; "Citizen Consultation on Southeast Asia" — Sanctuary, United Church. Speakers for the above next Monday are: James W. Reid, mayor of Raleigh and manager for WTVD-TV; Dr. James Godfrey, dean of the faculty, U.N.C.; Dr. Max Halperen, English department, State College; Mr. Gordon Middleton (Thailand), State College.

The women of United Church serve dinner at 6:00 p.m. for $1.25. Reservations may be made through Miss Susie Allen, 924 Williamson Drive, Raleigh, North Carolina.

Volume 112 Number 3

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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William Thomas Joyner

WILLIAM JOYNER ORDAINED

William Thomas Joyner was ordained as a conference minister by the Western North Carolina Conference last Sunday evening at the new Northview church near Sanford, North Carolina.

Presiding was the conference president, Rev. Collie Seymour. Ordination sermon was preached by Rev. F. C. Lester, who used as his topic, "We have this ministry . . . in earthen vessels." Rev. Robert Hultman led the evening prayer.

Rev. L. M. Presnell presented the candidate. Ordination ceremony was led by Mr. Lester, chairman of the conference committee on the ministry. Rev. E. Carl Brady presented the Bible. Other ministers present to extend the right hand of fellowship were Rev. Reuben Askew, Rev. David Shepherd and Rev. Max Vestal.

Robert Armster Whitten

Robert A. Whitten, who passed to his eternal reward Sunday, January 10 (his wife's birthday), in Winchester, Virginia, was born July 3, 1886, near LaGrange, Georgia.

He began full-time Christian service as a worker for the Southern Convention Mission Board, under the leadership of Dr. J. O. Atkinson. He also served as a field secretary for Elon College during the administration of Dr. W. A. Harper. His 40 years in the ministry included pastorates at Athens, Georgia; Henderson and Reidsville, North Carolina; and Portsmouth and Winchester, Virginia. More than half his ministry (23 years) he served the latter church, retiring in June, 1959.

Mr. Whitten had served as president of the Valley Conference, secretary of the Southern Convention, several terms as president of the Winchester Ministerial Alliance, and on the advisory board of the Salvation Army in Winchester. He had also served as chaplain of the Rouss Volunteer Fire Company and as chaplain for all branches of the Masonic fraternity during his ministry in Winchester.

Mr. Whitten is survived by his wife, the former Ruth Curling, four daughters, Mrs. William Donaldson and Mrs. James W. Long, Jr., of Salisbury, Maryland; Mrs. O. V. Joyner, Jr., Arlington, Virginia; and Miss Martha Rose Whitten of the home; and one son, Robert A. Whitten, Jr., of Norfolk, Virginia.

ANNUAL MEETING

United Church Women Of N. C.

Covenant Presbyterian Church
1000 E. Morehead Street
Charlotte, North Carolina
January 25-27

Theme: "The Dimensions of Christian Freedom"

MONDAY

Supper, 6:30 — Dr. Willa Player, Bennett College, speaker.

TUESDAY

10:00 a.m. — Business session

Lunch — 12:45 p.m. — Dr. Ansley Moore, Presbyterian College, speaker.

2:15 p.m. — Department Chairmen report

5:45 p.m. — Dinner (Myers Park Methodist Church) — Mrs. Fred Buschmeyer, Washington, D. C., speaker.

Evening Worship — Dr. Blake Smith, University Baptist Church, Dallas, Texas, speaker.

WEDNESDAY

10:00 - 1:00 p.m. — Business — Luncheon — Dr. Richard Young, Baptist Hospital, Winston-Salem, speaker.

Registrations for meals should be sent to Mrs. Boyce Hunter, 2124 Sherwood Ave., Charlotte 7, North Carolina, immediately. Overnight entertainment will also be arranged if she is notified.

Mrs. Buschmeyer, who speaks Tuesday evening, is a well-known member of the Congregational Christian Church. It will be fine if our women would make a special effort to attend this session.

Rev. Robert A. Whitten

From the cotton fields of Georgia to the affections of thousands of people scattered across the earth and to the Celestial Realm is a long journey, but Robert Whitten made it.

Farming and insurance did not bring the satisfaction he desired, so as a mature and successful business man Robert Whitten turned to the ministry as his life's work. He had the heart of a poet, and he loved people. Wherever he went there was conversation, friendship, and helpfulness. If there was sickness, or distress of any kind, Robert Whitten was ready to offer help that comes from Christian experience. It mattered not that disease was taking its toll of his energies; he went day or night to be the minister wherever help was needed.

Few, if any, have ever enjoyed being a minister more than he did, and none have held the office in higher esteem. "I am Robert Whitten, a minister of the Congregational Christian Churches." Such was his introduction of himself. He was not just Robert Whitten of Winchester, Virginia, and that fact brought him great satisfaction, but he was a minister in a denomination, and a servant of the most high God. Those who met him learned that at once. It was his very life.

A voice on the telephone said, "Mr. Whitten died this afternoon." His devoted companion said, "The change was like a candle blown out by a breeze." Change, yes: but death, no. The tired and worn body failed to function longer, but the spirit of the man lives on not alone in the affections of those who knew him well but also, we confidently believe, in the glorious presence of the Christ he served with complete devotion.

Martha and Mary sent word to Jesus, "He whom thou lovest is sick," and when he arrived they said, "If you had been here our brother would not have died." To their troubled souls the Master replied: "He that believeth in me shall never die." That is our faith, and we therefore weep not as those who have no such faith. One by one our friends are gathering into the place Jesus said he would prepare. Robert Whitten, the minister, the poet, the friend, "the one thou lovest," has changed his dwelling place.

Unfinished Business

When the old year turned into the new it left some unfinished business for the churches called Congregational Christian.

Denominationally there is the matter of a Constitution for the United Church of Christ. Reports are that the Commission to prepare a Constitution is highly pleased with the suggestions that have gone in from churches, individuals, and boards, and that the revised document will be ready to present to the session of Synod next summer as planned. If it is approved by the General Synod, then it will come to the churches for their approval. This process is a real venture in democratic procedure. It gives every local church a share in making the Constitution for the national church body. What more could anyone ask? If this is not the Congregational way then what could be?

In the Southern Convention we face all the problems relative to uniting two former church groups. We have talked favorably about it, but the time is rapidly approaching, if indeed it has not already arrived, when actions must supercede words. No longer should we stand and look at each other approvingly; now we need to shake hands, and join our efforts in making real the dream of Christian unity in the work that needs to be done among the churches and in the two states of North Carolina and Virginia. It may not be easy, but it is unfinished business that rightfully claims the attention of all of us — both Congregational Christians and Evangelical and Reformed people.

Report on pages six and seven indicate that the men of our churches have a major portion of their Moonelon payments to make yet. The camp grounds and buildings are in use, and are very valuable. But the bank has too great a share in the title. Within the next three months it is hoped that the men of our churches will make the necessary contributions so the Church will have a clear title to the property and the work can continue unhampered by debt.

This paper is always loaded with unfinished business. One phase of this is the subscription list. Right now we are mailing to 3,750 people, libraries and other institutions. But there are thousands of homes where our church people live that never receive this paper — or any other church publication. That is not fair to these families. They need to know what is being done by the churches, and one of the best ways to get that information is to read The Christian Sun. If the people in your church are not receiving this paper, there is some unfinished business that should claim attention at once. Approximately a fourth of the Convention churches are sending the paper to their members. Why should the others be neglected? Let's make it 100% and send the paper to all our people.

New Business

A home for the aging is new business that is being considered. A committee is beginning to work on this completely neglected phase of church responsibility. People are living much longer now than they did a half century ago when we began thinking in terms of neglected children. Now we need to think about the unfortunate aged people who cannot care adequately for themselves. This should not mean the neglect of children. It is new business. Plans must be made with care. And old people should be given the care they need. Suggestions concerning this matter will be received gratefully by the editor, who happens to be chairman of the committee, and will be considered by the committee.

Of course there are many other matters of unfinished and of new business both for the churches and the convention. The new year challenges us to make Christianity effective in our communities, across our country, and to the ends of the earth. God has given us the opportunity of doing his work, and we must not fail Him.

About ⁂

TRAGEDY AND COURAGE

When physical misfortune is visited upon an individual the blow is usually hard, but when the person is a father and his children are stricken also, the home becomes a heartbreak house.

This was the case of a young Baptist minister, 35-year-old Arthur E. Gordon, Russellville, Pennsylvania, and his three children, all under ten years of age.

On the eve of his first pastorate, and one he hoped to be long and successful, he was stricken with polio. This was a disappointment that cut deep into the heart of the young minister, brought grief to his family, and regret for members of the congregation which had anticipated a pleasant and fruitful ministry.

Then in a few days came a second misfortune to the Gordon household — the minister's two boys and his girl also fell victims of polio. One boy and the girl recovered, but the other boy still wears a brace.

The story of the father's combat with a crippling affliction, however, is quite different. The Rev. Mr. Gordon is able to move only his head, but he is preaching the gospel from a wheel chair and a specially designed bed. With a typewriter equipped to meet his physical needs, and by pressing the keys with a stick which he holds in his mouth, he prepares and issues a monthly publication appropriately called Triumph.

Circulation of the paper is 2,600 copies, and the subscribers, mostly shut-ins, live in 41 States. But since these unfortunate are not physically able to attend church services, Gordon feels that he has a larger "congregation" than he would have had if misfortune had not been visited upon his body. In this thought Mrs. Gordon shares, for in addition to caring for her children and a helpless husband, she handles the circulation of Triumph.

This shut-in minister whose work is mainly for shut-ins communicates his gospel messages through another medium. This is a column — Accent on Living — published in a quarterly magazine issued in the interest of the physically handicapped.

Arthur Gordon is more than a shut-in minister ministering to the religious life of thousands of shut-ins and imparting to them the spirit of courage. He is a source of inspiration to all whose lives have been scarred by the fate of physical misfortune.

C. B. Riddle

This Interested Me ⁂

Emily C. Lester

We (our greatly reduced Fellowship Tour, now numbering only eight) had three hours in Milan on a rainy afternoon, October 27. What could we see in that second largest city of Italy that would be meaningful?

We saw three things. First, we walked to the huge cathedral, which was near our hotel, and which is the third largest in Italy. The outside is very ornate with some 700 statues on the roof — 100 of which fell in the square during the war because of bombing. Inside it is very dark and gloomy — "a dim religious light," I suppose. Behind the altar, though, are three huge and beautiful windows, each with hundreds of small pictures showing different stories from the Bible. They are clear and bright and it is hard to believe they were made 600 years ago — or that they were taken out during the war and then put back in place.

Next, we went to the most famous opera house in the world — La Scala. "All sold out" for the piano concert that night, we still enjoyed seeing the building with its huge stage, red plush seats, and tiers of boxes. In the building is the only music museum in Italy, with many old instruments, original scores of many composers, and so on. Particularly featured are things which belonged to Verdi.

But the climax of our day came after a long ride on a crowded trolley — a visit to the church of Saint Maria delle Grazia. Why there? To see the original of Leonardo da Vinci's "The Last Supper."

Nothing on the trip has surprised or moved me more. Somehow, because of reproductions with which we are familiar, I always see it in a gold frame. We walked into a bare room with white walls. At the further end the wall was covered with this wonderful fresco, now in faded colors. The impact on all of us was terrific.

Originally the room was a refectory (dining room) for a monastery. Later Napoleon used the room for a stable — and cut a door through the lower part of the picture! The Germans used the room for a barracks. Then the building was bombed and the roof and every wall destroyed — **except the one important wall!** "A miracle," our sweet Italian girl guide said, and we were ready to agree.

Yes, our afternoon in Milan was a memorable one, especially because of seeing "The Last Supper" — and our thoughts took us back to Le Chambon and our closing communion there, when Mr. Baker reminded us that "the table goes back into history, back to Jesus himself."

THE GREATEST SECTION IN THE GREATEST BOOK

Which book? There is only one Book that can claim to be **the** Book, and also claim the right to be capitalized. Surely, no one in this part of the world needs to be told as to which Book that is. And then, when we come to name the greatest section of that Book, where shall we pause and say, "This is it." There are so many paragraphs in this Book that might lay claim to such an honor that I hesitate to stop at any one of them. But after thinking of this matter for some time I have about come to the conclusion that for me the greatest of all is the Prologue to John's Gospel — John 1:1-18. Look, for example, to the title given to Jesus here — **the Logos.** If I understand this term at all it means the eternal thought, purpose and heart of the universe. Note again the position of this Logos — **with God.** And the Greek preposition as **pros** which is itself made up of two prepositions — **pro-before** and **eis-into.** The **Logos,** then, is **before** God, and is entering into God. And since both sides here are infinite, this process is to go on eternally, which suggests that the depth and fullness of God's grace, love and mercy can never be exhausted. A third statement here is that "The Word was God". So that in this one verse we have assurance that the Son himself is engaged in an eternal exploration into the infinite.

W. R. Cullom
Wake Forest, N. C.

MOONELON CRASH CAMPAIGN

Robert A. Knowles

December receipts of $2,103.00 proved to be the greatest month of the Moonelon Crash Campaign and swelled the total to $15,971.00. December 31 was to end the Crash Campaign, but we are still $16,668.00 shy of our goal of $32,639.00. The Committee has agreed to hold the Campaign open until March 31 so that others may have the opportunity to give during the first few months of 1960. This is the closest we have ever come to realizing the dream of having Moonelon Conference Center free of debt! We are sure that all of our churches realize the benefits which are derived from this Christian Center for our children, youth and adults and will want to do their part.

Is your church listed here without a contribution? Is your church listed here with only part payment of your goal? If so, please take it upon yourself to get your church to send in its entire goal as soon as possible. Together we can meet this challenge!

GOALS AND PAYMENTS
May 1, 1958 - December 31, 1959

Church	Goal	Pd. to 12/31/59	Bal. to be Pd. to reach Goal
EASTERN VIRGINIA			
Antioch	$ 115.00	$ 17.40	$ 97.60
Barrett's	30.00		30.00
Bayside	156.00	100.00	56.00
Berea (Nans.)	262.00	222.00	40.00
Bethlehem (D.)	104.00		104.00
Bethlehem (N.)	890.00	590.00	300.00
Burton's Grove	35.00	13.00	22.00
Centerville	47.00	17.00	30.00
Cypress Chapel	346.00	273.00	73.00
*Dendron	28.00	28.00	
Eure	331.00	80.37	250.63
Franklin	477.00	375.00	102.00
*Franklin, Hntrd.	375.00	375.00	
*Great Bridge	354.00	354.00	
Holland	298.00	175.00	123.00
†Holy Neck	327.00	337.00	(10.00 over)
Hopewell	124.00		124.00
Isle of Wight	88.00		88.00
Johnson's Grove			
Liberty Spring	352.00		352.00
Mt. Carmel	206.00	72.24	133.76
Mt. Zion	52.00		52.00
New Lebanon	25.00		25.00
Newport News			
First	577.00		577.00
Warwick	175.00	60.00	115.00
Norfolk			
Bay View	178.00		178.00
Central	129.00		129.00
*Christian T.	719.00	719.00	
First	211.00		211.00
Little Creek	85.00		85.00
Oak Grove	59.00		59.00
Oakland	451.00		451.00
Portsmouth			
First	213.00	156.92	56.08
Shelton M.	142.00		142.00
*United	109.00	109.00	
Prince George			
Richmond			
First	229.00	25.00	204.00
United			
South Norfolk	734.00	25.00	709.00
Community	170.00		170.00
Rosemont	788.00	420.95	367.05
Spring Hill	56.00	5.00	51.00
Suffolk	1,369.00	200.00	1,169.00
Sunbury, D'cus.	184.00		184.00
Union (Surry)	20.00		20.00
Wakefield	116.00		116.00
*Waverly	208.00	208.00	
*Windsor	207.00	207.00	
TOTALS	$12,042.00	$ 5,164.88	$ 6,887.12
EASTERN NORTH CAROLINA			
*Amelia	$ 213.00	$ 213.00	$
Antioch	93.00		93.00
Auburn	151.00		151.00
Bethel			
Bethlehem	78.00	11.00	67.00
Beulah	201.00		201.00
Catawba Springs			
*Chapel Hill	157.00	157.00	
Christian Cpl.	116.00		116.00
Christian Light	220.00		220.00
Clayton	107.00		107.00
†Damascus	77.00	85.00	($8.00 over)
Ebenezer	252.00		252.00
*Fayetteville	208.00	208.00	
*Fuller's Chapel	171.00	171.00	
Good Hope	107.00		107.00
Hayes Chapel	112.00		112.00
Henderson	420.00	120.00	300.00
Hope Mills	57.00		57.00
Lebanon	35.00		35.00
Lee's Chapel	85.00		85.00
Liberty Vance	335.00		335.00
Martha's Chapel	67.00		67.00
Moore Union	101.00		101.00
Morrisville	49.00	20.00	29.00
*Mt. Auburn	160.00	160.00	
Mt. Carmel	135.00		135.00
Mt. Gilead	100.00	17.25	82.75
Mt. Herman	147.00		147.00
New Elam	253.00		253.00
New Hope	214.00	12.72	201.28
Niagara			
*Oak Level	133.00	133.00	
O'Kelley's C.			
Piney Plain	151.00		151.00
Pleasant Hill	73.00		73.00
Pleasant Union			
Plymouth	103.00		103.00
Pope's Chapel	102.00		102.00
*Raleigh	254.00	254.00	
*Sanford	252.00	252.00	
Shallow Well	358.00		358.00
Six Forks			

hurch	Goal	Pd. to 12/31/59	Bal. to be Pd. to reach Goal
Southern Pines	294.00	294.18	($.18 over)
urner's Chapel	148.00		148.00
Wake Chapel	364.00	400.00	($36.00 over)
entworth	166.00	34.00	132.00
oungsville	53.00		53.00
ersonals		5.00	
OTALS	$ 6,018.00	$ 2,547.15	$ 3,520.03

ESTERN NORTH CAROLINA

Albemarle	$ 275.00	$ 275.00	$
ntioch (C)	124.00		124.00
ntioch (R)	114.00		114.00
Asheboro	240.00	240.00	
ailey's Grove	32.00		32.00
ennett	15.00		15.00
ig Oak	201.00		201.00
iscoe	25.00		25.00
rown's Chapel	162.00		162.00
enter Grove			
ther	95.00	36.00	59.00
lint Hill (M)	68.00		68.00
lint Hill (R)	68.00		68.00
race's Chapel	310.00		310.00
Hank's Chapel	308.00	308.00	
igh Point, 1st.	93.00		93.00
Liberty	109.00	109.00	
t. Pleasant	114.00		114.00
eedham's Grove	109.00		109.00
ew Center	57.00		57.00
arks Cross Rds.			
atterson's Grove			
leasant Cross	68.00		68.00
leasant Grove	249.00	100.00	149.00
leasant Hill	281.00		281.00
Pleasant Ridge	208.00	225.00	($17.00 over)
Pleasant Union	48.00	48.00	
rovidence C.	26.00		26.00
amseur	121.00		121.00
andleman	134.00	70.00	64.00
anford, N'view.	35.00		35.00
eagrove	109.00		109.00
hady Grove	84.00		84.00
hiloh	88.00		88.00
mithwood	148.00		148.00
Sophia	66.00	75.00	($9.00 over)
Spoon's Chapel	50.00	50.00	
nion Grove	126.00	62.50	63.50
ion	189.00		189.00
ersonals		105.00	
OTALS	$ 4,514.00	$ 1,703.50	$ 2,941.50

ORTH CAROLINA AND VIRGINIA

Church	Goal	Pd. to 12/31/59	Bal. to be Pd. to reach Goal
Apple's Chapel	$ 458.00	$ 472.22	($14.22 over)
sheville	189.00		189.00
elew Creek	88.00		88.00
Berea	66.00	68.00	($2.00 over)
Bethel	165.00	165.00	
Bethlehem	283.00	283.00	
urlington			
*First	622.00	622.00	
*Bev. Hills	259.00	259.00	
Lakeview	52.00	28.50	23.50
Edgewood UCC			
*Carolina	107.00	107.00	
Concord	118.00		118.00
Danville	542.00	150.00	392.00
†Durham	382.00	500.00	($118.00 over)
Elk Spur	42.00		42.00
†Elon College	377.00	400.00	($23.00 over)
Gibsonville	226.00		226.00
*Graham, P. M.	125.00	125.00	
Greensboro			
Calvary	112.00		112.00
†First	625.00	1,005.00	($380.00 over)
Palm St.	220.00	203.00	17.00
*St. Peter's	40.00	40.00	
Happy Home	306.00		306.00
†Haw River	162.00	175.00	($13.00 over)
Hebron	68.00		68.00
Hendersonville	100.00		100.00
*Hines Chapel	148.00	148.00	
Hopedale	83.00		83.00
Howard's Chapel	62.00		62.00
*Ingram	154.00	154.00	
Kallam Grove	93.00		93.00
*Lebanon	138.00	138.00	
Liberty	230.00		230.00
Long's Chapel	224.00	100.00	124.00
Lynchburg	10.00		10.00
Mebane	15.00		15.00
Monticello	108.00	84.00	24.00
Mt. Bethel	97.00		97.00
Mt. Zion	156.00	25.00	131.00
New Lebanon	191.00		191.00
*Pfafftown	72.00	72.00	
Pleasant Grove	242.00		242.00
*Pleasant Ridge	51.00	51.00	
Reidsville	470.00		470.00
Rocky Ford	75.00		75.00
Salem Chapel	118.00		118.00
†Shallow Ford	235.00	250.00	($15.00 over)
South Boston (C)	125.00		125.00
Tryon	289.00		289.00
†Union (NC)	354.00	358.75	($4.75 over)
Union (Va)	452.00	400.00	52.00
Winston-Salem	126.00		126.00
Zion	53.00		53.00
Conf. Offerings		100.00	
Personals		72.00	
TOTALS	$10,065.00	$ 6,555.47	$ 4,261.50

GRAND TOTALS

Eastern Va.	$12,042.00	$ 5,164.88	$ 6,887.12
Eastern N. C.	6,018.00	2,547.15	3,520.03
Western N. C.	4,514.00	1,703.50	2,941.50
N. C. & Va.	10,065.00	6,555.47	4,261.50
GRAND TOTAL	$32,639.00	$15,971.00	$17,610.15

* Paid in Full

† Exceeded Goal

The Grand Total includes $942.15 in overpayments, personals and Conference Offerings — Therefore, Balance to be paid to reach goal is $16,668.00

Improvements At Talas Clinic

Isabel Hemingway

Talas-Kayseri, Turkey

November 1959

Dear Friends,

Your last word from me was when I was ready to start back to Turkey in the summer of 1958. As you see, I came back, and will not try and tell all that happened in between except to say that I am still with the Talas Clinic but that there have been changes in the clinic. The most important changes are in personnel.

Dr. William L. Nute Sr., who had been here for 25 years, has retired. He and Mrs. Nute write us frequently as they travel across America visiting friends and relatives. People here in Talas remember them with great love and esteem and I am sure that they have had a part in the growth of this Turkish Republic as they have lived and served here during these years.

Dr. Warren Winkler and his wife and baby girl are here now. They are starting out well with language and beginning to understand the ways of the country and to serve its people. As can be expected, with a new man in charge, there have been many changes in the clinic too. The summer months were spent remodeling the building. Now we have more examining rooms, the laboratory equipment has been increased, there is a separate room for sterilizing and one for small operations and electric treatments. Each room is painted in a different color — one blue, one pink, one green, etc. People coming in for the first time exclaim over it but what I am the most pleased about is the mosaic floor that can be kept really clean. All of this has meant a great deal of work and we plan to have all the men who have been involved bring their wives and children and have a party for them in the near future.

Miss Isabel Hemmingway, R. N.

Our staff is the same except for a different doctor. Zarohi is in charge of the drugs and responsibility has been greater as she knew about the local preparations and Dr. Winkler had to learn about them. Kaliiya continues as registrar, taking histories of past illnesses and present complaints of the patients who come. Besides this she takes the temperature, pulse and gets the routine urine examination all on the card before the patient gets into the examining room. Yuiko Nakajima has been here for almost two years so it probably isn't necessary to introduce her but I will anyhow. Her father was a Japanese pastor living in the Philippines during the second world war so that she spent her early years there. She is a fine nurse and consecrated Christian so it is wonderful to have her doing laboratory work as well as general nursing in the clinic. She is also interested in visiting babies who have been to clinic and need more follow-up attention in the foods their mothers need to learn to prepare. Between us we look after the boys of the Talas American School at their infirmary hour.

Besides the clinic work my interest continues with the small group of Christian children who come for church school on Saturday and the church service on Sundays. The Nutes going made a big hole there, but those of us who are here are trying to continue in this fellowship.

With so many improvements in the clinic we have added needs. The greatest need is a central heating system. Talas is high on the Anatolian Plateau and heat is needed for about seven months of the year. We also need money for storm windows and doors to help conserve the heat inside. If any of you feel drawn to help with these needs, please send money to the Southern Convention Office, Elon College, North Carolina, designated "for Talas Clinic Central Heating." This is an "authorized special" so your church will receive apportionment credit if you request it.

This brings my best wishes for you in the future and my hope that you will support us in your prayers and thoughts.

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

TREASURER'S REPORT

September 1 — November 30, 1959

Apportionments

Antioch	$ 15.00
Bethel	15.00
Leaksville	10.00
Linville	19.00
New Hope	10.00
Winchester	40.00

Thank Offering

Antioch	$ 31.79
Bethel	79.20
Bethlehem	39.56
Beulah	25.00
Dry Run	26.65
Leaksville	27.05
Linville	44.31
Mt. Lebanon	12.00
Mt. Olivet (R)	26.33
New Hope	12.25
Newport	10.00
Timber Ridge	15.56
Valley Central	17.79
Winchester	117.92

Life Membership

Winchester	$ 10.00

Receipts

Brought Forward, Sept 1	$ 53.46
Apportionments	109.00
Thank Offering	485.41
Life Membership	10.00
Conference Offering	36.72
	$ 694.59

Disbursements

T. T. Price, Bond	$ 5.00
Mrs. E. J. Rohart, Postage for Friendly Service	6.60
Mrs. W. B. Williams, Conv. Treasurer	604.41
	$ 616.01
Balance on Hand, Nov. 30	$ 78.58

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

AN AUTHORIZED SPECIAL OF THE AMERICAN BOARD*

Why Tarsus College Needs Support

> “. . . if one advances confidently in he direction of his dreams and endeavors to lead the life which he has magined, he will meet with a success unexpected in common hours. . . If you have built castles in the air, your work need not be lost; that is where hey should be. Now put the foundaions under them.”
>
> —Thoreau

Tarsus College has followed Thoreau's advice. The school has dreamed of becoming an outstanding educational institution which can present to Turkish youth the highest values of Christian life. It has made progress in that direction. We can measure the results in the loyalty of our graduates, the esteem of the parents, the eagerness of our applicants.

We've built our castles in the air. We've planned a building on paper, too. An audio-visual room will enable us to make better use of these educaional aids that are no longer a luxury. Here, too, we will be able to have small concerts for alumni and friends. This is a dream of long standing. Now it is nearer to reality.

We've dreamed of a library large enough to accommodate the students who are eager for the world of adventure they can find in books. And we want to extend this privilege to others in the community. We have the space . . . on paper.

Two dormitories in this building will enable us to house appropriately the boys who are now living in a make-shift dorm. How can one teach the values of healthful living when fifty boys sleep in one room? Adequate space is not a luxury. It was a dream. Now the foundations are built.

We've built our castles in the air. We've brought them down to paper. We've started firm foundations in the ground. Now we need your help to make the walls, to complete this building which will place Tarsus College one step further toward the goal of being a school which adequately represents the best of American and Christian educational ideals.

Tarsus College is your missionary school in a Muslim land. It is your friendly hand extended helpfully to a neighbor.

Won't you have a share in this great adventure? $3000 will build a classroom. $9000 will build a dormitory. $12000 will build the three rooms of the new library. $5.00 will build one square foot . . . and square feet make up the rooms.

Your gifts, large or small, will give you a share in spreading the good news of brotherly love abroad.

All gifts for this purpose are deductible for Federal Income Tax purposes.

* * *

An authorized special of $3,500 is needed immediately. Any amount will help.

***Money for Authorized Specials, which should be in addition to apportionment giving, credits on the apportionment, and should be sent to the Southern Convention Office, Elon College, properly designated, according to Superintendent Scott.**

$5,000 in the building fund by Easter Sunday is the challenging goal at St. Peter's United Church of Christ, Greensboro, North Carolina. Banks are being distributed for members to use for sacrificial gifts to the building fund. Mr. Bernard Heath has offered to furnish enough pheasant and quail if the women's group will cook a wild game supper for the congregation; a charge will be made for the meal and will go to the building fund. Mr. Charles Kirkman is to head the group of men who will sponsor a “Womanless Wedding,” proceeds from which will also go to the building fund.

An installation service for church and Sunday school officers was a part of the morning worship January 3 at Bethlehem church, Tenth Legion, Virginia, where Rev. C. K. McFarland is pastor. Bulletins for the month of January in this church are being furnished by Mr. and Mrs. Lester Lohr in memory of Mr. Lohr's mother.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

THE JAPAN MISSION

Nishinomiya

24—**Miss Ruth Bartlett** graduated from Boston University in 1913 and has taught many years in secondary schools and colleges in New England and California. She is now serving a special short term teaching English at Kobe College.

25—**Miss Constance Buell** retired last June after serving the American Board since 1919 when she went to China. There she was a teacher for many years until interned by the Japanese; she returned to U. S. on Gripsholm, but returned to China 1946-51, when Communist government made work impossible. Then she taught in Kobe College, Nishinomiya. The Directory of the American Board says: “In Japan, as in China, Constance Buell was loved and appreciated for her selflessness and for the quiet generosity which never lacked the ingenuity to help student or colleague without creating burdensome obligations.”

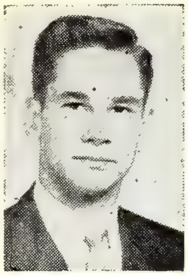
26—**Angie Crew** is known by many people in the Southern Convention for she worked on our Convention staff during the war years when she could not be in Japan. She went out in 1924 as missionary of Christian Church, serving in Sendai and Tokyo. Since 1931 she has taught at Kobe College where her specialty is English — “girls trained under her were rated superior in spoken English to students from any other Japanese schools, private or government.”

27—**Mr. and Mrs. David Larson** are at Kobe College, where he teaches music and she teaches high school English in addition to caring for two small children. She was born in China, the daughter of Presbyterian missionary parents.

28—**Mrs. Floyd Roberts** lived in Japan 1929-40, working with her husband in the industrial city of Nagoya, founding a Christian social center, “House of Neighborly Love.” Following her husband's death, Mrs. Roberts returned to Japan in 1952 and teaches English at Kobe College.

29—**Miss Gaynl Stouffer** graduated from the University of California at Davis in 1957, did a year of graduate study there, and then went to Kobe College as a teacher of home economics.

30—**Mrs. McDonald Sullivan** graduated from Oberlin in 1957 and went to teach in Kobe for 3 years as representative of Friends of Kobe College. Last year she married a teacher at the Canadian Academy.



Charles Garren

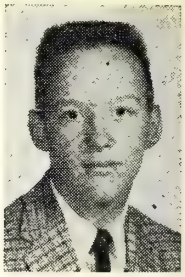
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Ray Hall

Dear Readers:

This issue marks the first anniversary of "Youth Faces The Future." Yes, you have had the opportunity to write and read about the Southern Convention Pilgrim Fellowship in action for a complete year.

It seems to me that during this past year, your youth page, with your splendid cooperation, has made quite a bit of progress. It has had its ups and downs, but each time it has seemed to emerge again to the top, and progress forward. This progress is due to your continued interest and cooperation for which I earnestly thank you.

In a few more months the position of editor will change hands. There will be someone new to proceed in presenting the news of our young people to you in the form of a youth page. I sincerely hope that you will continue to give the wonderful support which I have received the past year. It has been quite inspiring to me to receive your kind thoughts and especially to know that you have taken your valuable time to write articles for publication.

I would like to once again thank our staff, the commission chairman, our president and our advisors for their splendid support.

It is my sincere wish that all of our groups will resolve this new year, to send at least one article a month to "Youth Faces the Future."

I sincerely wish all of our groups all of the luck and success that the world has to offer. If at any time you feel that the staff of the youth page could help you, please feel free to call on us. We will be glad to do what we can for you.

Thanks once again, and Happy New Year.

R. L. M.

Knocking churchmen, like knocking engines, need adjustment.

CHRISTIAN TEMPLE YOUTH FELLOWSHIP ACTIVE

The Senior and Junior Pilgrim Fellowship groups at The Christian Temple, Norfolk, have been very active the past month (December). Both of these groups made contributions to the Joy Fund, to assure a happier Christmas for needy families.

The Senior Fellowship has paid its apportionment, having worked hard to raise over one hundred dollars, from the sale of candy. This active group of young people in junior and senior high schools caroled in Park Place and Colonial Place after the Christmas Pageant on Sunday evening, December 20, and did a wonderful job in presenting "Catching Up With Christmas", a comedy for the Sunday School Christmas Entertainment. This 30-minute play was thoroughly enjoyed by all present. In addition, the Fellowship had a gala New Year's Eve Party at the home of their sponsors and advisors, Mr. and Mrs. Marvin Clements, Jr.

Our Juniors sang carols in the Park Place community the evening of December 23, following which they returned to the Church for a party in the Social Hall.

In January both groups plan extensive studies in their meetings. The Seniors have designated that month for Foreign Missions study.

We are most fortunate in having these two groups of young folk, in the Junior and Senior High School age category, and both have excellent and dedicated leadership, of which we are very proud.

In addition, for the first time this year, we have a College Age Fellowship that convenes each Sunday evening at 6 o'clock. Though plagued by some losses from last year's group, with many away attending colleges elsewhere, they have maintained a faithful nucleus. Following Thanksgiving, they had a dinner party at the Officers' Club, Naval Base, welcoming back their members who were at home for the holiday.—**Voice of The Temple**

We thought that the readers of YOUTH FACES THE FUTURE would like to know that during the Christmas Holidays Charles Garren, our Southern Convention President, and Ray Hall, Action Chairman, were involved in an automobile accident. We regret that Ray received serious injury to his left eye, which has caused hospitalization for several weeks. Ray has returned home and we are sure he would appreciate hearing from any of our young people or their groups. Charlie was not seriously injured and was able to return to school. Their addresses are as follows:

Ray Hall
2816 Seawell Street
Greensboro, N. C.

Charles Garren
Box 4960 — Duke Station
Durham, N. C.

YOUTH WEEK 1960

Youth Week 1960 will be held January 31 - February 7. If you have not secured your packet for this occasion, you may write Miss. Ruth H. Dunn, Box 336, Elon College, N. C. and place your order. The packets are $1.00 each. Be sure to let the other young people in the Southern Convention know through the Youth Page what you are doing to observe Youth Week.

1960 LENTEN DEVOTIONS

The 1960 Lenten Devotions for Young People are available from the Philadelphia Youth Department and the Pilgrim Press bookstores (10c each, 6c each in quantities of 25 or more). This year's meditations were written by the Rev. Francis Geddes of the Church for the Fellowship of All Peoples, San Francisco, in consultation with Bay area young people.

High Fellowship Helps No. 2

Rosemont Young People Give Pageant

The young people of Rosemont Christian Church held their annual Christmas pageant on Sunday evening, December 6, 1959. The play this year was called "Christmas Is A Miracle."

The scene of the play was laid in the chancel of an old deserted church. Although people have long ceased to worship here, Uncle Jed, the old caretaker, is still faithful. He cares for the church and keeps it in repair always hoping that some of the people will return. Every Christmas Eve he rings the old bell, and there has been built a legend of those things that happen when the bell rings. Some say a miracle takes place, that the organ plays and angels sing.

On this Christmas eve, Nickie, a crippled boy, has come with Uncle Jed to the old church. Nickie is so awed by the place that when Uncle Jed rings the bells he imagines he sees the first Christmas re-lived. The faded statue in its niche on the wall becomes Mary. Nickie himself and Uncle Jed are shepherds of long ago and the sacred mystery of the first Christmas is unfolded into lovely fantasy.

The cast was made up in three parts. Candlelighters: Connie Niles, Jo Ann Stinnett, Judy Halstead, Susie Phillips, Serena Carnett, Sarmita Berzins. Tableaux Scene: Mary, Judy Morrison; Golden Angel, Elsie Evanosky; Three Little Angels, Janie Hudgins, Blanche Skelly and Margaret Ann Milteer. Host of Angels: Carol Cannon, Joan Morrison, Jean Davis, Carol Dudley. Cast: Jed (an old caretaker), Billy Morrison; Nickie (crippled boy), Jimmy Hodges; Nathan (shepherd), Raymond Niles; Jethrod (shepherd), Bobby Morrison. The Shepherd Lads: Wesley Snyder, Bobby Weaver, Danny Dunnagan. Three Wise Men: Douglas Weaver, Ennis Hudgins and Mason Cannon.

The music for the pageant was furnished by a hidden choir and the solo parts were sung by Mr. John Frank Flemming.

Mrs. H. R. Morrison, Jr.
Sr. High Advisor

Pilgrim Fellowship at Great Bridge, 58 strong, sang carols at the Marine Hospital December 20, and presented gifts to each of the patients. A project for 1960 was to present an altar to the church for the Sunday school assembly room. That project is completed. This is the third group in the church to complete the 1960 project early.

The Young Adult Class of Great Bridge church gave a surban coat to Garrie ("Red") Warren at Christmas. Garrie is a member of that church, a student at Elon College, and a member of the football team at the college.

Joan Morrison, Judy Morrison, and Carole Cannon in scene from Rosemont Christmas Pageant

TEN EASY WAYS TO DRIVE FOLKS FROM CHURCH

1. **Never Ask Them To Come In The First Place.** This is rule number one and is literally worth its weight in gold.

2. **If They Come, Ignore Them.** Sit by them and do not speak. Sing by them and do not offer them a hymn book. When the service is over, don't take time to speak to them and invite them back.

3. **If You Do Speak, Complain.** If you speak, do not speak kindly of the Church or anyone in it. Complain of the minister; tell of the trouble in the choir; mention the women's group is a clique.

4. **Act As If You Never Go To Church.** Drink, curse, be unkind, gossip. Nothing will keep people away from Church more than Christians who don't act like it.

5. **Never Pray.** Believe you can go through life without God's help.

6. **Refuse To Work.** When asked to help in the work of the church always say "I'm too busy, let somebody else do it."

7. **Learn All The Excuses And Spread Them.**

   1. "God doesn't expect you to be in church every time the door opens."
   2. "You can't love everybody; God knows that."
   3. "It's the preacher's job to go out and get new members; that's what we pay him for."

8. **Be Narrow Minded.** Have no patience with anyone's ideas concerning the church or religion unless they agree 100 per cent with you, that your denomination is the only way to salvation.

9. **Give Little.** Don't be taken in by all the talk about "giving." Excuse yourself and ease your conscience by saying, "God certainly expects me to take care of my family first."

10. **Find Fault With The Preacher.** In every church there are those who love their preacher, others who are lukewarm, and others who need but a spark to spring them into a fire of indignation. Tell everybody that you meet — what a sorry, good-for-nothing person he is. It will disgust new and old Christians alike and they will stay away from the church.

If you want to drive people away, then here's the way to do it.

—Great Bridge Messenger

Elon College

CONTRIBUTIONS TO CAROLINA HALL

1959

Albemarle	$ 100.00
Amelia	100.00
Auburn	75.00
Bethlehem	58.80
Burlington, First	1,400.00
Church of Wide Fellowship	400.00
Concord	75.00
Damascus Christian	100.00
Durham Christian	500.00
Elon College Community	400.00
Greensboro, First	1,117.00
Greensboro, Palm St.	260.00
Haw River	225.00
Hayes Chapel	72.45
Ingram	220.00
Leaksville	170.00
Lebanon (Milton, N. C.)	100.00
Liberty (Vance)	225.00
Liberty	78.75
Monticello	164.52
Moore Union	73.19
Oak Level	59.02
Piney Plain	44.62
Pleasant Ridge	130.00
Pleasant Union	67.40
Popes Chapel	68.88
Salem Chapel	148.00
Shallow Ford	100.00
United Con. (Winston)	191.50
Wake Chapel	250.00
Youngsville	54.00
TOTAL	$7,028.13

CONTRIBUTIONS TO VIRGINIA HALL

1959

Antioch United	$ 100.00
Berea (Nans.)	300.00
Christian Temple	1,000.00
Franklin	650.00
Great Bridge	400.00
Holy Neck	350.00
Isle of Wight	50.00
Liberty Spring	300.00
Newport Christian	120.00
Newport News, First	1,000.00
Suffolk	1,250.00
Windsor Christian	375.00
TOTAL	$5,895.00

Professor A. L. Hook, veteran member of the Elon College faculty and long-time chairman of the faculty committee on athletics, was named president of the North State Conference for the current year December 8.

From The Convention Office

MAILING LIST CHANGES

Subscribers sometimes get ill at ease because subscription changes are not made quickly. That is normal, and to be expected.

Changes are made only once each month, and they appear with the second week papers.

Workers in the Convention Office at Elon who handle the list — receive the money and prepare changes for the printer — need to have changes there by the 18th in order to get them processed and to the printer in time for him to mail by the new list the second week of the next month.

That is a slow process. Reason? Money for the operation of the paper is not enough to keep people busy with that job, and all who work with it do many other things. Sorry! Please understand.

HELP FOR FUND RAISING

Does your church wish to conduct a fund raising project? The Board of Home Missions of the Congregational Christian Churches maintains a Church Finance Advisory Service to assist churches in raising funds for building purposes. The cost of this service is very nominal and it results in a fine stewardship emphasis in the church. Our First Church in Greensboro, Elon College Community Church, Winston-Salem, and other churches of the Convention have had wonderful experiences in using these services. Dr. Curtis R. Schumacher, 287 Fourth Avenue, is the General Secretary of this Department. The services of Dr. Schumacher and his associates are very much in demand, so that schedules for their services must be made at least a year in advance. We are now attempting to schedule their services for 1961. Would your church like to conduct a church building fund project in 1961, and would you like to have the services of Dr. Schumacher or one of his associates? It so, please address Superintendent Scott, Elon College, N. C., making known the first, second and third choice of dates you would like to have. This should be done immediately because these schedules will be made at the end of January.

NORTH CAROLINA WITHHOLDING TAX

Beginning in January of this year North Carolina wants its citizens to pay their income tax like they do Federal income. The employer never gives the tax money to the person who has earned it, but sends it to the state or federal government.

Superintendent Scott wrote the N. C. Director of the individual tax division, B. W. Brown, relative to withholding for ministers. He received the following reply:

"This letter authorizes you to have the wages you receive for performing ministerial duties excluded from North Carolina income tax withholding.

This exclusion does not apply to the church itself in respect to any wages paid to non-ministerial employees, nor does it apply to any wages which you might receive from other sources for non-ministerial services."

DEACON MILLS E. GODWIN, JR. HONORED

State Senator Mills E. Godwin, Jr., lawyer, political leader, churchman and civic worker, has been selected as "First Citizen" of Suffolk and Nansemond County, Virginia, an annual award of the Cosmopolitan Club of Suffolk. Mr. Godwin is a deacon in the Oakland church, a Sunday school teacher, and is a trustee of Elon College. He is the past chairman of the Eastern Virginia Laymen's Fellowship. The award will be made at a citation and dinner January 28.

TRIP TO HOLY LAND

Dr. W. W. Sloan, professor of Bible at Elon College, will conduct a tour to the "Lands of the Bible" next summer, which will include a visit to the Oberammergau Passion Play in Germany. It will be especially interesting to ministers, teachers, and interested lay people. Only three Sundays need be spent away from home for the basic trip, June 31-July 9. The price of $1589 includes round-trip transatlantic air transportation. It is suggested that some church might like to give their minister, or their minister and his wife, this trip, or help make it possible for them. For further information write to Dr. Sloan, Elon College, North Carolina.

The Converting Power Of The Gospel

Background Scripture: Acts 15:36-16.40; Philippians 2:12-18.

Devotional Reading: Isaiah 55:6-11.

Memory Selection: **Believe on the Lord Jesus Christ and you will be saved.** Acts 16:31.

Paul was off again, **impelled by his concern for the converts in the churches he had visited on his First Missionary Journey.** "Let us go again and visit our brethren in every city where we have preached the word of the Lord and see how they do." New converts need to be looked after. All too many times we spend so much time and energy to get folks into the church, and then pay but little, if any, attention to them. Paul had the shepherd heart, the spirit of the Good Shepherd himself. **He was also off again, in an effort to make new converts.** He was constrained by the love of Christ to share the riches of Christ's grace with others. How few of us have this care and concern for others, not only for those who have come into the church, but those who are without the church!

RECRUITING THE MINISTRY

"Behold a certain disciple was there, named Timotheus . . . which was well reported of by the brethren . . him would Paul have to go forth with him." **Paul was not only on the lookout for new members; he was on the lookout for new ministers.** And this young man Timothy had a good name and good native ability. Paul therefore enlisted Timothy in Christ's service and took him along to give him training and experience. What a great privilege that young man had — to be associated intimately with a spirit like Paul, and to share his experiences, his spirit, his passion! The writer of these NOTES had the privilege of being associated early in his ministry with Dr. W. W. Staley and he here pays tribute again to the influence of that good and great man of God upon his life. Ministers and Sunday school teachers ought to be on the lookout for fine young men and young women in the local parish and seek to interest and enlist them in Christian service.

EUROPE CALLING

After going through the Galatian region and visiting the young churches, Paul came to Troas. There one night he had a vision of a man of Macedonia with outstretched arms, praying "Come over into Macedonia and help us." At once the party — it appears that Luke the beloved physician joined them here — went over to Macedonia, "assuredly gathering that the Lord had called" them to preach the gospel unto them. Heretofore the preaching of the gospel had been confined to Asia. **Now it turns westward and begins its conquest of the Western World.** How grateful we of the West ought to be that Christianity, in the providence of God, crossed over into Europe, and through Europe, crossed over the Atlantic to America! The life and civilization of the West has been profoundly influenced and changed because of that fact. It was a part of God's plan to uplift and redeem the world.

THE FIRST CONVERT

Although the vision which Paul had featured a man calling for help, when the missionary party got to Philippi, a Roman colony, they found only a small group of women, gathered at a prayer meeting by the riverside. (There was not even a synagogue in Philippi.) But Paul was not one to be discouraged by small numbers. If he could not preach to a great multitude, he would preach to a few women. And as he preached, the Lord opened the heart of one of the women, and she was converted, together with her household, and they were baptized. **The first convert in Europe was a woman.** She was an unusual woman — her name was Lydia. She was intelligent, successful in business, devout in spirit, eager to know more of God's way and will, and a Gentile. Her conversion seems to be a sudden one, but such was probably not the case. She had been searching for God and worshipping God, and the seed fell on fertile soil. Salvation came to her as a result of a long search and a ready heart. It is significant and symbolic that the first convert was a woman — here was the pattern of the great way in which Christianity has elevated and dignified womanhood in the West. With warmhearted hospitality, Lydia invited the little party to be guests in her home during their stay in Philippi. It would be interesting to know what an effect her conversion had upon her associates, and what an influence she exerted upon the community.

SUNDAY SCHOOL LESSON
JANUARY 24, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

WHEN THE GOSPEL HURTS

During their stay in Philippi, Paul met a "certain damsel possessed with a spirit of divination, which brought her masters much gain by soothsaying," or fortune telling. They were on the gravy train; it was an easy and a profitable racket. But when Paul, by the power of the Holy Spirit cast the evil spirit out of the young woman, he got into trouble. "When her masters saw that the hope of their gains was gone" they laid hold on Paul and Silas, brought them before the magistrates, and charged them with disturbing the peace. Of course that is an old story. People do not bother much about Christianity until it touches their pocketbooks. But let the churches or Christian agencies set about to outlaw the liquor traffic, or prostitution, or gambling; let the church speak out about the way in which folks make their money, or about anything that threatens to affect "the hope of gain" of folks, and it is in for trouble. "Let the church stick to the gospel and leave business and politics and money alone". Have you never heard that? The fact is that anything that concerns human life is not foreign to the gospel of Christ.

SONGS IN THE NIGHT

Paul and Silas were beaten and cast into prison and even put in stocks. But at midnight they "prayed and sang praises unto God. And the prisoners heard them." Strange fellows, these Christians! In the midnight hour, bound in prison, singing songs and praising God! No griping about the injustice of things, no rebelling against their fate, no bitterness or self pity but a sense of God's providence and a simple trust in him for their needs. Folks who can sing in hours of darkness give a lift and a lilt to the lives of others. God had work for these men to do and he delivered them from prison — in this instance by an earthquake, so common to that part of the world.

(Continued on Page 15)

Please Pray For Successful Campaign

John G. Truitt, Superintendent

Dear Friends:

Thanksgiving and Christmas contributions have helped to make this another good report. We are most grateful. It is encouraging to see how many friends from Maine to the deep South have generously remembered this Home for Children. Too long it has suffered for the lack of funds with which to carry on a good job. People are beginning to realize the task before the Church here, and are responding with their contributions.

To our regular staff here have been added a professional campaign director, Mr. Paul Frazier, and an associate, Mr. Lawrence Wolff, and a secretary, Mrs. Jerry Points. Organizations are being formed, plans of procedure for the campaign developed, with the thought of giving every one an opportunity to share in this development program.

In due time you will be hearing from us everywhere, and we know all who read these lines will look forward to the joy of doing their part to see to it that we go over the top with our $200,000.00 campaign.

In the meantime remember that this task belongs to us all. This Home for Children belongs to the churches and the members thereof. The pastors of the churches are leaders of their congregations and will be glad to see the Home one adequate to do the job for which it is designed. Let us all make this campaign an object of our daily prayers until it is successfully completed. God will hear our prayers and honor our efforts.

Again I thank you one and all for your excellent cooperation and help, and if these dear children knew the import of this whole matter they would be deeply grateful also.

"Keymen" of the Churchmen's Fellowship of our denomination recently presented Rev. Kenneth Kohler, longtime executive for the laymen of the Evangelical and Reformed Church, with a check for $1900 for the purchase of a new car. It is reported in "The Churchmen's Fellowship News" that Dr. Walter Graham, formerly Mr. Kohler's counterpart in the Congregational Christian Church, contributed gasoline!

REPORT FOR JANUARY 11, 1960

MONTHLY OFFERINGS

Amount brought forward			$11,212.59
Eastern Virginia Conference			
Great Bridge	$ 15.00		
Norfolk, Bay View	47.00		
Portsmouth, United	25.00		
Spring Hill, S.S.	14.78	$101.78	
North Carolina and Virginia Conference			
Apple's Chapel	21.00		
Elon College — Special	115.50		
Greensboro, First	54.11		
Greensboro, First — Thanksgiving	5.00		
Greensboro, Palm St.	14.00		
Happy Home	40.40		
Hebron, S.S.	10.00		
New Lebanon — Thanksgiving	181.50		
Reidsville — Special & Thanksgiving	326.08		
Reidsville	110.00		
Union (Va.)	43.00		
Burlington, Edgewood	3.00	923.59	
Western North Carolina Conference			
Grace's Chapel — Special	170.00		
Grace's Chapel	60.00		
High Point, First	10.00		
Liberty	22.00		
Randleman	7.00		
Smithwood	35.59	304.59	
Virginia Valley Conference			
Dry Run, S.S.	10.00		
Mt. Olivet (G)	3.00	13.00	
Total			$ 1,342.96
Grand Total			$12,555.55

SPECIAL OFFERINGS

Amount brought forward		$24,181.48
L. L. Woodall, Sr., Piney Plains Christian Church	$ 5.00	
W. L. Cole, Piney Plains Christian Church	5.00	
Bruce Taylor, Piney Plains Christian Church	50.00	
Dr. H. H. Cunningham, Elon College, N. C.	10.00	
Sunday School, First Cong. Christian Church, Roanoke, Ala.	17.51	
New Hope Christian Church, Roanoke, Ala.	5.00	
Collins Grove Sunday School	71.51	
The Willing Workers, McKinley, Maine	1.00	
In Memory of Mrs. C. J. Byrd	5.00	
In Memory of E. P. Jones	7.50	
In Memory of Mrs. Christine R. Pace	7.50	
In Memory of Thomas Gresham Redden	5.00	
Friendly Service:		
Women's Christian Fellowship, First Cong. Church, Park Falls, Wis.	12.50	
Willing Workers' Class, First Cong. Christian Church, Everett, Pa.	15.00	
Thanksgiving Offerings:		
Liberty Christian Church, WNC	42.00	
H. W. Sharp, Greensboro, N. C.	10.00	
Coble Farm Equipment Co., Burlington, N. C.	100.00	
Auburn Christian Church, ENC	18.00	
Christmas Offerings:		
Senior Youth Fellowship, Long's Chapel, NCVA	10.00	
The First Cong. Church, Ashtabula, Ohio	7.00	
Special Gifts	491.07	
Total		$ 895.59
Grand Total		$25,077.07
Total for the Week		$ 2,238.55
Total for the Year		$37,632.62

World Council Decries Anti-Semitism

A statement issued by the World Council of Churches expresses deep sympathy with the Jewish people "with whom Christians share a precious heritage and expresses a desire that this dangerous recrudesence of anti-Semitism be suppressed from the outset."

Signed by Dr. W. A. Visser 't Hooft, Geneva, Switzerland, World Council of Churches' general secretary, and Dr. Franklin Clark Fry, New York, chairman of the Council's Central Committee and president of the United Lutheran Church in America, the statement was issued in Geneva. Referring to the recent outbreak of anti-Semitic acts of vandalism, it called upon the World Council's 172 member churches to work for the abolition of all segregation and discrimination.

"A number of church leaders have already expressed their sorrow that after all the Jewish people have gone through in recent times, once again they should be the target of mischievous and anti-Semitic propaganda," the statement says. "The World Council of Churches desires to use this opportunity to underline once again what it said at its last assembly."

The statement then reiterates part of the message of its 1954 world assembly held in Evanston, Ill. The assembly urged churches within its membership "to renounce all forms of segregation and discrimination and to work for their abolition within their own life and within society."

Dr. Visser 't Hooft said that although he had no special knowledge, evidence of out-breaks seemed to indicate they are "the work of a small group of wild people." He added that the vandalism may have the opposite of the effect hoped for by its perpetrators in that "it will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

Dr. Fry noted that "it is significant that the paint-brush wielders have had to work in secret because it seems to indicate they know they do not have the support of public opinion." He said that in his opinion it was a "passing phase."

Bishop J. E. Lesslie Newbigin, general secretary of the International Missionary Council, now visiting its New York office, suggested that some of the acts "may reflect the contagious effect of irresponsible mischief."

"In any case they are a reminder of the necessity for steady witness on the part of Christians to the reverence due to every human person," Bishop Newbigin, long a missionary bishop in India, added.

Protestant Leaders Pledge Loyalty

"As every man of good will must, we abhor the outbreak of anti-Semitism which began in Europe a few days ago and has now spread to the United States. We question whether the attacks upon our Jewish brethren are simply isolated acts of vandalism by juvenile delinquents and other irresponsible persons. It appears to us that there is a pattern apparent that shows a central organizing force of the same vicious type that existed in Nazi Germany. We want to express our deep regret that such acts can occur either here or abroad, and to offer our sympathy to the Jews of the world and our solidarity with them in combating this evil.

"We believe it is incumbent upon all men of good will to express their disapproval of this lawlessness and to call upon police agencies and the community at large vigorously to stamp it out.

"We also believe that it is the duty of the democratic nations of the world to seek out and expose people who are advocating, openly or secretly, the Nazi philosophy of racism. It is especially important that such persons should be deprived of the opportunity to influence young people.

"We pledge our support and friendship to the Jewish communities of the world and we pray that all Christians in America will join in this pledge and act upon it."

The full list of signatories to the statement follows:

Rev. Dr. Hampton Adams, N. Y.
Rev. Dr. David W. Barry, N. Y.
Dr. L. Nelson Bell, Washington, D. C.
Rev. Dr. Eugene Carson Blake, Philadelphia, Pa.
Rev. Dr. Edwin T. Dahlberg, St. Louis.
Rev. Dr. Harold E. Fey, Chicago.
Rev. Dr. Billy Graham, Montreat, N. C.
Mrs. Douglas Horton, Randolph, Vt.
Rev. Dr. Fred Hoskins, New York.
Bishop John Wesley Lord, Boston.
Rev. Dr. Robert G. McCracken, N. Y.
Rev. Dr. Norman Vincent Peale, N. Y.
Bishop Richard C. Raines, Indianapolis.
Rev. Dr. David H. C. Read, N. Y.
Rev. Dr. F. Eppling Reinartz, N. Y.
Rev. Dr. Roy G. Ross, N. Y.
Rt. Rev. Henry Knox Sherrill, Boxford, Mass.
Rev. Dr. Ralph W. Sockman, N. Y.
Dr. Warren H. Turner, Jr., N. Y.
Rev. Dr. James E. Wagner, Philadelphia, Pa.

"Why I Am A Congregational Christian" was the topic discussed by the laymen of Hines Chapel, January 9. Leaders were Harland Carter and Rev. Thomas Madren.

During the installation service January 1 each church officer at Hines Chapel, near Greensboro, North Carolina, was asked to sign a commitment pledging his responsibility.

Young people of Hines Chapel have installed a curtain for the stage in the educational building at a cost of $213. They presented a Christmas play, and also went caroling, climaxing the evening with hot chocolate and cookies at the parsonage. About 30 meet each Sunday evening in the Junior and Senior Fellowship groups.

The children of Long's Chapel presented an impressive Christmas program Sunday evening, December 20. Mrs. H. L. Chandler, reports: "The huge Christmas tree was beautiful and a feeling of peace and good will toward man was felt by all."

SUNDAY SCHOOL LESSON

(Continued from Page 13)

THE SECOND CONVERSION

Scared out of his wits, and knowing full well the penalty for allowing the prisoners who had been committed to his care to escape, the jailer was about to kill himself. But Paul assured him that nobody had escaped and that all was well. Whereupon the jailer, shaking in his boots cried out "Sirs, what must I do to be saved?" In reply Paul said simply, but adequately, "Believe on the Lord Jesus Christ and thou shalt be saved." There it is — a man is saved, when in simple faith he turns to Christ, commits himself to Christ, surrenders his will to Christ, accepts Christ as Saviour and Lord. This was as far as possible an instantaneous conversion.

Something To Think About For The New Year

New Year's Day is every man's birthday.

—Charles Lamb

Life must always be in progression. We must always purpose to do more or better than in times past.

—Samuel Johnson

He who moves not forward goes backward.

—Goethe

The best way out of a difficulty is through it.

—B. C. Forbes

He knows not his own strength who hath not met necessity.

—Ben Johnson

We first make our habits, and then our habits make us.

—John Dryden

Right actions for the future are the best apologies for wrong ones in the past.

—Tryon Edwards

The business of life is to go forward.

—Samuel Johnson

The most dangerous of all falsehoods is a slightly distorted truth.

—G. C. Lichtenberg

We see things not as they are, but as we are.

—H. M. Tomlinson

There are no uninteresting things. There are only uninterested people.

—G. K. Chesterton

Speak little. Do much.

—Ben Franklin

Those who make the worst use of their time complain the most of its shortness.

—Jean La Bruyere

Never cut out what you can untie.

—Joseph Joubert

Nothing in life is to be feared. It is only to be understood.

—Marie Curie

It is a part of probability that many improbable things will happen.

—Agathon

The man who can master his time can master nearly everything.

—Bernard Baruch

—Voice of the Temple

Southern Convention of Congregational Christian Churches

Elon College Library

The Christian Sun

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VOLUME 112 JANU 1960 NUMBER 4

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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When I Consider . . . the Stars

CONSIDER THE STARS

Stars are good to live with,
  Speaking of eternity
And endless space of time
  And man's tranquility.

There is a foreverness in stars
  The earth can never own;
Stars are made for wishing
  While the world is dirt and stone.

Things of earth keep pressing,
  Eroding hope and dreams;
Stars are distant beacons where
  Faith sails a thousand streams.

Stars speak of goals unbounded,
  Of God's eternal plan,
While earth is pushing, shouting,
  "How very small is man!"

—Helen Virden
Church Management

"What is Man that Thou Art Mindful of Him?"

Here And There Among The Churches

The high school class of the High Point, North Carolina, church led the morning worship January 17 when the minister, Rev. F. C. Lester, was absent due to illness. The importance of church membership was the theme.

The choir and minister of our Damascus church, near Chapel Hill, North Carolina, participated in a special religious service at the Damascus Home for Alcoholic Rehabilitation near Snow Camp Saturday evening, January 16. Mr. Jerome Crabtree is the director of the choir and William Joyner is minister of the church.

A Church Attendance Crusade is in progress at First Church, Newport News, Virginia, beginning January 17 and running until Easter. Each person who does not miss more than two church sessions will receive an attendance certificate. Those with perfect attendance will receive a gold star. Members register each Sunday and those absent will be contacted each week. Rev. Jesse H. Dollar is the pastor of this active church.

The union worship service of the Great Bridge, Rosemont and South Norfolk Congregational Christian Churches will be held at Great Bridge Church Sunday evening, January 31, at 7:30 with the Rev. Mr. Walstein Synder as the speaker. This is the second union meeting of these three churches which is being sponsored on the fifth Sunday evenings in months during the winter season. After the service a social hour will be held.

A service of hymns is to be held in our Tryon, North Carolina, church Sunday afternoon, January 31, at five o'clock in the sanctuary.

The Senior Pilgrim Fellowship will be responsible for the morning worship service at Eutaw Community Church, Fayetteville, North Carolina, February 7, which is the closing of Youth Week.

Pleasant Grove church, Halifax County, Virginia, will have a study conference February 8-12 on "Jesus' Teachings on Citizenship." Friday evening, February 12, there will be the annual "Mission Meal," when a filmstrip of our work in Africa will be shown.

The annual meeting at Eutaw Community, Fayetteville, will be held January 28. Recent improvements to the grounds and buildings there have been made by Dan Stout, Danny Byard, Bill Gibson and Bill Dept. This church regrets that Mrs. Ruth Henegar is closing her work as choir director and organist. She is moving to Texas.

From the South Norfolk bulletin: During the month of February we will have our second in the series of Study Courses. It will be held during three consecutive weeks on Wednesday, February 3, and 10, and Thursday February 18. Dr. H. S. Hardcastle will lead these Study Courses on the **History of the Congregational Christian Church.** These sessions will be most enjoyable, presented in Dr. Hardcastle's inimitable style, and will be most informative. Put these dates on your calendar, and be sure to attend.

A prayer in memory of Rev. Robert A. Whitten was a part of the morning worship service at Apple's Chapel January 17. The pastor, Rev. Bland Leebrick, added this note to the bulletin: "Mr. Whitten served Apple's Chapel for three years. He was loved and respected by all."

LONG'S CHAPEL WOMEN CELEBRATE CHRISTMAS

Mrs. H. L. Chandler, Reporter

The December meeting of the Women's Fellowship was held in the church hut, which was decorated with holly, poinsettias, a manger scene, and a beautiful Christmas tree. Mrs. Eunice King had charge of the program, presenting a play, "A Stranger Traveling to Bethlehem." Mrs. Irene Chandler opened the program with a solo, "The Lord's Prayer." Mrs. Otis Carey was narrator. Participating in the play were: Mrs. King, Mrs. Thelma Fonville, Mrs. Sara Faulkner, Mrs Ethel Rudd and Mrs. Larry Russell. Each member present was given a lighted candle. The true spirit of Christmas was felt by all while this inspiring play was being presented. The president, Mrs. Edith Anderson, presided over a short business session. A plan to spread "Christmas Cheer" to all the shut-ins, with presents or baskets of fruit was approved. Following singing "Joy to the World," the benediction was pronounced.

The annual Christmas party then proceeded, when presents under the tree were distributed and the identity of "Secret Pals" was disclosed. Hostesses, Mrs. Betty Hopkins, Mrs. Edith Anderson and Mrs. Mary Wellons, served, from a beautifully decorated table, delicious punch and Christmas cookies.

Volume 112 Number 4

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Pre-Lenten Ministers Convocation

Franklinton Center, Bricks, N. C.
February 16-18, 1960

The Pre-Lenten Convocation for Ministers will be held at Franklinton Center February 16, 17, 18. This is an event of the United Church of Christ, it being sponsored by the Board of Home Missions of the C.C. Churches; the Commission on Evangelism of the E. & R. Church; the Southern Synod of the E. & R. Church, and the C. C. Southern Convention and Convention of the South. This program will bring together the ministers of our area for prayer, study, and fellowship that a new and richer meaning of Christian discipleship may result.

The program leaders include Dr. Robert V. Moss, Jr., a native of Hickory, N. C., but now president of the E. & R. Lancaster Seminary, Lancaster, Pa.; Dr. Arthur D. Gray, president of Talladega College, Alabama; Rev. J. Archie Hargraves, pastor of the Nazarene Congregational Church, Brooklyn, N. Y.; and Supt. James H. Lightbourne, Jr., of the Southeast Convention, Atlanta, Ga.

Mr. Moss' topic will be "Communicating the Gospel"; Dr. Gray will discuss "The Role of the Minister in the Age of Space", and Mr. Lightbourne will serve as Chaplain.

The Convocation will convene at 1:30 p.m. on February 16, and will conclude with luncheon at 12:30 p.m. on the 18th. It is hoped that every minister of the Southern Convention will avail himself of this unusual opportunity for spiritual refreshment and new power through examination of the Christian Gospel.

The cost will be $9.50 for room, board, and registration. Reservations from the Southern Convention ministers should be sent to Supt. Wm. T. Scott, Elon College, N. C.

LEADERSHIP TRAINING CONFERENCE THE CHURCH OF WIDE FELLOWSHIP

Southern Pines, N. C.
February 14, 1960
2:30—5:30 P.M.

2:30	Devotions	Board of Deacons
2:45	"Church Leadership, Challenges and Opportunities in our day"	Martin Garren
3:15	"Elon College as a Part of a Local Church Program"	Earl Danieley
3:45	Coffee Break	
4:00	"C. C. Home for Children as a part of the Local Church Program"	John Truitt
4:30	"Christian Education as a part of the Local Church Program"	Robert Knowles
5:00	"The State, National, and Foreigh Work as a Part of the Local Church Program"	W. T. Scott
5:30	Lunch	

A two-fold purpose is envisioned: To train the newly-elected local church leaders and teachers; to re-establish lines of communication with our state organizations and institutions, and indirectly to re-establish denominational affinity.

Congregational Christian Churches of the surrounding area are cordially invited to send church leaders to this training program.

BURLINGTON DISTRICT LAYMEN TO MEET

Dear Fellow Laymen:

GREETINGS! We have just pushed the door of 1959 shut and are beginning to open the door of 1960. With the help of each man of our churches we can make our fellowship better for this year.

The time for our first meeting of the year is drawing near and I am counting on each Pastor and the men of the church to try and see that each church is represented at this meeting.

PLACE: Bethel Christian Church just off Highway No. 62 at Anderson School, and you know what good meals the Ladies of that church serve.

TIME: Thursday evening January 28 at 6:45. (Supper)

SPEAKER: Rev. R. M. Kimball of the First Church, Burlington, N. C.

IT IS IMPORTANT that you let Mr. Joe H. King, Route 2, Burlington, N. C. know how many to expect to be present from your church.

We are counting on each of you.

Fraternally,
W. E. Walker, Pres.
Gerald Points, Sec.

Members of the junior and senior high fellowships of Warwick church will be guests of Circle 1 of the Women's Fellowship for supper at the church Sunday, January 31, which is the beginning of "Youth Week."

COMMITTEE MEETS TO NOMINATE NEW SUPERINTENDENT

The initial, organizational meeting of the special committee appointed by President Garren to nominate a new superintendent for the Southern Convention was held in Henderson, North Carolina, Thursday, January 7. Dr. L. E. Smith led in the prayer for divine guidance, Dr. George D. Alley was elected chairman, and Dr. W. E. Wisseman, secretary. Thirteen of the fifteen members of the committee, with Mr. M. T. Garren, ex officio, were present. The major portion of the day was spent in a most helpful discussion of the ways in which the committee is to proceed in fulfilling its important assignment. The next meeting of the general committee has been tentatively scheduled for February 22, with the executive committee set to meet at least once during the interim.

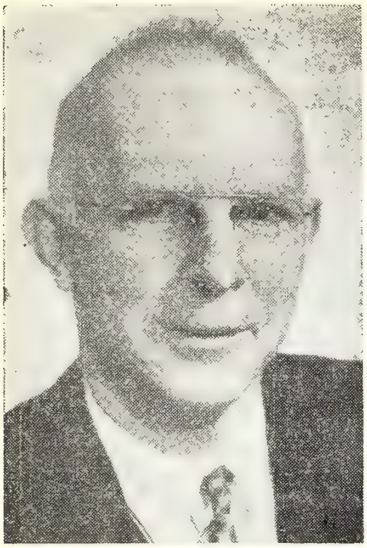
MRS. RAY GORDON HONORED

Mrs. Ray F. Gordon, newly elected president of the Women's Fellowship of the Southern Convention, was honored at a tea which followed the Eastern Virginia women's rally at the Suffolk church, January 17.

"Expanding Friendships" was the theme of the rally over which Mrs. J. H. Booth, Jr., president of the Eastern Virginia Women's Fellowship, presided. Mrs. Allen Piland, Suffolk district superintendent, led the opening meditation and prayer. Mrs. George D. Alley, wife of the minister of the host church, sang "Be Thou With Me" by Bach. The guest speaker, Mrs. Ralph Calder of London, England, was presented by Mrs. Marvin F. Sherrill, social action chairman. Mrs. Gordon was presented by Mrs. W. B. Williams, past president of the National Women's Fellowship.

The receiving line at the reception following the meeting was composed of Dr. and Mrs. Alley, Dr. and Mrs. Calder, Mrs. Gordon, Mrs. Williams, Mrs. Booth and Mrs. Jacob L. Woodward, president of the Women's Fellowship in the Suffolk church. Pouring coffee were Mrs. Roy Richardson and Mrs. Harvey Brown, past presidents of the Suffolk fellowship, and Mrs. M. K. Hassell of Norfolk and Mrs. J. Franklin White of Waverly, district superintendents.

The editor, along with many other people, has "enjoyed" a case of the "flu" the past week.



A BORROWED EDITORIAL

An Expected Miracle

FRED HOSKINS

Concerning a famous event the Gospel of John recites: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

The first miracle may have been at Cana of Galilee, but it was not the last. There were healings of the sick, raisings of the dead, feedings of the hungry, forgiveness of sinners, granting of dignity to women, bestowal of honor on children and awarding of significance to the poor and outcast. But the greatest miracle was himself.

The theme chosen for the 1960 General Assembly of the National Council of Churches is "Jesus Christ the living Lord of all life." This is a great theme. It is the theme. It is also the theme of the United Church of Christ, for we too are called to witness to "Christ the living Lord of all life."

Probably nothing will so empower our witness or be so convincing to the world to which we witness as the recognition that the living Lord continues to perform miracles. We need some miracles and, I believe, we shall have them.

It is going to take a small-size miracle to get the members of the uniting communions to stop remembering and saying: "I belong to Paul" or "I belong to Apollos." Some marriages are wrecked and many are impaired because husband and wife cannot forget or fail to speak of the patterns of father's conduct or the menus mother produced. It is no break in historic continuity or disparagement of the infinite joy of their childhood homes for the bride and groom, with gratitude for all they have received and sorrow for all their limitations, simply to face forward and build their own home life. And by the blessing of Christ it can be better than that from which they sprang.

One of the miracles to which we can look forward is the disappearance of an excessive and therefore divisive use of words such as "on our side," "you folk," "we are accustomed," "the Evangelical and Reformed practice," "the Congregational Christian tradition." It is a miracle we may anticipate if we have as much good sense as the servants at Cana and follow Mary's advice: "Whatsoever he saith unto you, do it." The miracles of the living Lord will bless those who hear and respond to his words: "Follow me," "Go," ". . . love one another . . ." ". . . you shall be my witnesses. . . ."

For nearly a score of years the uniting communions, and now for almost three years the United Church of Christ, have had a regular diet of committees and commissions, councils, votes, **The Basis of Union,** the proposed Constitution, the Statement of Faith, Call to action, lawsuits and a deluge of critical pamphlets. There is still a lawsuit to be tried, a Constitution to be approved and reorganization at many points to be effected. A big miracle will be required to transfer the attention from all that is related to the uniting process to the United Church of Christ. Nothing short of a miracle can free us from too great self-consciousness about the motes in others' eyes and over-anxiety about how we run rather than concern for our destinations, loyalty to shibboleths rather than the faithful proclamation of the gospel.

Miracles are for the importuning faithful. We may confidently look for a miracle if we really mean what we have written in the proposed Constitution — that the sole head of the United Church is Jesus Christ. The miracle will surely occur if we are willing to accept Jesus Christ as our One Lord and with wide-open eyes confront a culture existing on the brink of self-destruction, also on the brink of incalculable good; a culture composed of castes and especially outcasts; a culture reflected by people who day and night seek for some thing or some one who will save them. Our main attention will be turned from the mechanisms that can so easily, and fatefully, ensnare us to the enterprise to which we were called. Ours is the business for the transaction of which our One Lord was sent and has come. It is God's reconciliation of man to man and of all men to himself.

A miracle will be required to set us faithfully at our work. But miracles are for the faithful.

—United Church Herald

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ

This Interested Me * * *

Emily C. Lester

Many things about Venice are interesting. In the first place, the location of the city on 400 islands. In the second place, transportation by boats rather than by cars — or by bicycles and motorcycles, as in many other parts of Italy. In the third place, Venetian glass has made this ancient city famous.

But something more interesting than any of these was the experience of the eight from the Fellowship Tour who were "doing" Italy — we saw Venice react to a flood!

Arriving opposite Venice Wednesday, October 28, about twilight, we had the choice of a gondola or a taxi to transport us to our hotel. We chose the former — and later found that a "taxi" to Venetians means a motor boat! We were still glad of our choice — a long boat poled by two men who "sang out" as they approached a "corner" to let other boats know of our proximity. A half hour ride, part of which was down the Grand Canal, brought us to our hotel, which (like most other buildings in Venice) was built right up to the edge of a canal. The water was up to the top step, but not knowing where it was supposed to be we paid little attention. By nine o'clock people were asked to leave the lobby because water was coming in the front door and furniture had to be moved.

Next morning water was about a foot deep in the lobby. Breakfast was served in our rooms, for of course we could not reach the dining room. The concierge, a distinguished-looking, slight gentleman with a beard, looked very strange carrying departing guests "piggy back" to the gondola at the door! (Yes, he had on high rubber boots!)

Out our window we could see a strange procession, for there was a sidewalk in front of the store and office buildings on the other side of the canal. Water was deeper there than further up the "street" (for this was a "dead end" where the canal turned a corner) and men in hip boots waited for "customers." Some pretty secretaries went "piggy back" while others were picked up in the men's arms and carried to their places of work. School children sloshed happily along. Metal "dollies" for transporting boxes or luggage carried men perched on crates, as did wheelbarrows. It was indeed an interesting sight.

A combination of several days of rain, a storm, and high tide caused this. By noon (and low tide) water was out of the hotel and we ventured forth to visit the glass works, St. Mark's cathedral, and other points of interest.

As we headed for Florence by bus the next morning, the harbor made a beautiful sight with shining sun, blue water, dark hills close by, and beyond fresh snow on the Alps.

About * * *

THE HIPPOPOTAMUS

(Written for children readers)

A favorite place for children who visit Washington, D. C., is the National Zoo, and one of their favorite animals there was Bongo, the oldest hippopotamus in captivity. But children, and grownups too, who have seen this lumbering beast will regret to learn he died recently at the age of 49.

The hippopotamus, called hippo for short, is only a barnyard brute at heart. Half-pig at least, say the scientists, considering its short legs, four-toed feet, rasping grunt, rooting muzzle and tusk. This super porker is outranked for sheer bulk by the elephant alone among land animals.

The hippo is from 10 to 17 feet long, depending on type. The usual thickness of a grown hippo's hide is about two inches and is draped about three tons of animal.

To the ancient Egyptians, the hippo was known as "river swine". Three centuries before the time of Christ it was dubbed by the Greeks as "horse of the river", and the Greek word for that phrase — hippopotamus — became its title, a name as unweildy as its frame. Even the slang haters and scorners of abbreviations have not raised objections to the use of the shortened name.

There are two types of the hippo — the typical and the pigmy. The typical or large hippo is the three-ton animal that often reaches a length of 17 feet. This animal is mounted on legs which suggest those of an elephant cut down.

The greater portion of the life of the typical hippo is spent in water. It can swim and dive with ease, which seems to clash with all notions of a swimming animal. The enormous body seems about as unsuited for movements in water as could well be.

The hippo is one of nature's greatest antiques, a living relic of the Stone Age. It may be the only big brute which retains its face and figure from the days when prehistoric savages of southeastern England brandished stone-headed spears at it along the banks of the Thames.

Many students of extinct animals, and those which seem destined to pass into oblivion, think that the hippo once roamed through Europe and even through India. But the animal's odd feet have beat a slow, thunderous retreat before advancing civilization to the boundless swamps of Africa, which is now perhaps the bewildered hippo's last stand.

C. B. Riddle

(Note: Recently Mr. Riddle has had his third trip to the hospital caused by a heart attack.)

THE FORWARD LOOK

There are four looks one may take: the backward look, the inward look, the upward look, and the forward look. The backward look is retrospective. It has its virtues, for the past has much to teach us; but the backward look sometimes saddens or embitters us, and it always arrests us. No one can look backward and go forward at the same time. We cannot live in retrospect. The inward look is introspective; it is valuable but may produce morbidity and spiritual self-consciousness. The upward look releases one from the habiliments of the flesh and elevates him into the spiritual stratosphere.

But the forward look to the earnest Christian is enticing, alluring and challenging. It is prospective and purposive. It was the great quality of Jesus' life. He had respect for the past but never worshipped it. He was a forward-looking man. In the presence of danger and death his face was steadfastly set to go to Jerusalem. Elements of the forward look are faith, optimism, courage, confidence, earnestness and enthusiasm. Jesus had all of these.

—Walter Clippinger in
Suffolk Newsletter

Ministers Write Their Congregations

CHALLENGE OF THE NEW YEAR

George D. Alley, Suffolk

As your minister, and as we stand together on the threshold of a new year, I would be remiss if I did not remind you that the new year's chief value to us lies in its spiritual opportunities. A year from now we may be richer or poorer than we are today; stronger in body, or weaker; more famous, or more obscure. But, whatever these results may be, they will hardly indicate the real significance of the year. When 1960 is over, the real results of our having been alive in it will be measured by much finer rods than these. If the new year makes us more patient and courageous, more understanding and kindly in our relationship with others, with a greater zeal for righteousness and a consciousness of a deeper fellowship with the Spirit of Christ then, whether 12 months from now we be richer or poorer, stronger or weaker, more famous or less so, the year will have brought us the richest harvest it could bestow. Whatever else this new turning-point in time may mean to us, it surely means a new opportunity for spiritual growth and achievement. If we go forth into it with a clear appreciation of that fact and with the purpose and prayer to so use our time, we shall be certain to gather the choicest fruitage.

Let me also remind you, once again, that 1960 will mark the end of the first 100 years of life for the Suffolk Christian Church. Because it is our Centennial year it should be, if for no other reasons, the best year in our history. It can be, easily, if every member resolves to devote his time, his talents, his treasure and, above all, his prayers to that end . . . putting the church ahead of any of the lesser considerations of life and giving it priority over those other activities which lay claim on his time. What we so lightly term "church-going", or even participation in the life of the church "every time the doors open" are, of course, no guarantee (in themselves) that we shall attain new spiritual stature. But for people with a spiritual heritage so splendid as ours, these are an essential beginning.

My prayer for each of you, throughout 1960, will be that God will richly bless you with those tokens of His life which will most enrich your lives and, for myself, that He will use me as an effective instrument for you.

ON THE RESPONSIBILITY OF OFFICE

Thomas Madren, Hines Chapel

When anyone is elected to office, he or she must accept with loyalty the responsibility of that office. Each position or job carries with it certain duties, regardless of the job involved or the value of the position. In every type of work, leadership demands responsibility. The president cannot be a slacker, the chairman not a drifter, the chief executive cannot be without greater concern, for himself, his job, his committee, his duties, his group. Often it is implied that unconcern and lack of responsibility in church work are due to the lack of material reward. Do we take places of leadership in clubs, lodges and other organizations as being more important than our work in the church, our interest more loyal, our activity more enthusiastic? Is it true that we are more concerned about our vocation for livelihood and not as interested in **"that other vocation"** (the job of being a Christian at work for your church) because of the material values involved?

You have been chosen, elected, commissioned with a job to do. Well, now what! Well! Are you going to come up at the end of the year at the same place you now begin? Let me make the following suggestions: Upon acceptance of your office, whatever it might be, find out as best you can what this job or committee is supposed to do, be sure you understand what is expected of you (if you don't know, ask someone, don't wait to be told), meet at once with your board or committee, make plans for the work of your position for the coming year, elect a chairman and be represented at the Church Council meetings, and give to your office the best of your ability. No more is required, but less than that is not satisfactory, give the best of your ability. Be a leader! That is what the Church, through your election, is asking you to be. Don't wait for someone else to lead you, you have a job to do, then do it. As your minister, you elected me to do a job for you, if I did not do it, I am sure it would create dissatisfaction among you. By the same token, I shall expect the same of you. Jesus commended greatness by humility, lordship through service, and would say to each of us, If we are to be leaders, then serve!

THE HIGHWAY TOLL IS OUR CONCERN

Frank E. Ratzell, Asheville

Studies of Congregationalism during the Colonial period show that ministers of that day were not loath to speak their minds on public issues. This was their way of bringing religion down to cases, and while it naturally led to controversy, the results were good. It was an evil day for the Church when ministers and laymen began to feel that public questions were no concern of the pulpit.

The ministers of the Asheville area have been asked to say and do something constructive about the carnage on our highways. Killing, no matter what the method, is a moral issue. And moral issues are the business of the Churches.

The ministers responded by passing a resolution supporting highway safety. Some preached sermons on the subject or made an appeal through their church publications.

But here we question the value of sermons or pulpit pronouncements on this issue. We doubt that the resolution passed by the Ministerial Association interrupted even momentarily the stream of highway accidents. Churches and ministers must face the fact that they no longer have much of a say-so on public questions, at least none to which the public at large will pay much attention. The authority of our moral pronouncements is dubious. We suspect that the drivers who are causing most of the trouble have no meaningful connection with our churches.

While we willingly agree to appeal to our people to obey traffic regulations and to drive with caution, making it clear that the Commandment against murder applies on the highways as well as anywhere else, we feel bound to go beyond this.

It is the duty of the State and the municipality to protect peaceable citizens against outlaws. And we who mean to keep the laws demand that those who refuse to do so shall be denied the use of the highways. However costly, the number of traffic policemen should be doubled. There should be a State law forbidding drag - racing, even on private property. All new applicants for drivers' licenses should be screened for psychological fitness as well as physical fitness. There

Elon Basketball Team Report

Luther M. Byrd

The Elon College basketball team, laying under the tutelage of Coach ill Miller for the first time this sea-on, has just passed the mid-season ark with prospects of the finest eason record since 1957, a season which saw the Fighting Christians win a berth in the national NAIA ournament for the second year in uccession.

With fifteen games already played nd with ten games remaining to be layed in their regular schedule this winter, Coach Miller's boys have a ark of 7 wins and 8 losses, with one f the losses to the powerful Camp ejeune Marines. Against college pposition, the Christians are all even ow with 7 wins and 7 losses.

The mark of 7 victories in the early eason has already equalled the num-er of victories posted by last year's quad, which closed out its season with a 7-16 record in 23 games. This 960 team is at present tied with Western Carolina for fifth spot in the North State Conference, and the Christians are only one game behind he fourth-place East Carolina aggre-ation.

Each of the ten remaining games s within the North State Conference, nd the Elon squad may bid high for ne of the four seeded positions in the Conference tournament, which will be played at Lexington the last week in February. A seeded rating would give the Christians a better chance to emerge with titular honors in the tournament.

Coach Miller's team has been an interesting one to watch this year, for the squad boasts a number of fast and very colorful players, boys who can move the ball well and shoot with accuracy. Watching the squad in action becomes more interesting when Elon fans view the number of freshmen and sophomores playing, boys who should give the Christians an even stronger team during the next two years.

In a recent 80 to 67 victory over Atlantic Christian, Coach Miller started three freshmen, one sophomore and one senior, and all four of the youngsters had 12 points or better in the scoring columns. The four youngsters were boys whom Coach Miller brought with him from Kentucky and Indiana when he assumed the Christian coaching reins this year.

These youngsters include Kenneth Smith, a sophomore forward, who has scored 259 points; Richard Conatser, a freshman guard, who has hit 240 points; John Neidig, a towering 6-8 freshman center, who is one of the best rebounders in the Conference; Gary Teague, a bespectacled freshman guard, who hits well on long shots; and Herbert Hawks, a fine junior forward, whose last-second goal gave Elon a 79-77 win over Catawba.

Other members of the Elon squad who have seen much service include Rob Bell and Bill Palkovics, a pair of seniors; Eddie Burke, C. G. Hall and Cecil Wright, three junior veterans and Dewey Andrew, another freshman who towers 6 feet 5 inches in height.

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hould be penalties for drivers who rive below posted speed limits as well as for those who repeatedly ex-eed them. There should be strict xamination of all vehicles to deter-nine their mechanical condition, with uspension of registration for those hat are not. The court system should e modernized so that it can handle ases swiftly and with positive en-orcement the penalties prescribed for ffending drivers. Those who drive ntoxicated should lose their licenses t once.

What we have got to have is a com-plete change of public attitude. The churches can help by calling attention o the moral issue involved. But beyond that there must be swift and unrelenting enforcement of the law against people who respect the laws neither of God nor man. In time, this will change the attitude.

From the Elon College Community Church news bulletin, "The Torch": For many years Mr. J. B. Long has served as General Superintendent. Our hats are off to him for his faithful service. His one ambition was to get our Sunday school housed within the same block — this we have done with the addition of our new building. As of January 1, 1960, Marsh McLelland became our superintendent."

"KNEELING BENCH" DEDICATED

A kneeling bench to match the chancel furnishings was dedicated at the Asheboro Congregational Christian Church Sunday, January 17, during the morning worship service. Following is the service of dedication.

Rev. Clyde Fields: We pause now in this service to set apart a kneeling altar bench to the glory of God and to the memory of our beloved trustee, Mr. E. P. Boroughs, Sr. It is fitting that we seek the blessing of God as we set this article of furniture apart to be used in services of worship.

Deaconess Mrs. J. R. Parks: Your Board of Deaconesses have long desired a kneeling bench for use in weddings, baptismal services, and for times of personal confessions. We are most gratified that the adult classes have shared this concern and are now making this kneeling bench possible as a symbol of all our love and affection for our friend now departed, Mr. E. P. Boroughs, Sr.

Superintendent Clyde Pell: We now present to this church this kneeling bench on behalf of the adult classes of the Sunday school.

Trustee John Griffin: On behalf of the board of trustees of this church it is my pleasure to receive this kneeling bench as a memorial to our late trustee, E. P. Boroughs, Sr.

ELON STUDENTS AT CONCORD

Mrs. W. R. Simmons, Sr.

Concord Congregational Christian Church, Caswell County, North Carolina, was fortunate to have Rev. John Graves and his religious education students from Elon College to hold a Teachers' Training Session at the church January 10, 11, and 12. The attendance was very good. Everyone seemed to feel greatly benefited, and happy to have the privilege to attend.

From a letter from Dr. and Mrs. James Hess to the Elon College church: "We wish you a very Happy Christmas as we write from our new address at 777 Alden Road Claremont, California. We were reluctant to leave North Carolina and the circle of the finest friends we will ever find anywhere with whom we spent six happy years." Dr. and Mrs. Hess are retired missionaries of the American Board.

Are Many Apportionments Too Low?

Carl Wallace

The Apportionment Table of the Southern Convention has served the interest of our Christian World Mission program well during the past years and any reference made to this system is done with hesitancy but never-the-less the time seems to be at hand when we should look closely at our system.

Some apparent problems are these:

1. Our income for missions, especially for the Convention Home Mission Fund and Foreign Missions, is too small to respectfully carry on our work.

2. To assume that an urban church with an atmosphere more susceptible to change than others should be governed by the same scale of giving as a rural church, seems odd to say the least.

3. A set amount, such as an apportionment figure is either a goal and a challenge or a barrier and a hindrance. In the case of many urban churches the benevolent portion of the budget is far greater than the Apportionment thus indicating that the table is a barrier and offers appeasement and satisfaction instead of challenge.

Is there not some way we could organize our Apportionments so that our needs are adequately met? Can we not think in terms of more than one class of apportionment whereby a church may accept Class A; A-1; A-2; A-3; A-4? Each Class would be scaled upwards by 10 per cent.

We talk of "As much for others as for ourselves" yet we have no Apportionment Program that actually offers this challenge within the framework of an accepted plan.

Unless our more productive churches begin to think in terms of giving beyond the present apportionment we cannot carry on in the day of ever increasing prices and competition for manpower.

There is hope! The Associate Superintendent informed the Executive Committee of the Southern Convention recently that a study of the present apportionment program is soon to be made. The Apportionment Program is of vital interest to the Mission Board because mission giving is directly related to the accepted plan through which we express ourselves.

People are attracted to a church where they feel that the pulpit "speaks to their condition," where there is an atmosphere of genuine worship, where they can find the fellowship of kindred minds, where there is evidence that the members are enthusiastic, friendly, and eager to be helpful.

Asheville Bulletin.

Gleaned from bulletin for Church of Wide Fellowship, Southern Pines: Something for us to think about — 1960 budget of First Baptist Church, Greensboro, N. C. shows

Operating Expenses	$137,862.35
Benevolences	$137,862.35

O Morning Star, How Fair and Bright is the "hymn of the month" at our Tryon, North Carolina, church. Its author, Phillip Nicolai (1556-1608) was a Lutheran pastor who included this hymn in a volume of meditations composed during a plague which ravaged his home city.

I AM YOUR CHURCH ENVELOPE!!!

I would like to talk with you for I am part of your soul.

I may be a complete stranger to you, but I can help you be a better Christian.

I like to go to church on Sunday for I help you to be Christ's partner.

I am very small but I am the keystone of your church program.

I am a weekly reminder of your daily blessing. I dare you to be as good to God as he blessed you.

I am only paper but I carry the full gift of a generous heart.

I am the only pocketbook you need on Sunday and I promise not to be a burden.

I am your chance to preach for I am a silent sermon of your devotion.

—Great Bridge Messenger

MY MONEY

Everyone has the tendency to call what they earn "My Money." In a sense that is true — you earned it. But in another sense that which is called "My Money" should serve a more noble purpose than just for self.

1. MY MONEY is mine only in trust. It belongs to God, just as I do. I am his trustee, his steward.

2. MY MONEY is stored up human power. It is so much of myself which I can set to work in Africa, China, North Dakota or Virginia.

3. MY MONEY is needed for God's work: to build his churches and preach his Gospel, to train his workers and send them out, to teach and heal and save his children, and help bring in a new Kingdom of righteousness and brotherhood and peace.

4. MY MONEY is one of my first tests as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. MY MONEY should be set aside in a definite proportion for the Church and the service of others. I do this in acknowledgement of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impluse and without system does not accord with the importance of this work.

6. MY MONEY set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe in Ancient Israel, and surely I am receiving far more from God than did these men of old. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. MY MONEY should be invested for God as carefully as it is in my temporal business. I should keep strict account of this fund. I should give wisely and systematically.

8. MY MONEY should be followed with my prayer.

—First, Richmond, Newsletter

A study course on Africa, the international mission study for this year, will be conducted by Rev. W. R. Stevenson, minister of our Tryon, North Carolina, church on four successive Friday mornings, 10:00-11:00, beginning January 22.

Frances Riggs Writes From India

Kalanjunai, South India

December 26, 1959

ear Friends,

It is the day after Christmas, and lot of our celebrating is over. We ave had more of an American-type elebration than in many a season. wo American ladies have been visitig us over the holidays. So we pened presents around our Christmas ee, and had carol singing together. i years past our children have been ritated at us for wanting them to ng carols with the western tunes so nnatural to their ears. But this year ey joined in with great gusto.

Joy and Louis have been working ery hard with me at their school ork, and we kept going right through ie summer months. I have been tryig to push them along so that they ould both enter U.S. schools at the roper time when we get home to the tates next year. Joy is well along i her fourth grade course and should e ready for fifth grade next fall. ouis was on the same schedule until is new books failed to arrive from merica. Now he's entering fifth rade a full two months late and it is oing to be hard for both of us to et him finished in time. Martha plugs way at first grade, but is breaking o speed records. When she pulls a iicken wish bone her wish is that she ay "never have school." Chasing id romping, scrapping and climbing - that is the kind of life she chooses.

In the time left between hours of eaching I try to help Ed with his inics. Some of the leprosy clinics re getting so large that some of us pend all our time registering and reording, and can still feel exhausted the end of the day just from writing many names and numbers and oses. With so many patients here, makes it seem wrong for us to go n furlough. Dr. Pushpanathan, our idian doctor, will have his hands very ill, taking care of Kilanjunai and ie leprosy patients which now imber over a thousand. Nevertheiss the American Board urges us to home on regular furlough so that e can get a far-away look at the ork and re-evaluate its real worth. lso doctors and nurses need extra udy and brushing-up to help us catch up with the new developments in medicine.

We are very eager to see our U. S. families and friends, and to be able to thank people personally for the many kindnesses shown us while we have been in India. All our available storage space is now loaded with bandages from torn sheets sent from friends at home. They are tremendously useful in the fast-growing leprosy clinics.

This comes with our best wishes for the New Year.

Cordially yours,
Fran Riggs

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

JAPAN

Nishinomiya

31—**Kobe College** was established in 1875 by the Woman's Board of Missions of the Interior (Congregational) as a symbol of their belief in the importance of educating Japanese women. Formerly it was a junior college, but after the war it was one of five women's schools selected as eligible for a charter as a senior college. It now includes junior and senior high school and a four-year college, with an enrollment of 1750. In 1933 a new campus was established between Kobe and Osaka and the Directory of the American Board says no college in Japan has a finer campus. Kobe College graduates are in important positions in all fields and their homes are centers of influence.

February

1—**Seiwa Junior College for Christian Workers** was established in 1943 to train women leaders for United Church of Christ in Japan and is a combination of our Kobe Women's Evangelistic School and a Methodist institution. In 1950 it became a junior college with a two-year course in religious education. It has two kindergartens. It has about 90 students.

Okayama

2—**Miss Lyda Houston** was born in Japan of Presbyterian missionary parents; In 1924 she was appointed by American Board to teach at Diongloh, Kukien; later she taught at Wenshan and Union Kindergarten Training School; 1944 she was interned by Japanese for a year; after war she returned to China 1948-50 to supervise church kindergartens until forced by Communists to leave. Then she went to Japan where she teaches in Baika Junior College, a school founded and supported by Japanese Christians. She is now on pre-retirement furlough.

3—**Miss Muriel Hagen** graduated from Oberlin last June and is serving a 3-year term at Baika School teaching English. She spent 6 years in India as a child where her father was a medical missionary.

4—**Miss Elizabeth Schultz** graduated from Wellesley College in 1958 and is teaching English at Baika Junior College. She has spent summers working in East End slums in London and with Indians in California.

5—**Baika High School and Junior College** was started in 1878 when two churches of Osaka opened the first school for girls above primary grade in that large city. It began with 15 students one month after members of the two churches (totaling about 50) held a united prayer meeting to consider such a move. It was the first self-supporting school in all Japan. Now it has nearly 1400 students and has moved three times to accommodate the growing student body.

Tokyo

6—**Rev. and Mrs. Darley Downs** have been in Japan since 1919 and 1922, respectively. He taught at Doshisha and Kobe and was mission secretary and director of the Schools of Japanese Language and Culture in Tokyo 1929-41. Then Mrs. Downs and 3 children came to U.S. and he went to Philippines where he was a prisoner of war for 3 years. She served in Am. Board office in Boston during that time. He is now executive secretary of the Council of Cooperation, which acts as a bridge between the Church of Christ in Japan and the North American mission boards of the Interboard Committee, and also is secretary of the Interboard Missionary Field Committee, which handles the personal affairs of missionaries.

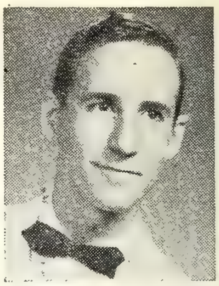
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Worship In The Youth Fellowship

No worship at all is better than **bad** worship in your fellowship! For **real** worship is not a show we put on, nor an exercise we endure, nor a series of forms to be checked off as evidence that we've done our religious duty.

Worship is our response to God, and if we can't make a sincere response it is better that we make no response at all. Worship that is phony will simply not do!

TAKE YOUR PULSE

Have you ever said, "Our worship is lousy!" or "Our youth group stinks!" or "Everybody comes after the worship service is over!" Then, man, you need help, and here it comes!

Remember, first of all, that the distinctive thing about a **church** group is its **worship.** Any group can have recreation or projects or do service or have a bull session on whether it matters what you believe. But only a church group gets its bearing and expresses its life through its acts of worship.

Ask yourself. "Why is our worship sick?" and, having diagnosed the disease, you'll be more ready for the cure:

1. Is it that the members of your group simply do not understand what worship is and how to worship?
2. Is it that worship services have no meaning because they are not relevant to our lives?
3. Is it that only one or two individuals plan and lead all the worship so that the group does not feel worship is its own?
4. Is it simply poor planning?

We cannot avoid worship of one sort or another (Luther declared that man is bound to worship either God or an idol). The only question is how we will worship and whether our worship is worthy of the God of the Christian faith.

MOODS AND MOVEMENTS OF WORSHIP

The classic definition of the elements and the movement of worship is offered in Isaiah's call (Isaiah 6):

1. Man has a sense that God makes himself known to him, the worshiper.
2. Man responds in adoration and praise: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."
3. Man confesses his own sinfulness and offers his penitence.
4. God receives the penitent worshiper into his fellowship and bids him serve his holy will: "Whom shall I send and who will go for us?"
5. Man responds in trust and dedication: "Here I am! Send me."

There are a number of methods of worship, all of which may not be expressed in each service:

Adoration — we express our love for a loving God and Father.

Celebration — We express our joy in sharing the deepest feelings of our lives with him who understands.

Confession — We admit our unworthiness to worship and serve.

Affirmation — We declare what we believe through the use of a creed or the United Church Statement of Faith.

Intercession — We pray for others.

Thanksgiving — We offer our thanks for particular blessings and for God's continuing presence with his children.

Supplication — We pray for our own needs.

Dedication, sacrifice, offering — We offer ourselves in service to God.

Central to all worship is the sense that God is the Initiator to whom we respond, that he is one whose "worth-ship" we declare and to whose acts of love we respond. We speak of preaching as the "proclamation of the Word." By this we mean that one who speaks tries to open to those who listen that which has become clear to him about God's way and word for this moment.

These comments suggest that worship is serious and urgent and that we should bring our best to it. But we do not always do this naturally. We need to learn to worship. This involves coming to an understanding of what worship is as well as disciplining ourselves to participate with increasing effectiveness in it. For program helps consult "The Way We Worship" in the Youth Fellowship Kit, Volume 17 and "O Come, Let Us Worship" in Youth Fellowship Programs, No. 3.

JOINT NATIONAL COUNCIL

The National Council of the Pilgrim Fellowship will meet in joint council with the National Youth Fellowship of the Evangelical and Reformed Church June 17-25, 1960, at Elmhurst College in Illinois. Delegates from conferences and synods will meet to consider the report of the Plan of Organization Committee and to plan program emphases for 1960-1962. Theme of the Council will be "Let Us Praise God Together."

Note: All of the preceeding material was taken from the **High Fellowship Helps No. 2.**

WNC RALLY POSTPONED

Officers of the Western North Carolina Pilgrim Fellowship met at the Asheboro church Sunday afternoon, January 17.

The next rally for the Western N. C. Pilgrim Fellowship has been postponed from the fifth Sunday in January to March 27. It will be held at the Asheboro church, with registration beginning at 2:30.

Jane Rush, Secretary

Response To The Gospel

Background Scripture: Acts 17; I Thessalonians 2:12.
Devotional Reading: Luke 8:4-15.
Memory Selection: **Lead a life worthy of God, who calls you into his own kingdom and glory.** I Thessalonians 2:12.

We see in today's lesson various responses to the gospel. In **Thessalonica** some of the people who heard it did not believe it, and furthermore did not want anybody else to believe it. But others in the same city, and hearing the same gospel did believe it, both Jews and Greeks, both men and women, and joined Paul for further information.

Driven out of Thessalonica by a "goon squad" brought in by the unbelieving Jews, the missionaries went to **Berea** to preach the gospel. Here they found people who received their message "with all readiness of mind, and who searched the scriptures daily" to find further light and life, and many believed both men and women, some of them from the upper classes. But again the unbelieving Jews stirred up trouble and Paul went on to Athens. The gospel received varying responses there, as it always does. Some resist it, some ignore it, some entertain it, some accept it, some embody and express it in their lives.

IN THE INTELLECTUAL CAPITAL OF THE WORLD

Athens was the intellectual capital of the world. Paul couldn't have picked a tougher place or audience to preach the gospel. These "egg-heads" were always asking questions, engaging in speculations, seeking new answers to academic problems. But that was about all that they did. Their speculation did not issue in action. Their interest in religion was theoretical. They were more interested in winning an argument than in following the truth. Their religion was primarily a matter of curiosity and not of commitment. They are like many people today who are always asking questions about religion, but not with the idea of doing anything about it when they get the answers. There are all too many people today who pride themselves upon being intellectuals who are forever speculating about religion, asking questions about it, criticising it, who never do anything about it. And the tragic fact is that they never get the answers, that is unless they become serious about the matter. To be sure we should love God with all our minds, but we are also to love him with all our affections. And the truth is that few people find their way to God through their heads. Emotions and will are necessary, and must be exercised.

A SERMON TO THE INTELLECTUALS

These high brows and intellectuals heard about this "babbler" who was talking about a strange god — he was preaching about Jesus and the resurrection — and they decided that they would like to hear more about this new religion, and this new god. (The city was already full of altars to gods, and lest they had overlooked one and should offend one, they had an altar dedicated to The Unknown God.) So they invited him to the Aeropague, the most ancient and honorable of all the Athenian courts, and asked him to tell them what the strange doctrine was, and what it meant. They let their guard down when they did that, and Paul went after them, and pulled no punches. He must have cut these intellectuals to the quick when he announced, "Whom ye ignorantly worship, him declare I unto you." They were curious about everything and certain about nothing. From the text about the Unknown God, Paul preached his sermon, only a brief sketch of which we have recorded here. He emphasized several points:

1. God was **the Creator** of the world, and **the Lord** thereof. "God that made the world and all things therein, seeing that he is Lord of heaven and earth. . ." vs. 24

2. God is **the Giver of Life and all things.** "Seeing he giveth to all, life shipped with men's hands." Men are not to worship him through idols of stone and silver or gold or any graven image of man's device. vs. 29

4. God **has made all men of one blood, and in his own image.** "And hath made of one blood all nations of men for to dwell on the face of the and breath and all things. vs. 25

3. **God is Spirit.** "Neither is worearth. . ." vs. 26 That stunning and sobering truth finds confirmation in the findings of modern science — there is absolutely no difference in human blood; the blood of all races is basically the same, although there are different types even within the same race.

5. **Men are sinners and God calls them to repentance before judgment by Christ.** vs. 31 "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." "And the times of man's ignorance God winked at, but now commands all men everywhere to repent," that is to make a U-Turn — that is just what repentance means.

6. **God raised Jesus Christ from the dead.** "Whereof he hath given assurance to all men in that he hath raised him from the dead." vs. 31 The central theme of early Christian preaching was the resurrection. Without the resurrection Christianity would have long since become a dead religion, indeed it would never have become a religion.

THE RESPONSE TO THE SERMON

Some laughed or mocked. There are still those who make fun of the gospel, deride religion, poke fun at believers, and deny the resurrection. Life for them, including religion, is a great joke and delusion. Cynics and critics and curiosity seekers are they.

Some decided to seek more light on the subject. "We will hear thee again of this matter." Were they sincere? Did they seek further knowledge? Or were they simply kidding themselves about the matter? At any rate there are those who never make up their minds about the matter.

Some believed. "Howbeit certain men clave unto him, and believed" but only two are named, perhaps a man and his wife, Dionysius and Damaris. What a world of difference there was in the lives of these groups as they faced and disposed of the gospel story of the living Christ! What a difference there is in the lives of all men in terms of their response to the gospel!

Our Tryon, North Carolina, church school has been in correspondence for the past several months with a Christian community on the Island of Ponape in the Carolinas in the Pacific. Some interesting letters and gifts have been received in Tryon recently from this far-distant area of our Church.

SUNDAY SCHOOL LESSON
JANUARY 31, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

BAY VIEW CHURCH MAKES FISCAL HISTORY

Charles F. Pegram

Running a "check" on the changeover to the calendar year in keeping with the Southern Convention, our Quarterly Conference showed income exceeded our fondest expectations. With 1958's Budget a record-breaker, a five-quarter budget in excess of $18,000, was planned, and this report justified the wisdom of it. We not only provided increases "For Others" comparable to normal growth, but included an old committment to Church Extension, expected amounts for Elon Christian Home and Higher Education.

A wholesome growth was also reflected in membership and activities. Thirty-three members had been received during the year and nine baptisms, eight weddings and six funerals provided for. Church School showed an increase in attendance to 83 per cent of the enrollment. The worship attendance for the year averaged 70 per cent of the church membership.

Since the Bible doesn't require evening services be poorly planned substitutes of morning worship, we have family night every Sunday at 6:30. A "Jolly Song Fest" with everybody's requests and devotions after which we break up into five groups, the pastor meeting the adults for Church History or Bible classes. All come together at 7:30 for refreshments and social hour. From fall through Lent it averaged 82, paid its own way, and gave nearly $100 toward the Daily Vacation Bible School. The Laymen's Fellowship will have paid the Moonelon Crash apportionment in full by the time this is printed.

A BUSY PASTOR

According to Grit, a nationally circulated weekly published at Williamsport, Pennsylvania, Rev. James A. Bull, Nucla, Colorado, always has a busy day.

In addition to being pastor of the Union Congregational Church at Nucla, Rev. Mr. Bull is also senior pastor in four nearby churches. He has seven other jobs: Deputy moderator of the Colorado Conference of the Congregational Churches, member of the local school board, assistant director of La Foret Congregational Camp, delegate to the General Synod of United Churches of Christ, editor of a monthly newspaper, and operator of a traveling library.

There are many non-stop pastors, but Rev. James A. Bull would seem to be in the forefront of that group.

OFFICIAL NOTICE OF PROPOSED AMENDMENTS AND CHANGES TO THE 1953 EDITION OF THE MANUAL OF THE SOUTHERN CONVENTION

OF CONGREGATIONAL CHRISTIAN CHURCHES CONTAINING THE PRINCIPLES AND GOVERNMENT, FORMS, AND CEREMONIES

AT THE FORTY-FOURTH BIENNIAL SESSION OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC.

Burlington, North Carolina
April 26-28, 1960

1. **Pages 24-25, Chapter 1, Section III, "Duties of Churches":** Following the last paragraph of Section III on page 25, add a new paragraph to read:

> "Each Church should adopt a Constitution and By-Laws suitable to its needs and consistent with the spirit and contents of The Manual approved by the Convention (Parts I, II, III)."

2. **Page 30, Chapter IV, "Ministers":**

In the second paragraph, at the end of the first sentence, add the following sentence:

> "In addition to these divisions of the ministry, provision is made for a special order designated 'Lay Preachers' outlined in Section V of this Chapter."

3. **Pages 30-31, Chapter IV, Section I, "The Biblical Class":**

It is proposed that the terminology "The Biblical Class" be changed to "Candidates in Care of the Conference" in conformity to denominational usage.

It is proposed that paragraph No. 1 be amended to read, "Candidates in Care of the Conference are enrolled by Conference, and at all times shall be subject to guidance of the Conference Committee on the Ministry. They are given the privilege of preaching wherever there is opportunity, but may not in their own name serve as pastors of churches, nor administer the ordinances. A Candidate in Care may serve a church under the direction of an ordained minister in full standing designated as his sponsor by the Conference Committee on the Ministry."

In paragraph No. 3, after "Application," insert "for enrollment."

In paragraph No. 5, on page 31, change "Members" to "Candidates" and insert "In Care"; in the last sentence, change "Biblical Class" to "In Care status."

Add a new paragraph, No. 6, to read as follows: "The Conference shall follow the official service for receiving candidates for the Ministry in Care of the Conference by using the form suggested in 'A Handbook of Standards, Procedures and Services,' authorized by the Department of the Ministry of the Congregational Christian Churches.'

4. **Pages 31-32, Chapter IV, Section II, "Licentiates":**

In paragraph No. 5, page 32, add a new paragraph "6," so that the new "6" reads: "The Service of Licensure to be followed may be found in 'A Handbook of Standards, Procedures and Services,' authorized by the Department of the Ministry of the Congregational Christian Churches, but the form provided in the Manual may be followed."

After the new paragraph "6," change the old "6" to paragraph 7 then add a new paragraph No. 8, to read as follows:

"8. Rights and privileges of Licentiates:

a. "A Licentiate may serve as pastor of a church or churches in the Conference where he holds standing. Provided he has graduated from a senior college, he may conduct the ordinances of Baptism and the Lord's Supper in the church or churches he serves as a regularly called pastor, but not in another church

b. "A Licentiate may not perform the marriage service. The laws of the states of North Carolina and Virginia require ordination for the performing of this rite."

Change old paragraph "7" to paragraph "9."

5. Pages 32 and 33, Chapter IV, Section III, "Local or Conference Pastors":

In paragraphs No. 1 and No. 5, change "Elders" to "Ministers in Full and Regular Standing."

Change the order of "Sections" so that this Section shall be "IV."

6. Page 33, Chapter IV, Section IV, "Elders":

Change "Elders" to "Ordained Ministers in Full and Regular Standing," and change "Elders" appearing elsewhere in the Manual to "Ordained Ministers in Full and Regular Standing."

Change the order of "Sections" so that this Section shall be "III."

7. After new Section "IV," add a new Section V, "Lay Preachers":

1. "A Lay Preacher of the Southern Convention is one of its unordained members who has been recommended by his local Church, and recognized by his Conference upon approval of the Conference Committee on the Ministry, for duties, mainly preaching and conducting services of worship, within that Conference, and under its guidance.
2. "A Lay Preacher is without ordination and does not expect to apply for ordination. He will not be in permanent charge of a church, nor will he administer the ordinances of Baptism and the Lord's Supper. He will not be qualified as a Lay Preacher to perform marriages.
3. "It is not expected that the academic standards outlined for licensure and ordination should be applied to Lay Preachers, but in terms of character and Christian experience the qualifications should not be lower than in the case of candidates for licensure or ordination. A Lay Preacher is expected to pursue a course of study recommended by the Conference Committee on the Ministry.
4. "The name of a Lay Preacher shall be carried on the roll of his Conference as a Lay Preacher, but not as a ministerial member even though serving a Church temporarily. He is listed in the Annual and Year Book as a Lay Preacher. He is not eligible for membership in the Annuity Fund."

(Note: the amended order of Chapter IV, "Ministers," will be as follows:

Section I, Candidates in Care of the Conference; Section II, Licentiates; Section III, Ordained Ministers in Full and Regular Standing; Section IV, Conference or Limited Ordained Pastors; Section V, Lay Preachers.)

8. Pages 34 and 35, Chapter V, "Conferences," Section I, "Membership":

On page 35, change paragraph 4 to read as follows:

"4. Ministers and messengers from sister Congregational Christian Conferences or Associations and from Evangelical and Reformed Church Synods shall be entitled to seats as deliberative members, but may not vote. Ministers in good standing in any other evangelical Church may be introduced to the Conference as visiting brethren."

After "4," add a new paragraph No. "5," to read as follows:

"5. Jointly sponsored United Church of Christ congregations shall be entitled to hold dual membership in a Conference of the Southern Convention and a corresponding body of cooperating denominations."

9. Pages 35 and 36, Chapter V, Section II, "Organization":

After paragraph No. 5, on page 36, add a new paragraph, No. "6," as follows:

"6. It is recommended that each Conference shall incorporate under the laws of the State and adopt a Constitution and By-Laws which shall be in harmony with the provisions outlined in the Manual in Parts I, II, III."

MT. LEBANON ACTIVITIES

Edna Comer, Reporter

The Women's Fellowship of the Mt. Lebanon church tried, for the first time this past December, some activities which were very successful.

Fruit baskets were filled by the women and young people on Sunday, December 20 and Tuesday, December 22, and were distributed to well-known people of the community who were ill or aged. When presenting baskets, carols were sung and prayer was offered; also two large boxes of groceries were given to a needy family. It is anticipated that this will become an annual project.

Friday evening, December 11, the Women's Fellowship combined with a Christmas social met in the home of the church's pastor, Rev. and Mrs. R. L. Clapp. The program and devotions were under the supervision of the program committee. Christmas carols, games, and the exchanging of gifts were enjoyed by everyone; also delicious refreshments were served by the hostess.

The Sunday school gave its annual Christmas program on Friday, December 18. Juniors and young people presented a play, "The Shepherds Live Again." Recitations were recited by beginners and primaries. Several girls of the Young People's class provided special music.

Christmas brought a new meaning to all participating members of the Mt. Lebanon church. It is always "more blessed to give than to receive."

The annual preaching mission for Bay View, Norfolk, church will be February 21-28, with guest speakers from other Congregational Christian churches.

"The Church's Mission" is the subject for the adult Bible class being held on Sunday evenings at Bay View, Norfolk, at the same hour the youth fellowship groups meet. This follows a 6:30 song service enjoyed by all.

The Greensboro Laymen's Fellowship met last Saturday at Palm Street church, according to announcement on the St. Peter's United Church newsletter.

The last Monday morning in each month members of the Women's Fellowship at our Warwick church set aside for church visitation. Quite a switch from the old-fashioned "Monday morning must be washday" refrain!

10. Page 36, Chapter V, Section III, "Duties of Officers":

Add a preamble before paragraph No. 1, as follows:
"A Conference's Constitution and By-Laws should provide for the duties of officers which are consistent with paragraphs 1-5 of this section."

11. Pages 37 and 38, Chapter V, Section IV, "Business of the Conference":

On page 38, in paragraph 3-d, omit "Christian Endeavor."

12. Page 58, Part III, OFFICIAL FORMS AND CEREMONIES, Chapter II, "Administration of Baptism":

In the third line, after "Minister," add, "or a Licentiate serving as pastor and qualified under Part II, Chapter IV, Section II, page 32, new paragraph No. 8-a, **Rights and Privileges of Licentiates.**"

13. Page 61, Part III, Chapter III, "Administration of the Lord's Supper":

In the second paragraph, after "Minister of the Gospel," insert: "or a Licentiate serving as pastor and qualified under Part II, Chapter IV, Section II, page 32, new paragraph No. 8-a, **Rights and Privileges of Licentiates.**"

14. Page 66, Part III, Chapter IV, "Consecration of Children":

After "ordained Minister of the Gospel" in the first paragraph, insert: "or a Licentiate serving as Pastor and qualified under Part II, Chapter IV, Section II, page 32, new paragraph No. 8-a, **Rights and Privileges of Licentiates.**"

15. Page 69, Part III, Chapter V, "Ordination of Deacons":

In the first paragraph, change "Elder" to "Ordained Minister of the Gospel."

16. Page 71, Part III, Chapter VI, "Licensure of Candidates":

Change the first paragraph to read:

"The President of the Conference, or a Minister appointed by him, shall license the candidate for licensure according to the service in 'A Handbook of Standards, Procedures and Services,' authorized by the Department of the Ministry of the Congregational Christian Churches, or in the following manner:"

On page 72, in the first paragraph, after "Gospel," add: "and to administer the ordinances of Baptism and the Lord's Supper, as provided for and authorized in Chapter IV, Section II, page 32, new paragraph No. 8-a, **Rights and Privileges of Licentiates.**"

17. Page 73, Part III, Chapter VII, "Ordination of Elders":

Change the subject of the chapter to "Ordination of Ministers."

After the first sentence, change the period to a comma and insert: "the Conference sitting as an ecclesiastical council."

At the end of the first paragraph, add a new paragraph, reading: "The service of Ordination found in 'A Handbook of Standards, Procedures and Services,' authorized by the Department of the Ministry of the Congregational Christian Churches, may be used if desired.

18. Page 78, Part III, Chapter VIII, "Installation of a Pastor":

After the first paragraph, insert a new paragraph as follows:

"The Service of Installation outlined in 'A Handbook of Standards, Procedures and Services,' authorized by the Department of the Ministry of the Congregational Christian Churches, may be used, or the following": Then follow with the second paragraph.

The Revisions Committee:
H. S. Hardcastle, Chairman
G. Julius Rice
Jesse H. Dollar
Martin T. Garren, Ex Officio
Wm. T. Scott, Sr., Ex Officio
Active Members

W. E. Wisseman
Wm. T. Scott, Jr.
Rosser Lee Clapp
F. C. Lester
J. F. Apple
Joe A. French
Corresponding Members

CAROLINA CHURCH NEWS

Carolina Congregational Christian Church had a Thanksgiving banquet for all church members and others in the community. There was no charge for the plates. A free will offering was taken only to meet the expenses. About 150 people joined in the fellowship and received a blessing from being together.

The children and young people were in charge of the opening exercises of the church school December 20 for the whole church. They usually meet separately and have their own superintendent and officers.

The regular Wednesday night prayer service was held January 5 at the home of Mr. Ernest Dickey who has been confined to his home because of illness and unable to attend church for several months.

This year Mrs. Grant Burns is beginning a class for teachers, assistant teachers and prospective teachers for the children's department of our church school during the church school hour. Classes will alternate for teachers and assistant teachers. This time will be used to go over the lesson materials and plan ahead for the best use of the Pilgrim Press Series.

Instead of the regular Christmas cantata the choir sponsored a sing for the whole church in the fellowship hall. There were songs for the children, Christmas carols, and several special selections by the choir.

Mr. Burns, the pastor, conducted a worship service on Christmas Day. This was the first time such a service has been held when Christmas came during the week.

Some of the accomplishments of the church during the past year were the purchase of folding tables for the fellowship hall, the addition of a new classroom and a pastor's study, and the purchase of a new typewriter.

The evangelism committee of Warwick church, of which Joe Saunders is chairman, has set the second Monday of each month as a time to call upon prospective members. The visitation begins at 7:00 p.m.

Rev. Billy Joe Leonard, Evangelical and Reformed minister from Lexington, will be the speaker for the Western N. C. Laymen's Fellowship rally at Albemarle church, January 30. President Pell promises that supper will begin promptly at 6:30 and people will be on their way home by 8:30.

t Is A Joy To Watch Children Grow

John G. Truitt, Superintendent

ear Friends:

It is very interesting to see children evelop here. There are boys well igh grown into young manhood who ere but little fellows when I brought iem here more than ten years ago. irls have grown up and are lovely oung ladies who were so little back ien.

All that these boys and girls needed as a chance — a fair chance to share ur American heritage with other hildren. They had good minds, good odies, although under nourished or ot properly nourished, almost no riends, no home — frightened and hy they trusted us, and we undertood them and loved them. We urnished them with whatever they eeded from comfort and courage, to lean bodies, good food, happy associtions and training which was far bove anything they had ever known efore.

It is interesting, I say, to see them atch on. To see them lift their faces nd laugh and run, and call to one nother as happy children should, is joy. To see them dressed and ready or breakfast, or to watch them alking away to school, well clothed nd many of them well prepared with heir lessons, is a thrill. Especially hen one remembers their miserable, nhappy, straying yesterdays.

Our minister, Dr. Andes, asked me o assist in one of our morning church ervices a few Sundays ago. The hurch was beautiful, so new and so orshipful; the congregation large nd expectant; amongst them were hese children, youths, and staff embers from the Home for Children. he little folks were sitting together ith several friends, the older ones ere in twos and threes elsewhere in he sanctuary. It was good to see ow well they conducted themselves – reverently and quietly participatng, and properly clothed. It was easy o thank God for the Church which rovides for them. Your church out here everywhere, and this Elon hurch — all of us have a share. They re our children by the kindly rovidence of God. "Whoever receives is little child receives me," says esus, and he adds, "Whoever receives e receives him who sent me."

Well, yes, it is a joy to see the rogress they make. The largest of the gifts anyone of us makes to this Home may be our concern, our understanding of what such a Home as this can mean to a needy boy or girl. When we see the worthwhileness of this work here, how it fits into the very fabric of our Church, it becomes a part of the entire program of the Church at home and abroad. For people who know the Christ it is not an isolated piece of work but a truly integrated part of his program. That is one of the good reasons why you and I think it should be well done.

REPORT FOR JANUARY 18, 1960

MONTHLY OFFERING

Amount brought forward			$12,555.55
Eastern North Carolina Conference			
Turner's Chapel — Thanksgiving	$ 8.00	$ 8.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	58.00		
Dendron, S.S.	24.90		
Norfolk, Bay View, Special	25.50		
Prince George	10.00	118.40	
North Carolina and Virginia Conference			
Hines Chapel	10.00		
Winston-Salem — Special	24.35		
Greensboro — St. Peter's	2.00	36.35	
Western North Carolina Conference			
Biscoe	3.00		
Seagrove	17.00		
Zion	50.00	70.00	
Total			$ 232.75
Grand Total			$12,788.30

SPECIAL OFFERINGS

Amount brought forward		$25,077.07
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	$ 5.00	
Women's Aux., Lynnhaven Colony Comm. Church, London Bridge, Va.	10.00	
Laymen's Fellowship, Christian Temple, EVA	18.00	
The Oscar F. Smith Memorial Foundations, Norfolk, Va.	500.00	
The Nelson M. Heikes Estate	72.67	
Congregational Church, Brookside, New Jersey	25.00	
Friendly Service Gifts:		
Mt. Hope Church School, St. Louis, Mo.	32.00	
Pilgrim Cong. Church, Benson, Minn.	83.08	
Women's Fellowship, Wabash Cong. Christian Church, Celina, Ohio	5.00	
Thanksgiving Offering:		
Isabel Ray, Greensboro, N. C.	3.00	
In Memory of Rev. R. A. Whitten	10.00	
In Memory of Rev. R. A. Whitten	5.00	
In Memory of Mr. & Mrs. J. C. Ramsey, Sr.	10.00	
In Memory of Dr. H. H. Simpson	10.00	
Special Gifts	102.38	
Total		$ 891.13
Grand Total		$25,968.20
Total for the Week		$ 1,123.88
Total for the Year		$38,756.50

Circuit Rider Travels Again

The new United Church of Christ Sunday school curriculum will travel on wheels.

In the driver's seat of a special van equipped as home and office will be the Rev. (Miss) Leila W. Anderson of Chicago, famed "Pilgrim Circuit Rider" of the Congregational Christian Churches, who took to the road January 16 to visit rural churches in Alabama. She will also visit Virginia and North Carolina and churches on reservations in North and South Dakota. For the next two years she will be interpreting the nursery and kindergarten courses of the new curriculum.

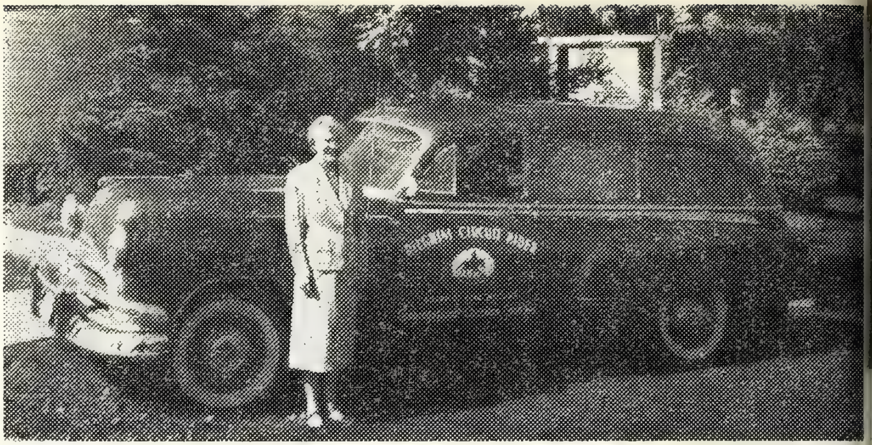
While Miss Anderson will begin her work in a regular car, she will soon have the use of a "step-van" equipped with all the comforts of home and office — bed, stove, and filing cabinets.

"It can also serve as a small conference room," she said, "with room for four or five people."

Miss Anderson's travels are part of the church's intensive program to familiarize local churches with the new curriculum as well as to inform Christian education leaders in state and regional organizations.

The van will be equipped so that Miss Anderson may visit each church as long as two weeks at a time, while comfortably installed in her motorized office. Such ventures are not new to Miss Anderson. For many years she has travelled extensively throughout isolated rural areas in the United States in a similarly equipped station wagon, visiting the Southern Convention several times. Her ministry on wheels will be the subject of a book to be published in April by Harper's called the "Pilgrim Circuit Rider."

In addition to her work in the step-van, Miss Anderson will also participate in the leadership training programs for the new curriculum which the denomination plans to hold throughout the country.



A YEAR WITH LEILA ANDERSON

As I think of the past year, I remember a laymen's and a women's retreat at Merom Institute, Merom, Indiana; and sharing with men in Ohio in their fall Retreats. I remember visiting in Illinois, Indiana, Michigan, Ohio, Texas, Louisiana, Alabama, Tennessee, Connecticut, Vermont, New Hampshire, New York, Virginia, North Carolina and Pennsylvania. A high peak of the summer was going to North and South Dakota to get delegates for the Preschool Training Laboratory at Elmhurst College, Elmhurst, Illinois, and sharing with them and others in this far-reaching experience. In August, I finished my three year term as director of the laboratory part of the Summer School of Christian Education at Faribault, Minnesota, and then took a fast plane trip to Bricks, North Carolina to work with others in the Practice School of the Franklinton at Bricks Institute for church school leaders.

This is the story of my year geographically, but it does not tell the story. I think of a minister talking with me about the web in which many are caught as they live in a country that produces more than it wears out or consumes. He asked, "How can human values be kept first in life's practices?" We must all face this question, wherever we live or whether we have much or little of this world's goods. I think of a teacher who asked, "What can I do with myself in my feeling about the boy who comes about once a month? When I see him coming I know. . ." I remember the superintendent with whom I planned for more effective use of a kitchen as a classroom, in a space literally 7 by 7. I can see the "shine" in her eyes as she said, "We can do something with what we have, until better arrangements can be made." A worker from one of the reservations said, "We have many boys and girls in our weekday classes and no material." We found no answer to her problem, but we had shared concern. Some of you may provide that answer, if you have Pilgrim Series material to send to her. I could go on and on, but perhaps this is enough to start your memories of your past year, as you think of mine.

What of the future? First is school and then comes a new assignment. I shall no longer visit a church a day but I'll still be a wanderer and hope to see many of you. The following is a description of my new assignment.

We have been working on a curriculum for the United Church of Christ and have launched a Leadership Program to help people in using it. I am to give half time to this, sharing with other members of our staff in leadership institutes and workshops to be held across the country. The other half will be used for a continuation of the work I have been doing for the past 13 years but will be concentrated in three areas, instead of being scattered all over the country. Originally we planned to have my work in fewer areas, with adequate time in each; but the conferences had so many churches they wished to have me visit that this was not possible. Now we are going back to the original plan but limiting it to the following — Dakota reservation churches, Negro churches in the southeast, and churches in the rural southeast.

Some of the people with whom I shall be working live in pockets, either of geography or segregation, but with the scattering out and jamming together of our population these are fast disappearing. Soon all will live on the "highways of the world" and all will have to meet the same kind of problems of living as Christians. In this we have a mission together.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

E. College Library X

VOLUME 112 FEBRUAR[illegible] 1960 NUMBER 5

MOTTO:

n essentials, Unity
n non-essentials, Liberty
n all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

he Lord Jesus Christ is the nly head of the Church.

hristian is sufficient name or the Church.

he Holy Bible is a sufficient ule of faith and practice.

hristian character is a suffiient test of fellowship and of hurch membership.

he right of private judgment nd the liberty of conscience s a right and privilege that hould be accorded to, and xercised by all.

rgan of the Southern Contion of Congregational istian Churches.
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ubscription office:
n College, North Carolina.

MRS. CALDER AND MRS. GORDON HONORED

Mrs. Jacob L. Woodward, president of the Suffolk Women's Fellowship, is shown as she presented orchids from the Eastern Virginia Women's Fellowship to Mrs. Ralph Calder of London, England, and to Mrs. Ray Gordon of Suffolk, at a rally held at the Suffolk church January 17.

More than 300 were present for the rally. Presiding was Mrs. J. H. Booth, Jr., of Warwick. Mrs. Calder addressed the group, giving a picture of women's work in England where she has just completed a term as president of the North West London Congregational Women's League.

Mrs. Gordon, newly elected president of the Women's Fellowship of the Southern Convention, made a short talk stressing financial goals for the biennium and urging the Eastern Virginia women to work hard to reach their goal. Miss Helen Kenyon, former moderator of the General Council of Congregational Christian Churches, was recognized as a special guest.

The meeting was concluded with a tea in the Fellowship Hall. Those in the receiving line included: Dr. and Mrs. George Alley of the Suffolk church, Dr. and Mrs. Calder, Mrs. Gordon, Mrs. W. B. Williams, Miss Kenyon, Mrs. Booth and Mrs. Woodward.

Here And There Among The Churches

Laymen at Shallow Well, Sanford, North Carolina, have recently painted the kindergarten and beginners' classrooms and insulated the parsonage.

On a January Sunday when the minister was unable to attend and when others were also sick, there were 28 present for Sunday school at High Point, and the offering was $102.00.

Miss Edna Fitch, assistant treasurer and book-keeper in the convention office, accidentally broke a bone in her right foot recently and is temporarily disabled. Her many friends will be wishing for her rapid recovery — a solid foundation on which to stand.

Asheboro Congregational Christian churchwomen were guests of the women of the Evangelical and Reformed church January 26 for a supper and program centered around an African theme, since Africa is the international mission study for this year. Sixty-two were present for the occasion.

LAYMEN'S RALLY

The thirteenth annual Laymen's Rally of the Southern Convention will be held at Elon College, N. C., February 21, 1960, beginning at two o'clock in the afternoon.

Speakers will include Bill Peterson, director of the national Laymen's Fellowship, and Dr. Frank Scribner, longtime secretary of our national pension boards. The great new film entitled "Above and Beyond" will be seen. There will be a banquet.

It is time to plan for a car full from your church. All men are wanted, and it is especially hoped that all churches will be represented.

Mrs. W. R. Stevenson, member of the Fellowship Tour to Europe last fall, told of her visit to Austrian refugee camps at the meeting of Women's Fellowship of our Tryon, North Carolina, church January 26.

A Scouting program is being organized at Shallow Well church, Sanford, North Carolina, where Rev. Max Vestal is pastor. Dudley O'Connell is to be scoutmaster, with Harold Stewart and David Hobson as assistants. Packmaster for the Cubs will be Clarence Gunter. Den mothers will be Mrs. Carl Cox, Mrs. Gordon Wicker and Mrs. Harold Shultz.

The January 24 bulletin of the Eutaw Community Church, Fayetteville, N. C., reported for the Sunday before a church attendance of 88 and Sunday school of 91, with an offering of $150.25. It also reported that the Women's Fellowship had given Life Memberships to Mrs. Turner Hight and Mrs. Harry Goodrich, and a gift had been sent to the Children's Home as a memorial to Mrs. Verdie Godleski.

The Mid-Winter Meeting of our denomination is being held January 27 - February 4 at Buck Hill Falls, Pennsylvania with 700 in attendance. In addition to Superintendent W. T. Scott and other members of the Convention staff, leaders of the Women's Fellowship are also in attendance there. Because of illness, Dr. and Mrs. F. C. Lester were unable to attend as planned. This year, for the first time, presidents of the 33 Synods of the Evangelical and Reformed Church will hold their meeting in conjunction with the Congregational Christian group.

Rosemont church, South Norfolk, is in the midst of an attendance crusade. Each one attending at least ten Sundays out of the fourteen will receive a miniature lapel cross.

The young people of St. John's Evangelical and Reformed Church Richmond, Virginia, were guests of the young people of First Congregational Christian Sunday evening, January 17, for supper. Fifty were present for the occasion. Mrs. Goodwyn Welch showed slides from her trip to the Holy Land.

COMMITTEE TO MEET

A committee appointed by President Garren to consider the need for a home for the aging in the Southern Convention will hold its initial meeting at six o'clock, Sunday evening, February 7, at the Fleetwood Motel in Burlington, N. C.

The committee is composed of Mrs John Robert Kernodle and Rev. Robert M. Kimball of Burlington, Dr. Waldo Boone and Mr. Thomas G. Peyton of Durham, and Rev. F. C. Lester of Asheboro.

BAY VIEW IS GROWING

When the Bay View people get together the house is full. Reports for a five-quarter year showed an income of $16,727.54, with a neat balance in the operating treasury and $1,700 in a building fund. On a recent Sunday the offerings amounted to $444.00, and the next Sunday the regular was $291.55 with an additional gift to the building fund of $500.00. Attendance at church runs about 135 and at Sunday school about 150. "The History of the Apostle's Creed," and "Is the Young Man Absalom Safe?" were recent topics used by pastor Charles F Pegram.

Volume 112 Number 5

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Community Church Joins Our Eastern Virginia Conference

Supt. William T. Scott

The Lynnhaven Colony Community Church, R.F.D., Virginia Beach, Virginia, affiliated with the Eastern Virginia Conference of Congregational Christian Churches on October 29, 959, at the annual session of the Conference held at Liberty Spring Church, Suffolk, Virginia.

The congregation began holding ervices on April 19, 1956, and was erved for a time by the Rev. W. Leonard Murphy. On October 28, 956, the first unit of the building was edicated, and the name of the church hosen — "Lynnhaven Colony Christ Chapel." The Christian Education building was erected in 1958, and on October 13 of that year the congregaion was formally organized as "The Lynnhaven Colony Community Church."

The Rev. Dr. S. K. Emurian, a native of Armenia and a product of the Congregational Christian American Board of Foreign Missions, became minister of the Church on May , 1957. He continued his ministry until December 31, 1959. Dr. Emurian had long felt that the church needed a full-time, resident minister, and Superintendent Wm. T. Scott was invited to visit the congregation and assist them in securing a new minister. October 4, 1959, the Church voted unanimously to affiliate with the Congregational Christian denomination and made application for membership in the Eastern Virginia Conference. November 15, 1959, the Rev. Samuel D. Nelson, Jr., was called to become the minister of the Church. Mr. Nelson, an ordained Congregational Christian minister, is a native of LaGrange, Georgia. He is a graduate of Elon College and of Emory University School of Theology. He served as assistant pastor of the South Norfolk Church for two years. Mrs. Nelson grew up in the South Norfolk Sunday school and church. Mr. and Mrs. Nelson will take up their new work March 1, 1960.

The Lynnhaven Church is located in a lovely, growing, and thrifty community. The church has an attractive plant and is now in the process of acquiring additional land for needed expansion. The Sunday school has an enrollment of 187, and the church membership is 76. Thirty new members were received during 1959. The 1959 budget was approximately $11,000, and the 1960 budget exceeds $15,000.

We welcome this splendid new church and its members into our fellowship. We anticipate for them a bright, happy and useful future.

Young people of First, Richmond, Virginia, presented a radio play entitled "See Ye First," at the Sunday school worship service January 31. That same Sunday they had charge of the morning worship service in observance of Youth Week.

Mr. Robert E. L. Peterson of Greensboro has been selected as the architect for the church building of the new St. Peter's United Church of Christ there. Your editor remembers Mr. Peterson as a little boy he baptized in our Franklin, Virginia, church.

COMMITTEE ON RECRUITMENT OF THE SOUTHERN CONVENTION

SUB-COMMITTEES APPOINTED

Executive Committee

Rev. Clyde L. Fields, Chairman, 737 Lee St., Asheboro, N. C.

Rev. Robert A. Knowles, Staff Adviser, Box 336, Elon College, N. C.

Rev. Carl E. Wallace, Ex Officio, Box 62, Southern Pines, N. C.

Rev. John R. Lackey, 637 S. Sunset Dr., Winston-Salem, N. C.

Dr. H. S. Hardcastle, Driver, Va.

Rev. Robert M. Kimball, 415 S. Church St., Burlington, N. C.

Dr. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

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Rev. John S. Graves, Elon College, N. C.

Dr. J. Earl Danieley, Elon College, N. C.

Rev. Gaylord B. Noyce, The United Church, Hillsboro at Dawson St., Raleigh, N. C.

Dr. William E. Wisseman, 103 W. Greenway, N., Greensboro, N. C.

Resource Materials Committee

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Mrs. R. E. Brittle, 107 Northbrooke Ave., Suffolk, Va.

Mrs. Ray F. Gordon, 208 Grace St., Suffolk, Va.

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Rev. Wm. T. Scott, Jr., 811-813 W. Main St., Durham, N. C.

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Mr. Cary Powell, Jr., Box 247, Fuquay Springs, N. C.

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Rev. Rosser Lee Clapp, Route 1, Luray, Va.

Dr. H. S. Hardcastle

Rev. Carl Wallace

Dr. W. J. Andes, Box 625, Elon College, N. C.

From "The Messenger" of First Church, Richmond, Virginia, we learn that Rev. Carl K. Marks is to be installed as pastor of the new St. Andrew's Church of Christ in that city on February 7.

A GUEST EDITORIAL

Church Extension

By Melvin Dollar

According to the dictionary, extension means the act of stretching out, enlarging, disseminating, or scattering abroad . . . reaching to any distance.

The act of stretching out is the practice of many of our churches, but it is usually in a relaxed position. After it has stretched out in self-satisfaction no ambition or desire to be of real assistance is visible.

Disseminate: Scattering abroad. Many of our churches have scattered abroad their members to many parts of the country, but that seems to be the end, and the curse of this whole thing is that these people are put on what is called the inactive list. Too many of our churches would rather have them on their inactive list in order to keep the apportionment down, than to see them join some other church. In all of my ministry I have had less than one half dozen ministers or churches inform me of any of their flock who might be living in my community. They are usually found because they are discovered in the pastoral calling. Church extension is never helped by this kind of attitude and practice.

Enlarge: I like this word in connection with church extension. Church extension is not only the enlarging of the total fellowship of the denomination, but it is the enlarging of the total church that shares its members with other churches. It reaches out through its members who become a part of a new church, or of another church that needs to grow. Our Newport News church is the only church I know of in the Convention who, through its unselfish dedication to the enlargement of the Kingdom of Christ, gave up members in a body in order to create a new church. Not only did they give up 28 members on Sunday morning at a special service of commissioning, but later surrendered their minister to this new church and since have continued to be of assistance in many ways. Reasoning tells us that the Newport News church would never have gained an additional 275 members had these 28 people remained on the roll of the church. Instead, several of these 28 people who became a part of the Warwick Church would have left our Fellowship and gone into other denominations, and some would have become inactive and useless to any church. Newport News did not lose these 28 members, but instead has had a direct and vital part in gaining 275 people to the Warwick church. We know that no one ever loses by giving what he has for the cause of Christ. No church ever suffers by cooperation and sharing its possessions and members for the enlarging of Christ's Kingdom.

Church Extension Can Be Thought Of In Many Ways:

1. Our first thought is that of a new church. This past year has been the richest year of my ministry, partly because I have witnessed the birth of two new churches. The enthusiasm, zeal, vision, ambition, sacrificial dedication of talent, time, and the willingness to go the second mile is found more in the life of a new church than in any other church or organization. One would think that because of the hard road ahead people would be afraid to unite with a new church; but I have found this to be quite the opposite. Here they all feel as one, living on the same level. They do not have to worry about offending the older members by suggesting new ideas. They are not bound by traditions or customs, therefore they feel free to offer suggestions. Here active Christian living and service are revived. People who had wandered away from the home church, have suddenly come back to life again. They are active again where they would have never been active had they remained on the roll of the home church. A couple of months ago one of the members of our new church in Portsmouth came to me and very proudly told me that she had been asked to serve as an officer of the church for another year. She said she thanked her minister for asking her and was very enthusiastic over the opportunity of serving her church. This type of spirit is much harder to find in an established church than in a new church. It takes a lot of work, grit, stubbornness, faith and courage to start a new church; yet, when the proper foundation is laid very few of these churches fail to develop into strong and effective groups.

2. What about the older churches placed in a dying community because of a shifting of population? In many cases the only way for survival is by re-locating. This is just as much a part of church extension as that of building a new church. In almost every case it is much harder both on the part of the members and on the part of the new people in the new location who will become a part of the church after it re-locates. First of all, there are those members who have been a part of the church since childhood. They were brought there by their parents — now the parents are gone. To think of moving away from such a sacred spot is out of the question. They are honest and very sincere in this failure to make the adjustment. Therefore, they oppose the idea of re-locating. The younger group, many of whom have already moved out of the community but still attend, can see the necessity of moving the church in order to expand and grow. Here division sets in and the next few months are extremely difficult because many things are said and hard feelings created. Finally the break comes and the younger folks move out. The older people remain behind and either attend other churches or cease to attend at all. A lifelong bond is broken, which is heart breaking. Finally the group moves into the new location. Some of them, respecting many of the customs and traditions of the past, seek to continue some of these things. The new people with some sense of suspicion that it will be an old church with set customs moving out into a new community, cautiously look this strange group over before becoming a part of the fellowship. The group coming out from the old church seek desperately hard to adjust their program to attract the people of the community and to fit into the life of the new community. This sometimes is difficult. It takes at least a year for suspicions to be removed and for adjustments to be made and for the people of both groups to be integrated into one church family. A typical illustration of this type of church extension is found in First Church, Norfolk, Central Church at Ward's Corner, and our High Point Church in North Carolina. We commend these churches for their courageous move and for the progress they are making. There is a strong possibility that these churches would have been closed today had they not re-located. Instead, they are expanding and rendering notable service in their respective communities.

3. What about the downtown church where most of

(Continued on Page 15)

This is an address given by Reverend Melvin Dollar, Associate Superintendent of the Southern Convention, at the annual session of the Eastern Virginia Christian Missionary Association.

About * * *

A DARK SPOT GROWING BRIGHTER

The unfavorable publicity given the Belgian Congo recently about its demand for immediate independence had a tendency to class that vast region as one of the most backward places in the world. That is not the case. The publicity was only another case of the bad winning the headlines and the good being submerged.

If one were to choose an area anywhere in the world where the greatest progress is being made in the fields of education, sanitation, and the betterment of life in general, no wiser selection could be made than the Belgian Congo.

The Belgian Congo is a colony of Belgium in equatorial Africa, and was once known as the darkest spot of Dark Africa. The colony covers an area of more than 900,000 square miles, which is equal to the size of Texas, New Mexico, Arizona, California, Nevada, Oregon and Montana combined. The Congo's population is eleven million, this being about two and one-third times the population of North Carolina.

The vast Congo is better known in history as the place of the early missionary efforts of George Grenfell and where Henry M. Stanley, under the auspices of the New York Herald, found David Livingston, Scottish explorer and missionary, after he apparently had been lost for three years.

The avid reader of Stanley's reports in search of Livingston was Belgium's Leopold II. Later he read Livingston's heart-rending stories of slavery in the Congo and made up his mind to assume the task of stamping it out and placing the land under Belgian control. Several nations filed claims to the area and these were considered by an international conference in 1885. Belgium's claim was the one recognized and the Congo Free State came into being. The name was later changed to the Belgian Congo.

In addition to the millions of invested foreign capital which is helping to develop the country, Belgian and foreign missions have a staff of more than 3,000 teachers and other educators. There are also several thousand other religious and educational workers. In all, there are in the Congo more than 7,000 hospitals of various types, some 200 dispensaries and about 50 printing plants built mainly by outside interests. This is a marvelous achievement in 75 years. It is more like a miracle. Advancement has been so remarkable that the Congolese have been promised their independence in 1964.

How long, or how many centuries, this vast portion of Africa remained without a semblance of the better things of life no one knows. The thought of how long staggers the imagination.

Physicians, teachers, sanitation workers, and a host of others continue to rid the Belgian Congo of disease and illiteracy and are building a civilization which Grenfell, Livingston and Leopold saw. The torch of mercy and goodwill they lighted in this once dark land is being slowly but surely passed along in the name of humanity.

This factual presentation of what is transpiring in the Belgian Congo is the side that was not shown in recent dispatches ballooning the demands of a very small minority for immediate independence. C. B. Riddle

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This Interested Me * * *

Emily C. Lester

As we rode along on our bus between Florence and Rome on November 2 the rays of the afternoon sun suddenly highlighted a village on the side of a hill ahead. Unique in the fact that the buildings are all of a stone with a pink cast which comes from a nearby mountain, the town of Assissi was of interest to us because of one man who lived long ago — Francis.

The monk who showed us through the church was British with a delightful sense of humor. He told us interesting little anecdotes as we visited the crypt where St. Francis is buried and then went to the church above which is famous for its many frescoes. The church was started in 1228 (two years after Francis' death) and finished in 1239.

As our guide explained, most of the people in that day could not read and so pictures were painted on the walls which told stories from the Bible and about other things. One interesting fresco in the crypt shows the last supper, with a round table being used. In an ante-room the servants are scraping the plates, a cat naps, and a dog eats the scraps! Another fresco (painted in 1330 by two brothers) is called "The Lady of the Sunset" because it is most beautiful when the rays of the setting sun shine on it. Our guide said some have said it should be called "The Hitch-Hiking Madonna," as it shows Mary pointing her thumb back over her shoulder toward Francis.

Once beautiful but now very faded frescoes by Cimabue are in the chancel of the upstairs church, while 25 perfectly clear ones by Giotto (painted before 1300) telling the life of Francis line the sidewalls. One of them is best known because so often reproduced — St. Francis in the out-of-doors with flowers and birds around.

The ceiling is splotched blue and green with gold stars. Our priest-guide said it was originally all blue and the green patches mean "There's a fungus amongst us"!

All in all, we had a delightful visit to the church honoring St. Francis of Assissi and we glad that the crypt is simple and plain which seems in keeping with his spirit.

A copy of the following prayer by St. Francis was given to us as we left the church:

O Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love,
Where there is injury, pardon,
Where there is darkness, light,
Where there is sadness, joy,
Where there is doubt, faith,
And where there is despair, hope.
O divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand.
To be loved as to love.
For
It is in giving that we receive,
It is in forgiving that we are pardoned,
And it is in dying that we are born to Eternal Life.
(St. Francis - Assissi)

Doctor Riggs Reports From India

Dear Friends,

This year we took most of our vacation the last part of the rainy season, spending it at a nearby seacoast town with a good beach for the children, and good bus connections to the roadside leprosy clinics. That means that during all the time when roads around Kilanjunai were so muddy and work here was slack due to the difficulties of moving around, I was able to leave all the hospital work to Dr. Pushpanathan, while I could cover the outside clinics without having to make the hard trip in and out each time. After the rains were definitely over and the work of preparing for Christmas was looming up, we moved back home. Travel is still not easy, as most of the roads are flooded by overfilled irrigation ponds or cut up by irrigation ditches. The jeep was marooned here at the beginning of the rainy season, and it now looks as if it will be a month or two yet before it can move. We still go places by cycle or bullock cart, but the direct route cut to the nearest bus line includes a ferry boat ride across the big irrigation reservoir at Rajasingamangalam.

Now that Christmas is over, we are thinking about the new year ahead. We look forward to its prospects with a real glow. The weather man has been kind to the farmers this year, and bumper crops are ready for harvest. This means that we can soon stop the famine relief "clinics" that were taking so much time away from direct village work. Dr. Pushpanathan is now on his annual vacation and I am tied down again for a month at the hospital. But after he comes back I hope to start hunting up as many as possible of present and former leprosy patients in their homes, as a sort of research project to determine the effects of their past treatment or lack of it, and the social reasons for their good or poor attendance at clinics. That ought to keep me busy during the time we have left till June when we head for home and furlough.

Furlough plans are still indefinite, although the possibilities are exciting. But we are looking beyond that, even. These days future planning is in the air all over the Diocese. Our new Indian Bishop (to replace Bishop Newbigin) has just been consecrated, and all Diocesan programs are taking a fresh look and planning for a new forward surge. For Kilanjunai a "five-year plan of advance" has been drawn up, which will involve improvement of medical standards, a pioneering "intensive leprosy control" experiment for which we hope to get a Government grant from New Delhi, new emphasis on village public health work, and reviving the training program for village health workers.

Beyond that, of course, we can go on dreaming, with the sky as the limit. The Government may give us a new jeep, to replace the one we are borrowing from Ramnad. Perhaps we can fix it up with portable facilities for medical examinations and miscroscope work, so that we can really go around from village to village with a mobile medical clinic. If the children all go to Boarding School at Kodaikanal after we come back, Fran can come along on all these tours; and with her help we can really reach the pregnant women and babies in the villages. By that time, we hope, Kilanjunai may be included in a Government Development Block, which will mean a lot more Government help for rural development work, with new roads put in everywhere and the infusing of new hope into the village people. As a result they should be more receptive to new ideas in sanitation and nutrition. We may also get specific new Government aid for maternity clinics, a TB home treatment program, etc.,

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February

JAPAN

Tokyo

7—**Mr. and Mrs. John Fairfield** met at Oberlin College, went to China in 1948. When mission work closed there, they went to Japan where he was field treasurer of Interboard Committee for Christian Work. He handles the financial needs of over 400 missionaries connected with the United Church of Christ.

8—**Rev. and Mrs. Alden Matthews** both graduated from Grinnell College and went to China in 1947 — where Mr. Matthews' parents were missionaries for many years. In 1953 they were transferred to Japan, where they are on the staff of the National Christian Rural Service and Training Center.

9—**Rev. and Mrs. William Woodard** live in Tokyo where he does public relations work for Interboard Committee for Christian Work, preparing a monthly Digest of the Japanese Christian Press among other writing. He went to Japan in 1921, then worked with Japanese in Korea, then Japan again 1935-41. During the war he was Lieutenant-Commander in Intelligence Section of U. S. Navy; after the war he was Chief of the Religious Research Unit and Special Projects Officer under SCAP, and later served Mutual Security Agency in Washington. Mrs. Woodard was a missionary for the American Baptists in Osaka 1931-52.

10—**International Christian University** is a unique experiment — international, interracial, intercultural. It is also definitely Christian, as President Hachiro Yuasa has said, "by conviction, by its constitution, by its purposes and ideals, by its name, and by its 100% Christian faculty, trustees and councilors." There are 650 students, and 60 in the graduate school.

11—**Tokyo Union Theological Seminary** was "born" in 1943, a combination of several seminaries and training schools. It is the only separate full-time theological seminary in Japan; all its trustees are ministers and elders of the United Church of Christ and its professors are appointed by the Church. It has 200 students, 21 of whom are women. It has a six-year course of study, equivalent to four years of college and two of graduate school in U.S.

12—**Tsurukawa Rural Service Training Center** was founded in 1947 to train men and women to serve in the conservative rural areas of Japan. It offers practical training in agriculture and animal husbandry on 45-acre farm "campus." There were 34 men and 3 women students in 1958, all preparing for full-time Christian service.

THE PHILIPPINES MISSION

Cabadbaran

13—**Rev. and Mrs. Harold Fryday** had experience as home missionaries in Canada before going to the Philippines in 1957. He works in Agusan Province, Northeast Mindanao, as consultant to the district moderator. Both teach at Mindanao Institute.

In The Land Where The Wind Grows Colder

By Baden Hickman

World Refugee Year Reporter for the World Council of Churches

TUNIS, Tunisia

Billowing dust settles on eyebrows, hair and ear-rims, crusting like cheap face-powder wrongly applied and hopelessly out of tone. There is an unsettling whiff, an oppressive odor. It is only half-light.

Then, blinking you see the heaving figure of the young Arab woman, squatting otherwise motionless in the corner of the drab dwelling. Her bite-blotched face turns in a challenge and then gazes back into the weak glow of the single burning log.

This is a gourbis (primitive dwelling); within is a refugee. The place is a windy Tunisian hillside not far from the Algerian border. And this is the twentieth century.

The picture is not necessarily typical of the plight of a quarter of a million men, women and children at present exiled in Tunisia and Morocco. Not all are ill, but neither has every fleeing family found mud, twigs and clay sufficient to shelter within.

It is instead the picture of one. Study her closely. Her head now rests on a "pillow" of craggy rock jutting up from the earth floor. One sandaled foot bothers the burning stump; reluctantly it flickers on. She dozes. Around her gourbis, just about the size of an average double bed, are the belongings of the seven residents (four adults, three children). There are spoons, a few dishes and tattered bags.

She is a mother with a cold, but this could not be called a home. It is a somber futilty where days are brooded away and where the wind outside grows stronger and colder.

Through the yard-high open doorway again, and refugees step forward. Some come slowly forward to greet you from among the trees where they also live. The men are mostly old, the women thin-faced, and the many children shy.

It is all so invisible on this border hillside: uncertainty and frustration. There are sores, scaling skins, too many children with clothing as flimsy as gossamer, and an absence of any real purpose.

Here, and amid the gourbis and caves along the whole Tunisian border, the spiritual degradation that accompanies immobility and indifference is revealed. Here are cold, idleness, insecurity, poverty and an alien environment. The refugees are listless, and it is a languidness which does not come from past malnutrition alone.

STILL HOPEFUL

Yet the Algerian refugee situation is as different to the European problem as the people themselves. In the border mountains, scrub and forests where thousands can be found in their gourbis and hill-side burrows, the smiles of sincere welcome are not vacant ones. There is no ultimate resignation. Each firmly believes he will one day go home. And no doubt he will.

Meanwhile, the young woman in the semi-darkness whose household has only two blankets, the old men and the children, must be kept alive. The problem is as simple and as dramatic as that.

Two huge humanitarian operations are underway. The joint forces of the League of Red Cross Societies and the United Nations High Commissioner for Refugees in Tunisia are distributing a minimum of relief from 37 countryside centers. Basic food, soap and limited medical aid are handed out. The minimum daily individual ration of 1,600 calories has been reached just in time for the winter.

Blankets, thousands of them, have become the priority need. They must be here by the beginning of January, at least one to a person, if Tunisia's shivering January is not to claim refugee victims. It is frequently below freezing where they await relief. Ships and planes are said to be on their way. Will they be in time?

No longer is it even suggested that the hardened Algerians might even be able to withstand another winter without special covering or garments. Four years ago this might have been the case; after all, some are normally nomads, even cave-dwellers. Time, however, has taken its heavy and inevitable toll. TB figures are known to be high. A doctor in one of the areas uses the medical phrases that "physical resistance is down," the decline in health standards is "serious but not grave," and that the situation needs "attention".

Emergency milk centers for the children, which are being set up in more and more areas, spotlight the situations — and the speedy benefits such action brings. Ragged youngsters up to the age of 15 travel each day to the tent milk stations for their mug of liquid vitamins. White-uniformed staff allocate the milk to hundreds in a few hours. Then the children wander back to their families. Few attend school. Within four weeks, it is reported, the children are looking better.

(Continued Next Week)

(Continued from Page 6)

to match the help we are expecting for leprosy.

In a way it will be disappointing to have to walk out on the people at the very beginning of the new five-year plan, in order to take our scheduled furlough. But I am glad the occasion has come to do all this planning now, rather than after we come back. The forward look we are taking certainly gives us an incentive for making the best possible use of our time at home. That is the reason — at least one excuse — why we are looking forward so eagerly to the furlough itself.

Another reason, of course, is the natural one of being able to see many of you again and meet others for the first time that we have gotten to know through correspondence. We have heard from so many friends, especially during this Christmas Season, and feel ashamed of the way we have neglected you. This letter will arrive too late even to carry appropriate New Year greetings, but we hope the year ahead will be as promising and full of hope and opportunity for all of you as it is starting out for us.

Best regards,
Ed Riggs

A few years ago in Pasadena, California, a young Negro boy began to get into trouble with the law. He had a strong grudge against society and was heading for real danger. A judge asked a young Methodist minister named Karl Downs to take personal responsibility in helping that boy to overcome his bitterness. The minister agreed, and spent a great a great deal of time with the boy. The result? The boy turned out to be a credit to his race and to the sports world. You now know this boy as Jackie Robinson. And who is Karl Downs? Just another Lydia — one of the quiet people who move the world forward.

William P. Barker in SAINTS IN APRONS AND OVERALLS
(Fleming H. Revell Company)

Annual Reports To Albemarle Church

PASTOR

As we come to the time of the Annual Meeting of the Albemarle Congregational Christian Church, it reminds us that another year in the life of our church is past, and it is time for us to renew our loyalty and support in the work of the church. As we look back over the past year we admit that we have not made a perfect record, but we believe that in most phases of our work and witness progress has been made. The pastor expresses appreciation for the spirit of cooperation and good will manifested, the devotion and loyalty shown by officers and people.

This report deals with services rendered by the pastor with some general observation of the church. During the year the pastor preached 73 sermons. 42 at morning worship in our church, 1 at St. John's United Church in Kannapolis, Feb. 1, on pulpit exchange Sunday with the United Church of Christ; 1 at the Community Easter Sunrise Service, March 29; at Ramseur Congregational Christian Church, April 5, pulpit exchange Sunday in the Western North Carolina Conference. 28 sermons were delivered on Sunday evening.

The pastor has made pastoral visits in homes as often as possible and also visited the sick in home and hospital. Prayer meetings have been held regularly on Wednesday nights, except during July and August. A part of the pastor's time was used in attending various conference, convention and committee meetings. A regular time-consuming job is that of cutting the stencil and mimeographing the weekly bulletins.

Our Church Choir, under the direction of Mrs. David Morrow, has rendered fine service regularly during the year and especially at Christmas and Easter.

A Youth Choir has been organized and is developing, we expect it to render good service this year.

The Clerk's records show that we received 15 new members last year, 10 on confession of faith and 5 by letter and reaffirmation of faith. We granted 2 letters, and we had a membership of 241 on January 1, 1960. The average attendance at our morning service for the year was 129 per Sunday, an increase of 14 over last year.

The Treasurer's records show that we also had a good year financially. The Air Conditioning, installed in 1958, was over and above our regular budget, and the total amount of $3,094.75 was paid up in June. Part of four lots adjoining our church property were purchased for a total of $3,800.00.

Our participation in the Convention Christian Enlistment, a new approach, for our church, in the field of church planning and programming was one thing that helped our church achieve the record it made last year.

As we face another year we have reason for confidence; the general condition of our church, spiritual as well as financial, is good; we ask for your prayers and loyalty as we begin a new year of activity.

Your Pastor,
Collie Seymour

THE WOMEN'S FELLOWSHIP

The Women's Fellowship is the organization of the women in our church. We have three circles. The Polly Morton and the Willing Workers Circles meet on the 2nd and 4th Monday of each month at 7:30 p.m. The Dorcas Circles meet the 1st and 3rd Tuesday each month at 7:00 p.m. The Auxiliary, (the three circles combined) meets once each quarter.

Below is a list of some things the Women's Fellowship did in and for the church last year.

1. Presented a new piano to church.
2. Reported news items to **The Christian Sun.**
3. Four members attended the Spring Rally and the Fall Conference.
4. Bought Life Membership Certificate for Mrs. Lena Sells.
5. Presented Social Action Program, Bible Study and Foreign and Home Missions study.
6. Conducted worship service on Women's Fellowship Day, Nov. 1.
7. Observed World Community Day by sending gifts to refugees.
8. Give gifts to "shut-ins" and sent flowers and cards to sick.
9. Met all quotas for friendly service.
10. Paid about $300.00 on Air Conditioning.

The officers are: President, Mrs. Addie B. Troutman; vice-president, Mrs. Marjorie Hudson; secretary, Mrs. Doris Deese; treasurer, Mrs. Mary Belle Pennington.

Circle Chairmen are: Dorcas, Mrs. Shirley Lee; Polly Morton, Mrs. Carlene Russell; Willing Workers, Mrs. Marjorie Hudson.

LAYMEN'S FELLOWSHIP

The Laymen's Fellowship is the organization of the men in our church. It is designed primarily for the fellowship and inspiration of the men of the church. Membership is open to all men of the church and community. Meetings are held on Saturday night before the Fourth Sunday of each month, except quarterly, when a Conference Rally is held. The group meets for a supper at 6:30 with business and program to follow.

Our men observe Laymen's Sunday in October each year. Last October the men had complete charge of the morning worship with Cecil Sides as speaker.

The big project for the men this past year was paying our quota of $1.00 per member on Moonelon, our Conference Center. The men came through in good style raising the total of $275.00. Officers for this year: President, Alex Talbert; vice-president, Martin Deese; secretary, Woodrow Lee; treasurer, F. L. Thompson.

PILGRIM FELLOWSHIP

Pilgrim Fellowship is the name of the Youth Organization of our church. In 1958-59 we had a majority of Senior High young people in our P. F. A large number graduated from high school in June and went away to school in September leaving us with a majority Junior High youth. The group meets on Sunday evening at 6:00 o'clock for worship, study and fellowship.

Our young people observe Youth Sunday each year by taking charge of the morning service and working in the Sunday School as leaders and teachers on the day.

Officers for this year: President, Wayne Seymour; vice-president, Jeanette Varner; secretary, Carolyn Varner; treasurer, Tony Smith.

"These days a trend is that young people think they should be free to study or not as they like. Also, so often people say that one religion is just as good as another and they mean that no religion is vital, but only an unimportant elective. Sad to say, in the experience of many, this is true, but not in the lives of our students. Their cheerful ways, readiness to help each other and work together deeply impress visitors and these things root back in the school's Christian spirit."

—Clarence Gillett,
Matsuyama, Japan

AT HAMPTON ROADS UNION

Dr. Calder Was Speaker

Beatrice George

The South Norfolk Congregational Christian Church was the host church for the union service of worship for the Hampton Roads area Sunday evening January 17, 1960, at 7:30. The Reverend Mr. John G. Truitt, Jr., host pastor, gave the welcome and presided at the opening worship service. The lesson from the Holy Scripture (Ephesians 2:11-22) was read by the Reverend Mr. Frank R. Hamilton, president of The Hampton Roads Union of Congregational Churches and pastor of The Christian Temple who also offered the evening prayer. The choir sang an anthem entitled "Let Mount Zion Rejoice." Mr. Hamilton introduced the speaker of the evening, emphasizing the two cardinal principles of the Congregational Christian denomination or fellowship — the autonomy of the local church and fellowship with our other churches; the second being the nature of this worship service, when Dr. Ralph F. G. Calder, Minister and Secretary of the International Congregational Council was our guest speaker.

Dr. Calder in his opening remarks humorously referred to his native Scotland with pride and to the heritage of the Scottish people, who, like the Israelites, thought themselves to be a chosen people. He then called our attention to the list of constituent member churches of the International Congregational Council and gave an insight of some of the worship services in churches of Sweden, Finland and Africa, and also the Dutch Remonstrant Brotherhood. In many places where he and Mrs. Calder have visited the difference of language made the situation difficult yet the two words which were easy to learn were "Thank You," whenever fellowshipping with members of our churches around the world. Dr. Calder's interesting and informative message came to an end all too soon but with a feeling that it was good to have been there and heard first hand of the gospel of Christ which is being preached around the world.

After singing of the hymn "Blest Be the Tie" and the benediction, the representative congregation moved to the social hall of the church for refreshments and a fellowship hour when old friends met and reminisced, and new friends were met and greeted.

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past within its dead,
But never bind a moment yet to come.

Tho' deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

—Walter Malone

NEW DEACONS AT MT. ZION

Mrs. Myrtle Shepherd, Reporter

We, at Mt. Zion Christian Church, Route 3, Mebane, North Carolina, saw quite a few changes as our new constitution went into effect January 1, 1960.

We decided to retire our life-time deacons and elect deacons on a 5-year basis. This meant that three of our deacons were retired: Mr. Gattis Cardon, who had served the longest period, being ordained July 19, 1919, making a total of over 40 years; Mr. Calup Sharpe, who was ordained April 14, 1929, and served over 30 years; Mr. Clarence Atkins, who was ordained in 1941 or 1942, serving 17 or 18 years. Four new deacons were elected: Mr. Billy Walker, Mr. Gorman Wilkerson, Mr. Billy Tate and Mr. Jerry Blalock.

On January 3 there was a most impressive ordination service with the deaconesses, Mrs. Lorena Warren, old deaconess, and Mrs. Hazel Newlin, newly elected deaconess, along with the three other deacons already serving on the Board of Deacons taking part in the service. Mr. Odis Johnson, chairman of the Board of Deacons, read scripture from Acts 6:5-6 and I Timothy 3:8-13. Mr. Hubert Walker led in prayer and Mr. Maxie Tate led the "Propounding of the Questions." These three and Rev. Glenn Garrett, our pastor, laid their hands on each candidate's head as he was ordained into the position of a deacon. We pray that God will use each of these men to advance his kingdom here on earth and also to advance and strengthen our church.

On January 10 we saw these men take their places as they helped serve communion.

Two classes without classrooms in the fall of 1959 — that is the plight of the American Collegiate Institute at Izmir unless it is able to go ahead with its hopes and dreams for a simple classroom building. The education of women in Turkey has come a long way since Kemal Ataturk in 1923 released women from the prisons of their homes. Graduates of the American Collegiate Institute are now to be found in all of the professions (medicine, law education, architecture, etc.) where they serve in a special way because they are graduates of a special kind of school — a school that is devoted to the development of character as well as the mind.

A Page for Young People Edited by R. L. Milteer

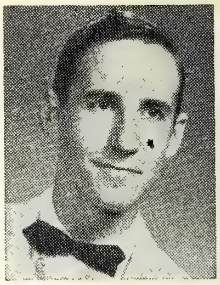
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

YOUTH SUNDAY AT GARNER

Sylvia Perry

The young people at Hayes Chapel Christian Church, Garner, North Carolina, will observe Youth Sunday February 7.

Sunday school officers from the young people will be: superintendent, Dwight Moss; secretary, Larry Duke; assistant secretary, Judy Goss; song leader, Larry Parrish; pianist, Jackie Evans. Young people who will serve as teachers are: beginners, Susan Carr; primaries, Pug Creech and Sherry Creech; juniors, Jerry Stone; intermediates, Judy Stone; young people, Joyce Beasley; Gleaners, Sylvia Perry; women, Elsie Walker; men, Felton Goss.

For the church service our song leader will be Curtis Parrish. Scripture will be read by Felton Goss and Jerry Stone will give the message. Ushers will be Jerry Wright, Ronnie Coats, Jimmy Wright, and Ashley Carr. The young people will provide special music.

DANVILLE OBSERVES YOUTH SUNDAY

Youth Fellowship Sunday was observed at Third Avenue church, Danville, Virginia, January 24. At the morning service Judith Farthing served as pianist, Garland Moorefield gave the invocation, Wayne Hanks led the responsive reading and Neal Gammon led the offertory prayer. The message on "Confession and Repentance" was given by Doug Stovall. Special music was rendered by the Faith Home choir and by Judy Hobbs. Mrs. Augusta Matkins, worker with the juniors, gave the benediction. Ushers were: Jerry Jones, Danny Ricketts, David Burton, Ronald Newman, Raymond Newman, Neal Gammon, David McCune, Marshall Rimmer.

At the evening service the message was given by Pat Lewis on "The Lost Sheep, and Jesus Christ His Friend." Laura Bryant offered the evening prayer and Betty Jean Mustain the offertory prayer, while Sylvia Lynch read the scripture. Judith Farthing served as pianist and special music was furnished by the Faith Home choir, the Junior Fellowship, the Junior High Fellowship, Marilyn and Linda Cook, and a trio composed of Vera Conner, Malinda Griffith and Kathleen McGaha. Benediction was by Mrs. Lillian Moorefield, counselor of the junior high group. Usherettes were Betty Jean Mustain, Naomi Tew, Marie Wimmer, Judy Motley, Joyce Shelton, Maureen Scearce, Kay McKiney and Sylvia Wimble.

NEW MISSIONARIES GO TO INDIA

Rev. and Mrs. Bruce Jones, newly appointed career missionaries under the American Board of Commissioners for Foreign Missions, sail Thursday, February 18, to begin a lifetime of service in India.

The young couple will sail from New York to England on the Queen Mary and continue to Bombay on the Peninsular and Orient Line's SS Corfu.

Their first assignment in their new work overseas will be to serve for about two years with the Indian Student Christian Movement in Bangalore, southern India, as youth leaders on college campuses. Mr. Jones will also serve as chaplain.

Both Mr. and Mrs. Jones graduated last year from Union Theological Seminary in New York. Mr. Jones was ordained a minister last May at the First Congregational Church in Amherst, Massachusetts.

Mr. Jones, 24, was born in Palo Alto, California, the son of Mr. and Mrs. Harry C. Jones. After graduation from high school in 1952 in Mountain View, California, he did his undergraduate work at Amherst, College, Massachusetts. He studied for a year at the Pacific School of Religion before coming to New York in 1957 to finish his studies at Union Theological Seminary.

At Amherst College he was elected national chairman of the Student Young Men's Christian Association and later travelled with a group seminar to Europe in connection with his responsibilities in this position.

Mrs. Jones, 24, was Dorothy Elizabeth Cobb before her marriage to Mr. Jones last September. She is the daughter of the Rev. and Mrs. Donald M. Cobb of Erie, Illinois. After graduation from Erie Community High School in 1953, she studied at Duke University, North Carolina, where she received her B. A. in religion in 1957. She has a Master's Degree in religious education from Union Theological Seminary.

Dr. Charles Pegram, pastor of Bay View church, was the speaker for the meeting of the deacons and deaconesses of Great Bridge church January 18 at Carl Parker's Restaurant.

Mr. Lee Phoenix, principal of the Asheboro high school, will be the speaker at the Asheboro Congregational Christian Church February 7 when "Youth Sunday" will be observed.

Rev. and Mrs. G. H. Towle, missionaries of the American Board to India, were at our Third Avenue church, Danville, Virginia, Wednesday, January 27. "India On the Move" was the subject for their presentation in the form of slides and talks.

PAGEANT AT OAKLAND

January 25, 1960

The Youth Fellowship of Oakland Christian Church gave a Christmas pageant on the night of December 20, 1959. All the members took part and the pageant was enjoyed by all. The members of the Youth Fellowship enjoyed participating in the pageant. The pageant was directed by Miss Mary Powell.

Equipping The Christian Home

By Richard K. Morton

More people today are able to arrange some sort of loan so that they can live in their own home. They find it usually cheaper to do this than to rent.

All of us have very definite ideas as to number and arrangement of rooms, location, colors, materials, and other details. Often this is as far as our planning goes. We are not as specific when it comes to the spiritual, cultural, and personal equipment a modern Christian home needs.

The first quality I note is that of pleasant comfort. A home must bring comfort in terms its occupants recognize and value. If it is perenially ready for company and stiffly regulated in all details, it may be ideal according to some rules, but it will not serve a family well. The people who live in a home must feel truly at home in it, and that it enables them to relax in an atmosphere which is congenial to them. Individuals will be much aided to have chairs, lights, and other equipment in such places as please them most. A bookcase here or a radio there, a corner to keep stored possessions, a place to keep paints or tools or the apparatus associated with some hobby — all of these may help to create a Christian home where there is comfort.

Anything that suggests friendliness and welcome will be valued much, too. Many of us are the losers for thinking of home solely in terms of our own relaxation and comfort — as a place where we eat and sleep and get some relaxation. But a Christian home provides and announces welcome to those who may enter in. It is one to which, on at least a minimum of occasions, friends and co-workers come for a social time or for planning work of common interest. Too many of us allow our work and community programs so to command our time and strength that we cannot undertake those little hospitalities and social experiences that can mean so much. A Christian home is one that invites visitors and can deal with them with warm welcome when they come. It is one in which the friends of family members feel wanted, and one in which they feel a measure of freedom.

Around a Christian home should also be varied evidences that it is in fact a Christian home. This should include pictures, books, magazines, and other articles desired and often used by people who acknowledge a Christian affiliation — especially one with the church. A good annotated Bible and concordance ought to be among the family possessions and if possible an annual volume of Sunday school lesson commentaries. An active church family will want to keep a file of church weekly bulletins and other materials for reference and will display a Scripture or church calendar of the year. Some homes also keep in a prominent place a calendar of events for the year as they pertain to the activities of the church and other organizations the family is interested in. One family keeps an up-to-date bulletin board of this kind in its hallway — and another has it in the breeze-way.

In addition to this kind of help **the Christian home will keep a constantly reviewed and revised list of addresses of friends and church associates,** with addresses and telephone numbers, and gradually build up a list of tradesmen, suppliers and other people to whom someone may want to turn in a hurry. When some repairs are to be made, some kind of entertainment is to be set, it is of great importance to have trusted people to turn to.

In thinking of entertainment, too, **the Christian home is prepared for simple, last-minute informal entertainment of friends** who may need a place to hold a neighborhood prayer meeting or committee meeting. Kits of various kinds, such as can be of help in camping trips, outdoor meals, and so on, can be of great service. Church homes can also become part of an exchange for materials to be borrowed, or for baby-sitting and other services which may be needed.

The Christian home also acquires and has at hand what individuals and agencies to turn to in case of emergency and special needs, as, for example, when the family is appealed to for some financial aid which it is itself unable to provide. Names and addresses and telephone numbers of church staff, social agencies, and the like are kept beside the telephone so that they will be ready for use.

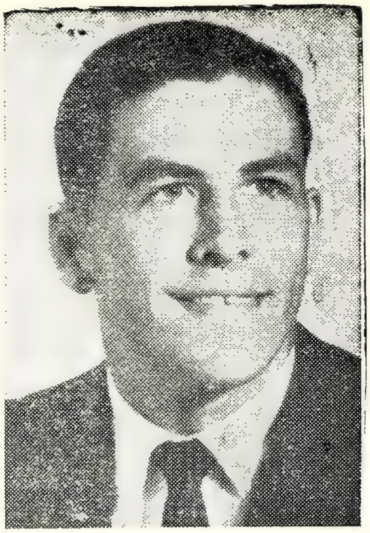
The Christian home also tries to keep up with the story of the neighborhood — e.g., big events in the lives of neighbor friends, especially children, and friends in the church. It also notes down in a convenient place dates to be remembered when some project should be started or some service rendered or report given. It notes dates of important conferences and district meetings.

Because a Christian home has more than normal regard for friends and associates, **it is conscious of how hard** — especially in an urban area — **it is for people to find homes with which they are not familiar.** It is annoying and even dangerous to strive to locate homes or meeting places on well-travelled or remote streets when one does not know exactly where he is going and, after dark, cannot see the street number. Outside lights should be provided in such a way that they illuminate the street number so that it can be easily read.

A Christian home, too, is one where music is often heard — especially the music of the church. If the family members are not themselves able to play instruments, they at least enjoy music on the hi-fi, the radio, or through some other means. A hymnbook brings familiarity with the worship materials of the church in this field.

Above all, a Christian home radiates and demonstrates love. In it the family members try to make it plain that what is provided and done is out of a spirit of love for all who live there and who enter in to the home upon occasion.

In the country I once came upon a home down a narrow lane where the family always left a fresh basket of apples and a bucket of cold water carefully shielded from dirt and pollution for any who might come to their door when they were away. Quite a number of friends put out by their door a simple little device on which friends may write messages for them if no one is at home. Whatever the method is, it is to perform a wonderful ministry to set up a Christian home and to keep it in action in ways that touch the daily lives of others.



Elon College May Queen And King

Luther N. Byrd

Miss Jean Loy, of Elon College, will reign as queen over the Elon College May Day festivities, which are set for the first weekend in May. Ruling with her as king will be Robert McLean, of Rockingham, who was named along with Miss Loy in a special student election.

The chief attendants for the royal pair will be Miss Katie Langley, of Staley, serving as maid-of-honor, escorted by Robert King. of Shallotte. The king and queen and chief attendants are all members of Elon's senior class.

The Elon students also balloted for two senior girls and two junior girls, along with an equal number of senior and junior boys, who will be members of the royal court in the May Day pageantry.

Senior girls named are Misses Winnie Ann Watson, of Sanford, and Kay Hughes, of Elon College, who will be escorted by Zac Walker, of South Boston, Va., and Martin Collins, of Queens, N. Y. Junior attendants will be Misses Faye Gordon, of Suffolk, Va., and Judith Samuels, of Burlington, who will be escorted by Eddie Burke, of Burlington, and William Faries, of Hamlet.

Elon Announces Lyceum Series

Two programs of the Lyceum Series have been given. Miss Natalie Bodanya was here on Monday, October the twenty-sixth. Edgar Alden and William Newman, a violin and piano duo, were here on January the eleventh. Alden, a violinist, has had extensive experience in solo, chamber and orchestral music. He now heads the string division of the U.N.C. Music Department and gives courses in music theory and appreciation.

Newman, a pianist, is chairman of the U.N.C. Piano Department and also gives courses in music appreciation. He has taught at Western Reserve University and at Columbia University.

The series is part of the college administration's desire to provide greater intellectual stimulation and a wider range of cultural activities for the student body.

A program on February 15 will feature the Alabama String Quartet from the University of Alabama. While at Elon, the quartet will present a clinic workshop, open to all string players and students.

Appearance here is being made possible by a grant from the Elizabeth Sprague Coolidge Foundation of Congress.

On February 25 Earl Spicer, a ballad singer, will appear. He was on the Lyceum series last year and proved so popular that he has been asked to make a return engagement.

On March 1, Thomas Richner, pianist, will appear. He is presently a member of the faculty of Rutgers University and Columbia University. This will be his third appearance in recitals on the Elon campus.

On March 9, William Kirkpatrick, local tenor, will make his appearance. He is widely known here for his oratories, church and recital singing and for his extensive radio work.

On April 7, Seumas MacManus, lecturer, will appear. A native of Ireland, MacManus will speak on topics pertaining to his home country.

On May 2, Grant Reynard, artist, will appear. He has paintings and prints in the permanent collections of the Metropolitan Museum of Art and the New York Public Library.

He will lecture on "Enjoyment of Paintings, Old and New." In addition, he will present demonstrations of painting and an exhibition of some of his own works.

MISSIONARY AT WAKE CHAPEL

Rev. Gifford H. Towle, Congregational Christian agricultural advisor in India for the past twenty years, and Mrs. Towle were guests at a family supper at the Wake Chapel Christian Church Tuesday evening, January 26. For more than an hour, following the supper, Mr. Towle told of his work while both adults and youngsters sat spellbound.

On Wednesday morning devotions, the Rev. Mr. Towle described for the WFVG radio audience, India's need and how his work helps the people to help themselves.

Surely, if more Americans could realize how effective the little they are doing there is, we would not be sending "too little too late."

EACH MEMBER A MISSIONARY

Every once in a while some one says to me, "I've got the name of a new family I want you to visit." This is the sound I like to hear. We live in a community into which new families are continually moving to make their home. It would be well if as these new neighbors move in we would stop by to give them a friendly word of welcome. As we do so we can also extend them a friendly invitation to our church. And if there are children in the family we can invite them to come with us to Sunday School. Each church member is a missionary. And this is one of the "down to earth" ways in which we can extend the witness and mission of the church.

There are information cards for "Prospects for Our Church" to be found on the Literature Table. You will be helpful to me and to the church if you will take the time to give the names and addresses of new families you think should be called on.

—Lanson Granger
in **Warwick News Letter**

Perseverance In Christian Work

Background Scripture: Acts 18:1-22; I Corinthians 2:1-15

Devotional Reading: Psalm 57

Memory Selection: **Be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.** I Cor. 15:58

A DISCOURAGED PREACHER

When Paul came to Corinth he was "down in the dumps." He had just come from Athens where he had had but little success. To be sure he had two converts and a few others who believed, but he had got but little response from the intellectual group, in fact they had laughed at him. He himself confessed that he was a beaten man — "I was with you in weakness and in much fear and trembling." Furthermore he was about to preach the gospel in a large city that was notorious for luxury, profligacy, immorality and idolatry. The temple of Aprhodite alone had one thousand religious prostitutes! The words "To live like a Corinthian" meant a life of complete, unashamed debauchery. Ordinarily Paul would not have felt this way, but all of these factors taken together — his meager results and the ridicule he suffered at Athens, his inevitable emotional reaction, and the magnitude of the task at Corinth — conspired to give him a bad case of "the blues."

Well, preachers and Sunday school teachers get that way sometimes. There are so many things that try and tax and test our courage and faith and patience and preseverance. Lack of response, emotional reactions, difficult tasks, seemingly impossible situations conspire "to get us down." We can sympathize with Paul when he went to Corinth.

FRIENDS IN NEED

When Paul came to Corinth he found two Jews, Aquila and Priscilla, husband and wife, and Christians, who took Paul into their home. These three had much in common: they were Jews, they were Christians, they were refugees, and they were of the same occupation, tent-makers or perhaps workers in leather. The friendship of these people, perhaps at some risk to themselves encouraged Paul and he began again to visit the synagogue and to speak to the Jews. When a little later, Silas and Timothy came from Macedonia, Paul really perked up, and began again to speak with his old fervor and power. And as usual he stirred up opposition and threatened persecution. Bluntly telling the Jews that their blood would be upon their own heads — they had heard the gospel and had rejected it, he declared that henceforth he would devote his ministry to the Gentiles. And for some reason he left the house of Aquila and Priscilla and became a guest of a Gentile, a proselyte, who lived next door to the synagogue. And of all things, he won to the Christian faith Crispus, the chief ruler of the synagogue! Many of the Corinthians also believed and were converted. And he remained in Corinth for a year and six months, winning converts, establishing a church, and also writing letters to other churches.

ENCOURAGEMENT FROM GOD

The fact that one of the leading Jews of the city, the ruler of the synagogue accepted Christ and embraced Christianity, and that other Corinthians were doing the same gave Paul a lift. And then God renewed his courage and his confidence. In a vision by night, God told him not to be afraid, but to speak out, and assured him that he would be with him, and allow no man to do him physical harm. God also assured him that he had "much people in that city." To be sure, as Paul writes in one of his letters to the Corinthians, not many mighty were called — Christianity began there among the more lowly people. But they were God's people and he was their God, and among them and through them he was building his church, and nothing could prevail against it. Just as God showed the discouraged Elijah that he had his "seven thousand," just so did God show Paul that even in wicked, worldly Corinth, he had his elect.

SUNDAY SCHOOL LESSON
FEBRUARY 7, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

ENCOURAGEMENT FOR US

The story of what happened in Corinth ought to encourage us, ministers, teachers, members of the church. Think of the seemingly impossible hindrances and handicaps which the gospel overcame there, and of how it took root and grew and became a force and factor in the city and the larger community. With no wealth, or social prestige, or organization back of it, with personal and social evils rampant, and with determined opposition and hatred against it, with nothing but a man standing up and preaching, speaking words, and he without any civic or political authority, things happened. Men and women believed his message, turned from their evil or pagan ways, espoused the cause of Christ, and organized a church. If it could happen in Corinth it can happen anywhere. Nowhere else do we see more clearly that Paul knew what he was writing about when he wrote that he was not ashamed of the gospel of Christ, for it was **the power of God** unto salvation unto every one that believeth, to the Jew first, and also to the Greek, or Gentile.

Did I write above that there was nothing but a man speaking words? Ah, but there was more than that. Back of the spoken word was THE LIVING WORD. That man was not merely giving out some of his ideas, or announcing a system of ethics; he was preaching the gospel. And as he wrote later, it has pleased God to use the foolishness of preaching to save them that believe. It is not our responsibility to get results; that is God's responsibility. It is our responsibility to preach and to teach the Word of God. We are to sow the seed; God will give the increase.

OUT OF FAILURE, SUCCESS

There is of course here, too, the lesson that out of failure under God those who fail can win success. F. W. Woolworth failed in his little store at Utica, and pondering the cause of his failure, opened another store in Lancaster, Pa., and thus began one of the largest and most successful and best known "chains" of all times. Not failure, but low aim is crime. Most of the successful men in life have been those who rose from, and above failure, and with patience and perseverance and hard work and sacrifice, have won success. The gospel of Christ has a special message for those of us who have failed. It is the gospel of beginning again and again and again.

At Our Church Home for Children

CHIP Is Being Organized

John G. Truitt, Superintendent

A new campaign with a revised goal of $200,000 for the construction of cottages for children and remodeling of present facilities at the Congregational Christian Home for Children is now underway.

The drive is being organized under the name of CHIP — Children's Home Improvement Program — and seeks support from every church in the Southern Convention as well as from corporations and individuals.

Mrs. J. H. McEwen, Burlington, is honorary chairman of CHIP. General Chairman is Clyde W. Rudd, a Greensboro businessman who spent his childhood at the home. Both Mrs. McEwen and Mr. Rudd are members of the Board of Trustees of the Home.

Dr. H. B. Kernodle, president of the Board of Trustees, announced the new campaign and explained why the goal had been revised downward to $200,000.

"We had previously contemplated building not two, but three cottages on the grounds of the Home," said Dr. Kernodle. "The third cottage was to have been for food preparation, storage, and central dining. A careful study of the need has resulted in a decision to include kitchen and dining facilities in each of the two planned residence cottages and to use the present dining facilities as necessary. This means that we will have to expend some money to remodel the present 'Baby' Home and Johnston Hall but there is a saving of $50,000 involved in the revised plans."

Mrs. McEwen pointed out that the small-group residence or cottage is favored in modern institution planning because such dwellings more nearly approximate normal home environment than do large dormitory-type buildings.

"Cottages also permit more direct contact in child care," she said. "And small units allow teamwork among staff members and children to flourish. All of this adds up to better grown-ups, more responsible citizens."

Mr. Rudd, who spent the years from 1926 to 1934 at the Home, emphasized that the plans embody important spiritual and economic considerations.

"Giving children the kind of Christian guidance one usually receives in the typical family is bound to be inspirational to youngsters at the Home," he said.

"As a boy at the home — in my formative years — I received guidance and help that have stood me in good stead throughout my adult life. Scores of other children have had a similar experience.

"As a businessman, I look upon the present physical plant as one which cannot be operated economically. And I look upon financial participation in CHIP by the churches and individuals as an investment. It will return dividends in grown-ups who will contribute much to the progress of human understanding and to the perpetuation of Christian ideals."

REPORT FOR JANUARY 25, 1960

MONTHLY OFFERINGS

Amount brought forward		$12,788.30
NO REPORT THIS WEEK		
Grand Total		$12,788.30

SPECIAL OFFERING

Amount brought forward		$25,968.20
Adult Bible Class, Monticello Church, NCVA	$ 5.00	
Mr. & Mrs. J. Leonard Byrd, Suffolk, Va.	25.00	
Philathea Class, Suffolk Christian Church	5.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
The Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Friendly Service Gifts:		
The Centre Cong. Church, Northbridge, Mass	10.10	
The fellowship of Auburndale Cong. Church Women, Auburndale, Mass.	40.00	
Dorcas Guild, Cong. Church, Newton Highlands, Mass.	25.00	
In Memory of Rev. R. A. Whitten	25.00	
In Memory of Mrs. Rosa Curling	20.00	
Special Gifts	26.49	
Total		$ 211.59
Grand Total		$26,179.79
Total for the Week		$ 211.59
Total for the Year		$38,968.09

The Church of the Open Door, Miami, was received into membership of the Southeast Coast Association of our Florida Conference on Friday, November 13. Rev. Henry C. McDowell, the minister, has served as a missionary of the American Board in Africa for a number of years. Mrs. McDowell was one of the leaders at our Ministers' Wives' Retreat at Moonelon last summer. This newest of our Miami churches had 75 members at last report.

QUOTATIONS

Someone asked for this quote used in a sermon a couple of Sundays ago. It is from the pen of Harry Emerson Fosdick.

"Every man who picks up one end of a stick picks up the other. Aye! Every man who chooses one end of a road is choosing the other. Aye! Every course of behavior has not only a place where it begins but a place where it comes out."

Here are a few little slogans that you might like:

There's no honor in being on the right track, unless you move forward.

It's wonderful to have an open mind. Just be sure it isn't vacant.

Expect great things from God; attempt great things for God.

Drive carefully, and don't insist on your rites.

Don't be afraid of the day you have never seen.

You get credit for what you finish — not for what you start.

Max Vestal

Church Extension

(Continued from page 4)

their people have moved out into the suburbs of the city? Is there still a place for the downtown church which is surrounded by business firms and tall buildings, where you can hear the clatter of busy feet going in and out of the stores? Many of us feel that there is still a place for such a church. There is a service to be rendered to the strangers passing by who would never find themselves in a neighborhood church. Yet for these people to be served and for the church to serve them outside assistance must be made available. Some would classify this as a mission field; yet you cannot separate this from church extension. The membership is small, but made up of loyal people who are willing to beat the traffic from all over the city to fill their places on Sunday morning. If the people of such a church are willing to warm up their hearts to the stranger and will agree to promote such a program to serve the needs of the stranger, then aid should be granted in order that the church may extend its service to "whosoever will." Church extension after all is the church reaching out to serve the needs of humanity wherever that need is. First Church of Portsmouth could very well be an illustration of such a service.

4. **What about the church in a very transient population, either in an apartment project or trailer court where the people are here today and gone tomorrow?** No matter how hard a minister preaches, promotes church programs, and makes pastoral calls, his church will always be a small struggling church. Is it right for us to move out and leave these people to emotional, unstable, fundamental sectarian groups? Christ said once, "I must needs go through Samaria." These people are human beings, children of God who need to be fed and nurtured just as much as the business men, the professional men and those of higher cultural groups. We are just as responsible for our brothers in Samaria as we are for those in Jerusalem. To justify our existence as a great church we must make the circle of Christian Brotherhood large enough to surround these people. Little Creek church is a typical situation. The membership of this church is small, and the financial responsibilities are large. They should be encouraged to continue the fine work they are doing for those strangers who are just passing by.

5. **What about the small rural church where the young people are growing up and moving away?** Those left behind are few in number. Most of them are farmers and older people whose income is meager. There is nowhere they can go. They cannot pay a preacher a living salary. I am afraid they are too often forgotten. Some say we should put our money for missions in localities where we can see results, where the people are. But can we overlook these people who gave us, in the Congregational Christian Church, our beginning? This is church extension from quite a different view from that of the crowded city areas but it is no less important! Sometimes when we give enough money for a young energetic minister to go into such a situation the results are surprising.

We need $100,000 each year to do the job. We could establish four new churches each year if money and leadership were available. You say, "Where would we get the ministers?" Again that goes back to church extension. It is up to the established churches to have this business so much on their hearts that they will not rest until these needs in money and leadership are supplied.

There is no end to Church Extension. Church Extension is the act of reaching to any distance and in any direction where Christ's Gospel may be proclaimed.

ARMSTRONG

God in His infinite wisdom and mercy saw fit to call to his eternal home Mrs. Daisy Armstrong on Saturday, January 9, 1960, after a lengthy illness.

The minister and members of the South Norfolk Congregational Christian Church wish to pay this tribute of respect to her memory. We extend to the family our sincere sympathy, and commend them to the love of our Heavenly Father.

John G. Truitt, Jr., Minister

UMPHLETTE

On May 12, 1950, the Death Angel came and took away one of our most beloved and faithful members of Eure's Congregational Christian Church, Mr. Joseph Sarles Umphlette at the age of 67.

Our hearts are sad and we feel keenly the passing of this loved one. We shall long remember his sincerity and tireless devotion to the work of his God and church which he loved. Our lives are much richer for having known him and worked with him.

Truly from his home he extended a warm welcome to relatives and friends at all times. He was a friend to all and was loved by everyone.

May we try to emulate his noble traits and live closer to Him "who doeth all things well."

The Church extends love and sympathy to Mr. Umphlette's family and to them we say:

"God knows each need,
Each wavering step, each deed
Of light or darkness, and can weigh
Reasons, results and lay
Love's tribute where He would,
Without mistake."

Mrs. Luther Eure
Mrs. W. N. Alexander
Mrs. Cleetise Briscoe

UMPHLETTE

We, the members of Eure's Congregational Christian Church, wish to express our deep sense of loss in the passing of a loved member, Mr. Junie Umphlette, on November 16, 1959, at the age of 63.

Mr. Umphlette was a lifelong member of this church. He was a faithful husband and a devoted father. He was quiet and unassuming in his manner, and a sincere friend to all who knew him.

The community in which he lived has lost a faithful and loyal citizen. His passing has left a feeling of sadness in the Church and among his friends and loved ones that only time and God's grace can lessen.

The Church extends to his family love and sympathy and commends them to the love of our Heavenly Father.

Mrs. Luther Eure
Mrs. W. N. Alexander
Mrs. Cleetise Briscoe

WHITTEN

The ministers of our Eastern Virginia Conference recently sent a letter to Mrs. Robert Whitten of Winchester, Va., in appreciation of Mr. Whitten, who died in January. From it we quote:

"We need not recount all the places of trust and responsibility he held in our midst, and the great contributions he was continually making in our common cause during his great and tireless ministry among us. That would be impossible. We do, however, want to express to you our deepest heart-felt sympathy. May our Heavenly Father comfort your heart in the lonely hours ahead. You have heard him comfort others and now as you apply that available grace he commended to others you will realize what his expression of the pastoral heart meant to the many to whom you helped him to minister.

"But now you are walking so strangely alone,
And seek for a voice all in vain,
Remember the Father, who loveth his own,
Will bring you together again."

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
God's mercy underlies.

A Devotional Service

By E. L. JONES

SONG — "My Savior's Love"

I stand amazed in the presence
  Of Jesus the Nazarene,
And wonder how He could love me,
  A sinner, condemned, unclean.

When with the ransomed in glory
  His face I at last shall see,
'Twill be my joy thro' the ages
  To sing of His love for me.

Chorus:
How marvelous! how wonderful!
And my song shall ever be:
How marvelous! how wonderful
Is my Savior's love for me!

SCRIPTURE — **But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.** Eph. 2:4-8

SONG — "Amazing Grace"

Amazing grace! how sweet the sound,
  That saved a wretch like me!
I once was lost, but now am found,
  Was blind, but now I see.

'Twas grace that taught my heart to fear,
  And grace my fears relieved;
How precious did that grace appear
  The hour I first believed!

Thro' many dangers, toils and snares,
  I have already come;
'Tis grace hath brought me safe thus far,
  And grace will lead me home.

When we've been there ten thousand years,
  Bright shining as the sun,
We've no less days to sing God's praise
  Than when we first begun.

REMARKS — "Enabling Grace"

We sing of God's amazing grace and it is wonderful. You know, if we had enough of God's grace in our hearts it would enable us to do much more for Him, and to forget a lot of things people are saying about us. Enough of His grace will enable you to stand up for Jesus in your Sunday school and church. It will enable you to go into a hospital and sickroom and have prayer and say the things that should be said in a room where someone is suffering. It will enable you to say "Yes" when you are asked to conduct the morning devotions. It will enable you to forget the idle gossip going on among your neighbors and most of all will enable you to live a Christian life, which is the only life worth living today.

SONG — "More Love to Thee"

More love to Thee, O Christ, More love to Thee!
Hear Thou the prayer I make On bended knee;
This is my earnest plea: More love, O Christ, to Thee,
More love to Thee, More love to Thee!

Once earthly joy I craved, Sought peace and rest;
Now Thee alone I seek, Give what is best;
This all my prayer shall be; More love, O Christ, to Thee,
More love to Thee, More love to Thee!

Then shall my latest breath Whisper Thy praise;
This be the parting cry My heart shall raise;
This still its prayer shall be; More love, O Christ, to Thee;
More love to Thee, More love to Thee!

Mr. Jones is 75 years old. He writes that he has been reading "The Christian Sun" for more than 45 years. As a member and regular attendant of our Durham, North Carolina, church, he says he hears "good teaching, good preaching, good singing," and "enjoys good fellowship" every Sunday. He sent the above suggestions for a worship service.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Ch

Church History Room
Box 232

The Christian Sun

VOLUME 112 FEBRUA[illegible] 1960 NUMBER 6

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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OPEN HOUSE AT NEW PARSONAGE

Next Sunday afternoon, February 14, from two until five o'clock "Open House" will be held at the new Gibsonville, North Carolina, parsonage. Congregational Christian church people in that area are invited to visit the parsonage which is located on the corner of Springwood Avenue and Springwood Court.

This parsonage was finished September 9 and the new minister, Rev. Avery Brown, and his family moved into it September 10. Located on a two hundred foot lot, the house cost approximately $15,000, with the total valuation of the property being $17,000.

Progress is being shown with a full-time, resident minister to lead this church which joined the North Carolina and Virginia Conference in 1939.

Here And There Among The Churches

An installation service for Rev. Dwight Moore was held January 31 at 7:00 p.m. at Center Christian Church, South Boston, Virginia. A reception followed the service.

Thirty-four members were received into our Richmond church during 1959. Five were from the Methodist Church, four from the Presbyterian, three from the Baptist, and eighteen from the Congregational Christian. The membership is now 192.

President Clyde Pell reports that 61 laymen from 15 churches braved extremely bad weather to attend the Western N. C. Laymen's Rally at Albemarle January 30. A delicious chicken supper was served by the Albemarle women. Rev. Billy Joe Leonard gave a speech that was enjoyed by all. The Asheboro church won the attendance bell.

SAINT VALENTINE DAY

As we enter into the month of February, we celebrate the birthday of two of our greatest presidents. Also on February 14 we celebrate Saint Valentine Day. Saint Valentine is the name of several Saints in the early Church. The best known of them was a Roman priest possibly identical with Valentine, he was martyred on February 14 A.D. 271.

Saint Valentine Day is celebrated as a lover's feast and he is regarded as the patron saint of lovers. So arose the custom of sending Valentines, candy or tokens to someone you love.

So as I end these few words on Valentine Day, remember to love one another.

"For God so loved the world that he gave his only begotten Son." — John 3:16a. —Jettie Morrison

"The Story of Congregationalism" was the theme for Rev. W. R. Stevenson's discussion on February 2 when the church school staff at Tryon met for a potluck supper and meeting.

Richard Milteer, ministerial student at Elon College and editor of the Pilgrim Fellowship page in **The Sun**, was the guest speaker last Sunday at Hines Chapel, near Greensboro, North Carolina. Local young people led the worship service.

A reminder to ministers: The Pre-Lenten Convocation for Ministers will be held February 16-18 at Franklinton Center. Please send registration cards to Superintendent W. T. Scott. Cost is $9.50.

Rev. Thomas Madren represented the Rural Church Committee of the Southern Convention at a seminar in Washington, D. C., February 2-4. Theme was: "The Christian Farmer and His Government."

In observance of Youth Week, members of the Pilgrim Fellowship of Liberty Spring church, near Suffolk, Virginia, led the worship and taught every class in the church school January 31. February 7 they conducted the morning church service. The Women's Fellowship gave the Pilgrim Fellowship a party January 29.

Rev. Robert Knowles, Minister of Christian Education for the Southern Convention, was the speaker for a Youth Night Service sponsored by the Pilgrim Fellowship of the First, Burlington, church February 7. Guests were young people from the Elon College Community Church and The Home for Children.

Rev. W. W. Snyder, pastor of Rosemont church in South Norfolk, Virginia, spoke to the Board of Deacons of Great Bridge church February 8.

"Teacher Appreciation Sunday" will be observed at Great Bridge church next Sunday, when all Sunday school teachers of the last two years will be honored.

Brotherhood Week is February 21-28 with the theme, "Brotherhood, Believe It, Live It, Support It." Materials may be secured from the National Conference of Christians and Jews, 43 West 57 Street, New York, New York.

In observance of Brotherhood Week in February, Rev. J. Everette Neese of First, Richmond, will speak at Beth-El Temple Friday evening, February 12, and Rabbi Jacob Milgrom will speak at our church on Sunday morning, February 14.

Laymen and women of Union Grove church, near Asheboro, North Carolina, meet for a joint program at the church and then separate into the Laymen's Fellowship and Women's Fellowship for business sessions. Mrs. F. C. Lester is to be the speaker for the group February 12.

The teachers and officers of the Sunday school and the officers of the church at South Norfolk were elected and installed at the close of the morning worship service Sunday, January 31. The pastor, Rev. John G. Truitt, Jr., installed them and ordained the following deacons: Harold Davenport, Carlton Etheridge and James Strickland.

Volume 112 Number 6

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Dr. Frederick Eyster, President of Potomac Synod, Writes About

The Mission Of The Church

Most of you have noticed that there is a lively interest in the Mission of the Church. This is timely. Too long churchmen have been satisfied with a limited conception of the nature and purpose of the church.

Notions about the work of the church have been passed on from generation to generation without examination. You might be surprised to learn how many church members still think that the purpose of the church is merely to hold a worship service once a week or every two weeks and conduct a Sunday School. Then, too, you will find others who feel the pastor should do the work of the church because he gets paid for it. There are even those who wonder what the pastor does between Sundays.

One could go on listing ways that show how much misunderstanding about the nature of the church exists in our congregations. Our purpose is to bring it to your attention so that you ask yourself, "What is my understanding of the nature of the church. Is the congregation to which I belong engaged in busy work or is it doing the work of its founder and Lord?"

The Lenten period, beginning March 2, is a good time to make a determined effort to understand the nature and mission of the church. Following our Lord as He travels from the wilderness through the lake country to the skullshaped hill beyond the walls of the city will provide fresh insights into the meaning of His life, death and resurrection. Since the church is the historical extension of the work of Jesus in the world today, these insights will drive us to do something to make the congregation to which we belong more responsive to His will.

—Potomac Synod News

NEW OFFICERS AT MT. PLEASANT

Beulah Cameron, Reporter

Members of Mount Pleasant Sunday School (Route 2, Cameron, North Carolina) elected Sunday school teachers for the year 1960 on January 10. They are: Primaries, Mrs. Betty McKay; Juniors, Mrs. Beulah Cameron; Junior Highs, Mrs. Annie Riggsbee; Women, Mrs. Annie Womack; Men, Mr. Hurley Jones.

At the regular meeting of the Mount Pleasant Youth Fellowship Sunday evening, January 10, the following officers were elected: president, Miss Mildred Marks; vice president, Miss Sadie Marks; secretary and treasurer, Miss Carolyn Marks; counselors, Mrs. Juanita Marks and Mrs. Beulah Cameron.

A new mission church was started in Orlando, Florida, last July 12, under the leadership of Rev. Horace S. Sills. The charter membership was closed December 20 with 108 members. January 13 a business meeting was held and officers elected. This First United Church of Christ of Orlando has membership in both the North East Association of the Florida Congregational Christian Conference and the Southern Synod of the Evangelical and Reformed Church.

ABRAHAM LINCOLN

Abraham Lincoln will ever hold a foremost place among those whose names and lives have become a part of American history. His career may well be studied, for it exemplifies to an eminent degree the conditions of American life which enable one to rise from the humblest position to the most exalted place. One year covered all the instruction he received at school, but at nine years of age he had learned to read, write, and cipher. He became an industrious reader of books and a most perservering student. He rose by his own efforts.

Splitting rails to fence his father's farm; clerking in a country store; leading a company of volunteers in the Black Hawk war; serving as a member of the Illinois legislature; representing his state in Congress; directing the destinies of the Union as President, at the most critical period in our country's history — these were several significant steps of his career.

> Quoted by E. C. Gann from an old school book in The Fellowship of Union Grove church

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Rev. John G. Truitt, Jr., of South Norfolk will conduct the holy week services for Liberty Spring church, near Suffolk, Virginia, where Rev. H. Raymond Phelts is the pastor.

MISSION BOOK REVIEWED AT SOUTH NORFOLK

Beatrice George, Historian

The Women's Fellowship at South Norfolk church held its regular monthly meeting Thursday evening, January 28. Mrs. Joy Ford, vice president, presided and led the opening hymn which was "Forward Through the Ages."

Mrs. C. V. Hargrove led the devotionals, reading from the 28th chapter of Matthew and emphasizing "Christ's Great Commission." In the light of this, she stated that every Christian has a mission to others and that we are full-time Christians. After a prayer the group sang "Jesus Calls Us."

Mrs. Hargrove then introduced Mrs. Carol Stewart who gave the book review on "Town and Country." Mrs. Stewart was confirmed at the age of sixteen in an Evangelical and Reform church in Baltimore, Maryland.

When she married a South Norfolk boy about eight years ago, and came here to make her home she became a member of South Norfolk Congregational Christian Church.

She is always ready and willing to discuss facts about her E & R Church so that we can have a better understanding of our merger.

Mrs. Stewart in her characteristic manner unfolded the contrasts, relationships and interdependence between the rural and urban communities. The rural and urban people need each other for their respective sustenance. Yet in the life of the church there is no separation of their problems and the responsibility of the church. She cited many concrete examples as set forth in the book "Town and Country."

In summary we were told that there is a great need for ministers of the gospel of Christ and his Church in rural communities to cope with their problems, to further education, health requirements and to eliminate discrimination of class.

The business session followed. It was announced that South Norfolk church would be the host church for the "World Day of Prayer" on March 4 in cooperation with the **Norfolk** Federation of Church Women. The Friendship Basket was suggested as a means for our home project — Building Fund.

Meeting adjourned with the Mizpah benediction.

The Children's Home Campaign

For more than fifty years there has been a home for orphan or neglected children at Elon College. Until recently it was known as The Christian Orphanage, but now the name is upgraded and is called the Congregational Christian Home for Children. Members of the Southern Convention have been interested, and have supported this institution. Faithful and devoted men and women have sought to make it a really good home for the children who were there, and the children have grown to maturity, taken their useful places in society, and often express appreciation to those who gave them love and care during their childhood and youth.

Now the time has come for this generation to make its contribution to a building program that will modernize this phase of our church work. New buildings are needed, and the old ones that are worth it need to be repaired, refurbished, and made to show that people who live in good houses want the boys and girls in our church home to have a good place to live so they will be prepared to take their places in the modern world when they leave this foster-home. The first building erected on this beautiful campus has served its day well. Age has taken its toll, and the faithful old building needs to be retired, removed, allowed to crumble back to dust from whence it came. There appears to be some danger in maintaining it for habitation.

The campaign for funds is being called The Children's home Improvement Program, shortened to CHIP. Note the words. **Children's Home** — a place to live, to learn, to grow, to love, a home for children. **Improvement** — no reflection on the past, a look to the future, in keeping with other phases of home, church, business, national life. **Program** — not just a haphazard grab game, plans carefully prepared after eager seach for best procedures. CHIP — a chip off the old block, building on heritage, saving all that is worth keeping. These are good words.

After the words come deeds. Talk may be cheap, but it takes money to erect buildings and furnish places to live. There is no question as to the needs. If we furnish any home for the homeless it should be a good home. There are enough people in Congregational Christian churches to do even more than is being asked. And a multitude of neighbors who know the institution will want to help. Within a very few weeks the entire $200,000 should be subscribed, the professional helpers released to go about another similar job, the trustees permitted to let contracts for construction, and Dr. Truitt and his helpers be rejoiced with the certain knowledge that the people of the church know and care.

When Superintendent Truitt as a young lad shared in "choppings" where neighbors came together to cut wood and clear land for a friend, he was one of those who could make the "chips fly." If all his neighbors now will help him make CHIP fly, it will make him happy indeed, and he will be able to serve the Church and childhood more effectively. Let's!

Sickness

Recent weeks have brought sickness not only to the editor, but to multitudes of people across our country. Business has been retarded, attendance at church reduced, happiness in homes stolen, and a sort of fear pervades our thinking. What is this dreadful, invisible something that brings a strong man down to bed and holds him in its clutches until he wonders if he will really live very long? How can life that flows strong and delightfully one day be reduced to fever and weakness the next? Why do people suffer?

Since the dawn of history people have asked that question, and as yet there is no satisfactory answer. In ancient times the answer was definite: the person had sinned, and God (or the gods) was punishing him. The writer of Job was the first of the Hebrew authors whose manuscripts became part of the "holy book" to dispute this theory. He claimed that sin was not the cause of sickness and suffering. A Devil could be blamed.

While we can agree with Job that sickness is not God's punishment for sin, it is a bit difficult for us to think that sickness is the direct doing of some evil power. We know about bacteria, germs, viruses. Disease strikes the good and the bad, the saint and the sinner. It appears to be impartial, as is death.

Could it be that "in the beginning" there was no sickness on earth? Did man cause decay that was not originally intended?

However that may be, the real problem for us is to master disease to the limit of our ability, use the time of sickness to cleanse our bodies and spirits, and to remind ourselves that there are things better than mere activity — that in the deep recesses of the soul can be found life eternal.

It is good to be alive, to have work that is challenging, to feel vibrant, to mingle with people, to exchange ideas, to lend a hand to the needy, and to learn how to accept graciously.

Election Is Next Fall

Now is the time to pray for the national election next fall, and for the state officials that will be needed in future years.

Sometimes Christians become very anxious about the election of the right sort of people, but they wait too late to begin the worry. In our American system of government the time for prayers to become effective (and for work, also) is when people are offering themselves for office. If we want the right sort of officers, we must induce that kind of people to offer for election. If we wait until primaries and conventions are over, the choice for voting is exceedingly limited.

It is trite to say, but it is a solemn fact, that we need the best possible officials to direct affairs of state in these days that try men's souls. If church people wait for politicians and various groups that want a particular favor to select the candidates, then they have waited too late.

About * * *

RUSSIA AND THE MONROE DOCTRINE

Representative Craig Hosmer, of California, has introduced a joint resolution in Congress to reaffirm the Monroe Doctrine. The purpose of the resolution is "to forestall intervention, domination, control, and colonization of international communism in the new world." Presumably the author of the resolution had Russia in mind.

Whatever the future holds for the relations between Russia and the United States, an examination of the diplomatic record of the two countries leads to the conclusion that to reaffirm the Monroe Doctrine would be somewhat comparable to amending the Ten Commandments.

Limited space makes it impractical to list all the disputes between Russia and the United States. The first was Russia's refusal for 30 years to recognize this country which Catherine the Great, Empress of Russia, termed a rebel nation. Since Russia was 900 years old when the American colonies won their independence from British rule, Catherine's attitude was understandable.

But despite the age differences of the two nations and their first and other disputes, the greatest single foreign policy of the United States, if not the most important international policy of modern history, resulted from one of this country's earliest disagreements with Russia. That policy is the Monroe Doctrine which has stood the stress and strain of many important periods in this country's relations with Russia and other nations. No one can say for sure but the Monroe Doctrine may have protected the cherished institutions of the United States.

Until 1821 Russia maintained a fortress on the site of the present city of San Francisco. There were other Russian settlements in North America, and that country was claiming everything down to the Columbia River, and had occupied one of the Hawaiian Islands.

Meantime, Russia had issued a decree that no foreign vessel could approach within 100 miles of either the mainland or the islands claimed by Russia in North America. The challenge was of primary importance to the young United States, and "a rebel nation" accepted the challenge.

President James Monroe, on December 2, 1823, enunciated what has since been known as the Monroe Doctrine. Expressed in less diplomatic terms, the President stated that the United States could not agree to any extension of any government in the Western Hemisphere as represented by European monarchs, and to keep hands off. All nations quickly realized that the President's message was addressed to the entire world.

Russia, seeing the United States meant business, never again tried to enforce its 100-mile vessel distance dictum, and this country has never deviated from its policy of seeing that all foreign governments observe the "hands off" policy.

Had it not been for the President's declaration large portions of the Western Hemisphere might now be under Russian control. The Monroe Doctrine has prevented the vast domain of South America from becoming a theater of war between alien powers.

There are those who may feel that this country's more friendly attitude toward Russia means relenting to that nation's demands. A friendly attitude of the United States toward all countries has always been its policy, Russia being no exception. But friendship has not rendered impotent the firmness of Uncle Sam's hand. The Monroe Doctrine is the reason for the firmness.

C. B. Riddle

A Memorable Day

Emily C. Lester

November 4 in Rome was a never-to-be-forgotten day.

First, we went to the Pantheon — the most perfectly preserved building from ancient Roman times. Because it was turned from a pagan temple to a Christian church it was not destroyed as were many other buildings. It is called a "perfect building" with diameter same as height of dome. The huge dome is built without support. The building dates from 27 B. C.

Next, we went to the Borghese Gallery, which contains innumerable famous paintings, ancient Roman works of art, and breath-taking sculptures. I was most impressed by three statues by Bernini (16th century) — including David, who is shown in the act of slinging the rock.

Then we went to St. Peter's, the most famous Roman Catholic church in the world. (Of course, we must remember that the first building was ordered built by Constantine in 324 and the finished product was completed in the 15th and 16th centuries, when there was no Protestant Church.) It so happened that we (and 20,000 others) were there on the first anniversary of the coronation of the present pope. And so we saw the great cathedral lighted with beautiful chandeliers, heard the great music of the pontificial mass (the most inspiring to me of the whole trip), and saw the colorful recessional with bishops, archbishops, cardinals, and Pope John being carried from the church. Even for an ardent Protestant, it was a moving experience.

In the afternoon we visited other old churches, including St. John's, the first church built in Rome by Constantine soon after he became a Christian in 313 A.D. The huge doors are from the ancient Senate of Rome. This is the pope's "parish church" and here he is the bishop. Like three other churches in Rome it is not Italian property, but Vatican. Incidentally, our guide told us that the last pope went outside his Vatican apartments only 20 times in 20 years, while this one has gone out 40 times in one year!

Then we visited one set of catacombs — eleven miles of narrow crooked burial chambers underground. Several early popes were buried here and original Greek inscriptions from the 3rd century can still be seen. Crude frescoes, also of the third century, show baptism and the last supper. Only discovered a century ago, these catacombs remind us of early Christians who met in them to escape persecution. Fragments with the sign of a fish, anchor, and sheep (early Christian symbols) were found there.

The crown to the day was a ride at twilight along the Appian Way (mentioned in the Bible), which was built in 312 B. C. by Appio Claudio from Rome south to Brindisi, the port to the Orient. The original paving is still in use — a bit narrow for the meeting of cars and busses nowadays! Along it one sees the remains of Roman villas and funeral monuments, for the dead had to be buried outside the city walls and along this road was a favorite place. Lovely cypress trees are along either side for many miles, while near the city high walls run on each side of the road.

The Pantheon, St. Peter's, the Catacombs, the Appian Way — I will never forget that this wonderful day has come to me through the generosity of Christian friends in faraway North Carolina and Virginia!

Have I Faith To Share?

John R. Scotford

"My interest in religion has not reached the point where I feel that I have enough faith to share it readily with others." In one form or another this is the most common reason for declining to teach a Sunday school class. It rests on two assumptions, one of which is true and the other false.

The Sunday school exists to teach the Christian religion, and the principal business of the teacher is to impart that faith. About this there can be no argument.

But it does not follow that the only way to teach children about God's will and Jesus' way of life is to talk about one's deepest experiences with the frankness and ease with which some people express themselves on such matters. A teacher is not required "to testify in meeting." You need not turn your back on Sunday school responsibilities either for lack of a robust faith or for fear you will be embarrased by what you assume to be spiritual poverty.

On the other hand, one of the greatest rewards of teaching is the clarification of one's own religious thinking and the growth of one's faith. We usually succeed in convincing ourselves of the truths which we seek to impart to others. When I was a sophomore in college I was induced to run a Bible class for freshmen. My own self-consciousness was so great that I doubt whether I taught them anything, but the effort to do so led to my confessing my faith and joining the church. Similar experiences have come to many teachers. We practically always learn more than we teach.

How to impart to others the deepest things in our life is a difficult and complicated problem to which there is no quick and easy answer. It is not unique to you but has troubled many others — and some whom you would not suspect.

The problem which confronts the prospective Sunday school teacher breaks down into three questions.

How much faith do I really have? Today many people have rather more than they are willing to admit. With the decline of the prayer meeting most of us rarely hear much testifying on religious matters. When I was in college the Y secretary described many of my classmates as "hypocrites turned inside out." The years have proven some of them to be much better men than they professed to be. This is also true of multitudes of people today. Social custom has stopped our mouths when it comes to telling of what God has done for us, but this has not kept God's influence out of our lives. We have lived by faith, even if we have not talked about it. The power of Christ has reached us, although we may not be vocal about it. In times of peril we have proven our faith by our works. Our religion is richer than we think.

How much of our inner life can we share with others? The example of the Scotch has encouraged many of us to keep our deepest thoughts to ourselves. A minister friend used to say, "I refuse to cast my pearls before swine even in the ministers' meeting." But just because we have never gotten the secrets of our hearts out in the open is no reason why we might not do so provided we found ourselves in a situation where this was the natural thing to do. No one is going to apply the spiritual equivalent of a stomach pump to our inner life. How much we care to reveal of ourselves is up to us. The wise procedure is not to try to answer this question in any definite way but to let circumstances run their course. The results may be surprising.

How much of what I might tell them of my inner experiences would my pupils understand? Obviously, that depends upon their age. There is much that a kindergarden child could not fathom but little that a high school youngster would not comprehend. Children are almost always smarter than we think. They are particularly shrewd judges of our sincerity. From an early age they can tell whether we are "just talking" or speaking from conviction. They take our measure almost automatically, and respond accordingly. Their questions can be terrific — from "Who made God?" in the kindergarten to "What is 'free love'," in the high school class. In general, children encourage us to tell them more about ourselves than we intend to. They are really interested in us and in what makes us tick. Their chances to investigate grown-ups are often limited, and they may be inclined to make the most of them. Yet who can resent the inquisitiveness of a child?

There are three ways in which a Sunday school teacher can reveal the faith that is in them.

Our attitudes are eloquent. For the younger children this will be our most effective teaching. Little people want security. They need confidence in themselves and the world. This is much more easily caught than taught. Our whole approach to life can strengthen what might be called their faith that the world is a good place in which to be. Small children also crave love. They welcome demonstrations of affection, provided they are sincere. We help boys and girls by being interested in their concerns. They are pleased if they seem to be important to us. Many need more attention than they commonly get. High schoolers are outwardly brash but inwardly unsure of themselves. Our faith in them can strengthen their faith in themselves. Sometimes we can lend them a bit of courage with happy results. Put yourself solidly behind them and see what happens. I have repeatedly had young people say, "You are the only person who really cares about me!" This was not true, but it was the way they felt at that time. I have never been let down by a young person. With all ages of children and youth our attitudes can be a decisive factor in their lives.

We can also reveal our faith by objectifying it. In this the Bible is invaluable. It sets down the experiences which multitudes of people have had with God. The men and women who throng its pages endured about all that man can suffer — from the murder of Abel at the hands of his brother to Mary lingering beneath the cross on which her son was dying. But the gamut of joy is equally great, from Enoch walking with God to Paul being welcomed by fellow Christians as he approached Rome. If we are self-conscious about saying "this happened to me" we can approximate our experience in the life of some one in a Bible story, or from the saints and heroes of our faith from Bunyan's Pilgrim to our present day Dr. Schweitzer. As we study the Bible with our class we discover our kinship with it. Some times its words seem to speak directly to us. After we have escaped from temptation we can echo the words of the psalmist with great sincerity, "As far as the east is from the west, so far hath he removed my transgressions from me."

There may come a time and circumstance when we will want to tell what God has done for us. If we are sincerely interested in our pupils, if we believe in them and they believe in

(Continued on Page 14)

Dr. Bliss, Pioneer Missionary, Dies

Dr. Edward L. Bliss, a pioneer in the immunization of cattle against rinderpest, died after a long illness at the home of his daughter, Mrs. Weston T. Buddington, Newton Centre, Massachusetts, January 22. He was 94.

Dr. Bliss served as a medical missionary in China for 41 years, having been sent to Foochow by the American Board of Commissioners for Foreign Missions in 1892.

A native of Newburyport, Mass., he was graduated from Yale College in 1887. At Yale, he was a member of the Pundits and Phi Beta Kappa. He received his medical degree from that institution in 1891.

At Shaowu, Dr. Bliss built the first modern hospital in Western Fukien Providence and sometimes treated a hundred patients a day. For a time he was treasurer of the Congregational mission at Shaowu. He also founded a program of reforestration and introduced new agricultural methods.

His improved technique for inoculating cattle against rinderpest was adopted by the Imperial Veterinary Institute of India, and he was decorated by the Chinese government. His writings on rinderpest appeared in the China Medical Journal.

It was the appalling death rate among Chinese babies, due to lack of cow's milk, which directed his attention to rinderpest. With the aid of Cyrus McCormick, who donated a pure-bred Ayrshire bull, Dr. Bliss introduced milch cattle to Fukien Province.

For several years he was joined in his work by Dr. Walter H. Judd, now a member of the U. S. House of Representatives and adviser in Congress on Far Eastern affairs. Dr. Bliss retired in 1933.

He is survived by his wife, the former Minnie May Borts, two daughters, one son, seven grandchildren and four great grandchildren.

Funeral services were held January 25 from the Central Congregational Church, Newburyport, Massachusetts, Dr. Bliss' boyhood home, by Rev. Harry B. Miner, minister of Central Church, and Rev. Frank M. Weiskel, minister of the First Church of Newton.

Missionary Doctor Sails For Africa

Dr. Howard R. Christoferson, Congregational Christian missionary doctor in South Africa since 1953, sails from New York Wednesday, February 3, to resume his work at the McCord Zulu Hospital in Durban. He will be accompanied by Mrs. Christoferson and their children, Paul, 8, Mark, 6, and Lynn, 4.

Since the summer of 1958 Dr. Christoferson has been serving at the Midelfart Clinic, Eau Claire, Wisconsin.

In Durban Dr. Christoferson is assistant superintendent of the 320-bed McCord Hospital. The hospital, founded by the Congregational Christian mission board in 1909, serves the non-European community. The outpatient department treats over 200 patients a day, mostly Africans and Indians from Durban but including some Africans who have come as far as a hundred miles.

McCord Hospital was the first in the province of Natal to offer nurses' training to Zulu women. Today an average of 35 African and Indian women a year complete the four-year course of nurses' training at a standard comparable to the best American registered nurses.

Dr. Christoferson, 36, is the son of American Board missionaries who also serve in South Africa. Born in Chicago, he was taken to Africa as a baby and spent most of the first 16 years of his life among the Bantu people.

Mrs. Christoferson is the former Ruth Gregerson of Cicero, Illinois. She is a graduate of St. Luke's Hospital School of Nursing.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

February — **THE PHILIPPINES MISSION**

Cabadbaran

14—**Mindanao Institute** is a high school for boys and girls with an enrollment of 215, more than 60% of whom come from Roman Catholic homes. 27 ministers of the United Church of Christ have graduated here since its founding in 1946.

Cagayan de Oro

15—**Rev. and Mrs. Lloyd Van Vactor** do evangelistic work among professional and student populations in Northern Mindanao and Central Mindanao. He travels extensively, visiting 7 of the church-related high schools, conducting services, and counseling with Bible teachers. She is treasurer of Pilgrim Institute.

16—**Pilgrim Institute** also has 60% of its students from Roman Catholic families. Following Religious Emphasis Week in 1957 there were 27 decisions for church membership. Elementary department has been dropped and now there are 240 in high school and 18 in college work, with 40 enrolled in new six-year night school.

Davao

17—**Miss Emma Noreen** went to China in 1926 as a nurse of the American Board. Having to leave China in 1951, she went to the Philippines where she was director of nurses' training program at Silliman University Hospital. Since 1954 she has been at Brokenshire Memorial Hospital.

18—**Brokenshire Memorial School of Nursing** was established in 1954 and had an enrollment of 75 in 1958. Their work is geared into that of the Brokenshire Memorial Hospital, founded in 1911 and today serving about 70 outpatients and 70 in-patients daily.

Dumaguete

19—**Rev. Alexander Grant** is professor of Theology at Silliman University. He is a Canadian and studied there, in London, and in the U.S. He directed Student Christian Movement at McGill University, Toronto, and has worked in migrant labor camps in U.S.

20—**Rev. and Mrs. Paul Lauby** serve at Silliman University, where he is chaplain and pastor of church serving campus and city and she does kindergarten supervision and teaching. They help train leaders for the developing Filipino churches. She also has a bedtime radio program for children over radio station DYSR three evenings a week.

New Church In Garner

Melvin Dollar, Associate Supt.

Last spring while visiting Reverend Earl Farrell in his meeting at Wake Chapel, he told me about a good spot in Garner for a new church. We drove up and explored the area. I was much impressed by the potentialities in this new development.

On Sunday night, September 13, fifty-six men from eight neighboring churches met for a dinner meeting at the United Church in Raleigh. Afterwards these men went out in teams of two and made a survey in this new community. We were very pleased with the reports. Sixty-five families indicated some interest. The men who made this survey were from the following Churches: United Church, Wake Chapel, Liberty Vance, Hanks Chapel, Shallow Well, Sanford, Martha's Chapel, Amelia and Southern Pines.

In October Reverend Earl Farrell, Elmo Allcox, T. N. Daughtry and I visited most of the homes that showed some signs of interest and talked with them in detail about the history, structure and theology of our Church. The first two weeks in November we had neighborhood meetings with families who cared to attend. We were encouraged over our attendance. At these meetings we set the time to begin conducting services and selected temporary teachers and church officers to serve until the church became organized and permanent officers elected.

On the third Sunday in November we conducted our first public service in the new Vandora Springs School, located in the immediate community. There were seventy people in attendance. A few were there as well-wishers and a few were present simply to observe, but most of those present showed a genuine concern for a church. Mr. Farrell preached at this first service and I conducted the service.

For about a month Mr. Farrell came up from Wake Chapel and conducted the church service at 9:30 a.m., with the Sunday school following. Since then I have been leading these people, and will continue to do so until a regular minister is called.

Much credit is due to Earl Farrell for his interest and many hours spent in this work. It was through his influence and effort that the school was obtained for services. He was also instrumental in getting an option on a beautiful site for our church plant. Without his help we would not have had this church started.

A Women's Fellowship, Men's Fellowship and Children's Choir have been organized and all are functioning very effectively. Mr. Elmo Allcox, Mr. T. N. Daughtry and Rev. Robert Bennett assisted the men in getting organized. Mrs. B. B. Johnston, Mrs. Rex Powell and Mrs. Earl Farrell helped in getting the women organized.

Our attendance now for the morning services is running around 75. We are getting much better response from people from other denominational backgrounds than from our own Fellowship. The people attending are mostly young couples in their twenties and thirties. They are a fine group of warm, friendly and sincere people. The future of this new church looks good. Plans are being made to organize this church on the third Sunday in February. Approximately fifty adult members are expected to open the charter for this church. May God's richest blessings be upon them as they band together as one church family.

A 15 Month Year At Apple's Chapel

By Mrs. E. H. Thompson, Reporter

We are giving here a brief summary of a fifteen-month year at Apple's Chapel, not from pride or the joy of publicity, but to share with others ideas that have helped us.

The year started with October 1958 and ended with December 1959. During those fifteen months our church and its able pastor, Rev. Bland Leebrick, have been on the job at all times endeavoring to serve the people of the community whether they are members of the church or not. We feel that it is our Christian duty to help all who need.

At the beginning of this period we started a system of rotating officers so as many as possible can have a chance to work, and no one will stay in a particular office too long. Officers are elected annually and board membership is staggered so some retire and others come on. The system seems to be working well, and all like it.

Special days are observed during the year. There are two Christmas programs, suitable to different age groups, and children are given treats. Home Coming and Memorial Day the fourth Sunday in May is a tradition with two services. At one the minister speaks and at the other there is an invited speaker. This day has the biggest attendance of the year because many return to the community to see old friends and to visit the burial place of loved ones.

For five years we have held an Easter sunrise service in which all the men of the church take part. It is held outdoors and depicts the Easter story. We hope to make it a regular feature of our church program, and it is becoming more popular every year. After the service breakfast is served in the church basement.

The first Sunday in February our minister exchanged pulpits with Rev. Raymond Craven, minister of Hedrick Grove church near Lexington, in an exchange between ministers of the Congregational Christian and Evangelical and Reformed churches.

Daily Vacation Bible School in June was an interdenominational project with both teachers and pupils from neighboring churches sharing in the program.

Laymen conducted the church service October 18, and the ladies gave their program in November in the form of a play directed by Mrs. Annie Summers.

Of course the annual revival is traditional. Dr. David Shepherd was our invited speaker for the spring revival, and Rev. Melvin Dollar assisted in the summer revival. Both are great preachers, and they greatly endeared themselves to our people.

We consider this to be a historical year for our church because we decided to build a new sanctuary. The vote was on March 1, and a committee is at work on plans.

Our church has been used this year for four beautiful formal weddings of our young people, and has been the scene of sacred baby Christenings.

We have had ten funerals in the church ranging from an infant to a person ninety years of age. Among them were mothers, loved and honored by everyone. Their going was sudden and unexpected, but such is the way of life. In the midst of such our church is a solid rock of faith, bringing comfort and courage. We pay special respect to our oldest member, Mr. Willie Andrews, who died October 30, 1958, at the age of a little more than ninety years. He had been a member of the

(Continued on Page 15)

Our Women Send Message To Jews

Buck Hill Falls, Ja., Jan. 29 — The Women's Fellowship of the Congregational Christian Churches today issued a message of friendship to "all who are of the Jewish Community."

Speaking for the 700,000 member women's group which is holding its annual presidents conference this week, Miss Lillian S. Gregory, Chicago, said in part:

"Anti-Semitism is a blight upon the pages of history and a sin against humanity. Racism is an unknown concept in today's world. Christians and Jews share a common heritage. That you walk the way of Moses and we of Jesus does not nullify our common faith in the God and Father of us all. To harbor anti-Semitic attitudes is a denial of Him whom we Christians acclaim as our Lord. We lament the acts of vandalism, violence and hatred which have occurred in the world and particularly within our own land which have brought either fear or discomfort to your Community.

"Let this letter speak to you of our friendship and goodwill, our common goals in life and our faith in a world freed of malice and force."

The message from Miss Gregory was directed to the National Women's Division of the United Jewish Appeal.

Shallow Wells Women's Fellowship Reports Many Projects

Our Thank Offering program was given in Sunday School on the fifth Sunday in November. Our offering was $51. This money will go toward furnishings in our new church at Portsmouth, Virginia.

Other projects include planting of the window box outside McFarland Hall by the Day Circle, refreshments served to the P. F.'s and flowers for the altar by the night circles, and help and donations to the Broadway Fire Department amounting to 10 hens, 10 pies, and 5 cakes.

Our Home Mission Study was given by our pastor on December 5th. The Northview Women's Fellowship shared in this meeting. Daily Devotional booklets have been distributed to 80 families for the past two quarters. The Nursery has been kept each Sunday as well as the week of our Revival.

Fourteen homes were secured for four nights for cottage prayer meetings. The Day Circle remembered Mrs. Robert Burns with a pink and blue shower in December.

Our budget was set at $300 for this year. Our apportionment to be sent to our Conference Treasurer in $120. The first quarter has been sent.

Mrs. Chloe Sloan, Mrs. Jack Watson, Mrs. Homer Measamer, and Mrs. Max Vestal attended the Inspirational Day meeting in Burlington on January 14th.

World Day of Prayer will be observed on March 4th. Our Spring Rally will be held on March 11th, at Zion Church. The meeting this year will be in the form of a Prayer Retreat, led by the Rev. Sally Edwards. The tentative theme is "Seek Ye the Lord Through Prayer."

Mrs. Homer Measamer, President

The Women's Fellowship of Shallow Well Church, with five circles, has held all monthly meetings with good attendance. The programs have been interesting and well prepared.

Our Friendly Service quota was sent in November. Again we had a four-way project — (1) Homeland institutions, (2) American Board Missions. (3) Congregational Christian Service Committee, and (4) Migrant Ministry. Then, we went over and above and sent $10 to the Elon Orphanage, making a total of $50 for Friendly Service.

In our own community we brought Christmas cheer to ten homes. By making candy wreaths and with foot-warmers, etc., we brought happiness to these shut-ins.

NINTH CIRCLE ORGANIZED AT BURLINGTON

Tommie King, Secretary

January 18, 1960, was an important date in the history of the Women's Fellowship of the First Congregational Christian Church, Burlington, North Carolina, for it was on this day that the first new circle to be formed in the church in fifteen years was organized.

Circle Number Nine held its first meeting at the home of Miss Nellie May Holt, president of the local Women's Fellowship. There were nine charter members: Miss Betty Tillery, Mrs. Fred Hoffman, Jr., Mrs. Wiley Haithcock, Mrs. Robert Baxter, Mrs. E. P. Lynch, Mrs. Harvey Sharpe, Miss Caroline Barnwell, Mrs. R. L. Miles, and Miss Tommie King.

The meeting was opened by Mrs. Jule Terrell, who organized the circle and will continue as leader and sponsor. Mrs. Terrell gave a beautiful devotion on Christian Service.

The program was then turned over to Miss Holt, who explained the structure of our Church, from the national boards to our local division, and told what an important place our Women's Fellowship holds in this structure. The group was also introduced to the many services, programs and goals of which they would be a part.

Following the program, Mrs. Terrell presided over the election of the following officers: chairman, Mrs. Wiley Haithcock; secretary, Miss Tommie King; treasurer, Mrs. Robert Baxter. These officers will be active for the remainder of this year. Programs will be presented by representatives of the other circles, and Circle Nine is looking forward to the experience and fellowship to be obtained from these meetings.

The meeting closed with a social period.

Circle Number Nine with nine charter members may seem a coincidence, but instead it has been accepted as a good omen, lending hope and enthusiasm for future growth.

RAMSEUR WOMEN HAVE GOOD YEAR

Mrs. Sherman Maness, Historian

We, the Women's Fellowship of Ramseur Christian Church, Ramseur, North Carolina, feel we have had a very good year — with good interest, average attendance and good spirit.

We regret to report the loss of one of our most faithful members in death, Mrs. Clatie York Johnson.

We have met our apportionment and helped the sick and needy at home with food, clothing and our Christmas baskets. We were happy to send a check for Mrs. F. C. Lester's trip abroad. We sent extra money to American Board when asked, financed part of our vacation Bible school and some members served as teachers and in the arts and crafts department. We continue to sponsor the cradle roll department. We paid expenses for our pastor's wife, Mrs. Garland Bennett, to attend the School of Missions. We also bought shrubbery for our new parsonage and purchased a communion tray to add to our communion service. A total amount of $227.69 has been paid out by our group for the past year.

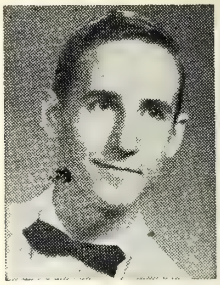
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

APPLES CHAPEL OBSERVES YOUTH SUNDAY

Mrs. E. H. Thompson, Reporter

The pastor of Apple's Chapel set aside the Fifth Sunday in January as Youth Sunday. The program was planned for the young folks and was carried out by them. The weather was about the worst we had had the entire winter, but in spite of this all the young people on the program were present. The congregation was not up to par but a good crowd was in attendance. The young people gave the program in a most commendable way.

The regular order of service was carried out by the following young people: Call to Worship by Joe Kennedy; Gail Summers announced the songs; Carol Hackett led the responsive reading; Janice Powell gave the announcements; Tinita Rumley read the Scriptures; Norma Brooks led the prayer; and J. W. Busick received the offering. The topic of discussion was, "He Is My Christ — My Life." Eight young people talked on the subjects: The Important Question, Brenda Hardy; Scripture's Answer, Linda Andrews; Making Christ Our Own, Rubin Hogan; He Shows Us the Way of Life, Sally Apple; He Gives us Guidance, Austin Chrismon; He is Our Hope, Sandra Powell; He is Our Power, Monty Busick; He Calls Us to Service, Garrett Chrismon.

MORE SUGGESTIONS FOR WORSHIP IN THE YOUTH FELLOWSHIP

THE CHRISTIAN YEAR

The worship of many of our churches revolves around the festivals and seasons of the Christian year:

Advent — the period from the fourth Sunday before Christmas to Christmas Eve.

Christmas — the period of 12 days from Christmas Day through January 5.

Epiphany — January 6; associated with the visit of the wise men to Bethlehem.

Lent — the period of 40 days, excluding Sundays, immediately preceding Easter, beginning on Ash Wednesday.

Pentecost or Whitsunday — the fiftieth day after Easter, when the church was born. (see Acts 2.)

Trinity — the Sunday after Pentecost, celebrated in honor of the Trinity, and the period from then to the beginning of Advent.

For a more detailed analysis and information about the exact way your church "does it" talk with your pastor.

In the worshiping life of your youth fellowship consider at least the major days and meanings of the Christian year. You will want to encourage your members to attend the morning church service and then reinforce this experience with a consideration of the meaning of Advent, Lent, or Pentecost.

World - Wide Communion Sunday (the first in October) while not a part of the historic Christian year, is increasingly important to the life of many congregations. This would be a good time to consider the meaning of communion and/or the importance of the world-wide church.

You may want to emphasize other special days in your youth fellowship, such as Christian Education Sunday, Thanksgiving, Race Relations Sunday, Church Vocations Day, and the festival of the Christian Home.

PRINCIPLES OF GOOD WORSHIP

As you plan your worship keep these in mind:

1. Plan a conscious transition into the mood of worship from the activity which precedes it. The shifting of chairs from one section of the room to another, darkening of the room, or the ministry of the piano's music can help to achieve this. Movement to a different setting, or the use of singing which shifts from light to reverent can also prepare for worship.

2. Develop a setting (arrangement of chairs, lights, symbols) which communicates the meaning toward which you strive.

3. Build the service of worship around a particular theme using those hymns, scripture, prayer, and meditation which express it.

4. Remember that God is the initiator of worship, and ask yourself as worship leader, "What kind of response does this service enable people to make to God?"

5. Strive to express the rhythm of worship as suggested in last week's issue of the youth page.

6. Check every detail of the service: lights, hymn books, music, leadership, transition from the previous activity into worship.

7. Develop the service to fit the occasion, the setting, the custom of the group, and the number of persons present.

8. Use variety and imagination, but not just to be different.

FOR VARIETY'S SAKE

Try these ideas:

Use different worship centers, such as a horn of plenty for Thanksgiving or harvest, a globe, an enlarged drawing of the Pilgrim Fellowship emblem, a collection of tools to symbolize Christian Vocation, a special painting, a slide, a spotlighted cross (you can use a film projector effectively to do this in a darkened room.)

Strive to build up an attitude in your youth group which says, "This is the way we worship around here" with such traditions as a silence in worship, the use of silence in worship, the association of certain places with the act of worship.

Have your worship in different places: the sanctuary, out-of-doors, at a retreat center, at the table during a special meal, around a campfire, or in a youth chapel if you have one.

(Continued on Page 11)

The Swastika – Disease?

"And I will bless them that bless thee, and curse them that curseth thee"

The grim image of the swastika has risen once again over the earth. With it come memories of World War II atrocities, violence against the Jew and a threat against religious liberty everywhere.

Logically, we know that the Greek cross with its arms bent at right angles traces its origin back to ancient India where the two twisted, crossing snakes meant the creative principle. . . a symbol of purity. . . a mark of superiority for the Aryan race. Experientially, we know the swastika as the stamp of Nazi ideology which laid claim for Germany to a superior Caucasian race without admixture, especially with no Semitic strain.

And now the mid-winter madness of a few has revived a seething hatred and unleashed acts of vandalism in 11 countries against the Jew. West German Chancellor Konrad Adenauer considers these subversive acts a deliberate attempt to defame West Germany in the eyes of the world. President Eisenhower says they are carried out by a group of "crack pots" which must be stopped without giving undue publicity to their evil pursuits. The World Council of Churches hopes these acts of "a small group of wild people" will awaken thousands of Christians to the fact that "anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people." Baptists in Texas have called upon people everywhere to "personally examine" their consciences and attitudes involving their relation with all men. Jewish Armed Forces Chaplains say the appearance of the swastikas evidence "the moral laxity of our times." Roman Catholics look upon the dsecration of Jewish synagogues as "assaults directed against the reverence due all places of worship." A petition signed by 21 Protestant leaders denounced the anti-Semitic outbreaks and offered fullest sympathy to the world Jewry, pledging their solidarity with them in "combatting this evil." Signers included: Dr. Eugene Carson Blake, Philadelphia, stated clerk, United Presbyterian Church in the U.S.A.; Evangelist Billy Graham; and former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church, a president of the World Council of Churches.

We remember what the ugly swastika has meant in the history of man's inhumanity. We also remember God's promise to Abraham to guard the world position of the Jew. And we take comfort in the knowledge that the Cross of Christ will eclipse the twisted swastika and cast its own blessing of light and life upon a needy world.

Who Are The Highly Paid Teachers?

Boston, Mass., Jan. 7 — The highest paid teachers in the nation are church school teachers!

That is the view of Rev. Dr. Franklin I. Sheeder, executive secretary of the Board of Christian Education and Publication, Evangelical and Reformed Church.

"Church school teachers are paid in a coin that they can spend and yet keep," said Dr. Sheeder. "In fact the love and concern they pour out on their pupils is itself the form of their wages. These wages have for centuries been in an inflationary spiral upward and the outlook is for a continuation of this rising trend."

The churchman made these remarks at a joint staff meeting of national Christian education leaders of the Congregational Christian Churches and the Evangelical and Reformed Church in answer to a question as to whether paid teachers would raise the quality of teaching in church schools.

The national staff members are working out final details of a new church school curriculum for the United Church of Christ that will cost more than two million dollars by the time it is introduced into the churches.

"It sounds paradoxical today to speak of highly paid teachers," said Dr. Sheeder. "Nevertheless, this is a fact in Protestant Christian churches all across the land. Those who give of their time during the week to prepare themselves to teach on Sundays are investing in a business that pays the highest dividends ever recorded. These are, of course, the dividends of Christian growth, love and self-consuming purpose."

"Church school teachers," said Dr. Sheeder, "are also a part of an educational process that has vast implications for freedom in America. This is true for two reasons: First, because in a total Protestant Christian community of 89 million persons — including children and young people as well as communicant members — these teachers are dedicated to the task of extending the faith that made America free. But beyond even this they are also dedicated to the task of communicating the truth that can and ultimately will make all men free."

The five-day meeting on the new United Church curriculum closes tomorrow.

Miss Ruth Dunn of the Convention staff observed the church school of the Rosemont church January 31 in preparation for the leadership training school held there last week. Miss Dunn taught a course on "The Basic Principles of Teaching" Monday through Thursday. Friday evening there was a banquet for the teachers followed by the final session of the course.

United Church in Raleigh is now in the midst of its 21st annual Institute of Religion. Monday night of this week Dr. Herman F. Reissing spoke on "The Meaning of the TV Scandals." Next Monday Mrs. Wilma Dykeman Stokely will discuss "The Changing South," and a week later the concluding address will be given by William Clancy on "Religion in a Free Society." Addresses are at eight o'clock in the evening.

Continued from Page 10

Encourage members of your group to develop the special skills needed in worship activities: rhythmic choir, choral music, playing the organ, drama, verse choir. The development of such skills does not necessarily require a large group.

Use such different kinds of services as Quaker Worship; readings from current plays and novels (such as **Death of A Salesman** and **The Diary of Anne Frank**); Easter Sunrise Services; family worship; a brotherhood meal.

Use the PF-YF Statement of Purpose, the United Church Statement of Faith, the covenant of your church, or the Lord's Prayer to form the basis for your service of worship. For special mimeographed suggestions write to the Boston Youth Office.

—High Fellowship Helps, No. 2

Elon College Represented At Meetings

DR. DANIELEY VISITED NEW ENGLAND

Dr. J. E. Danieley, Elon College president, spent January 11-14 in Boston and vicinity, where he attended a series of four meetings, iscluding a gathering of Elon alumni in that section. He returned to the campus on Thursday night.

He was chairman of the nominating committee at the meeting of the Congregational Christian College Council meeting, which was held at the Statler-Hilton Hotel on Monday and Tuesday, and he attended the Council of Protestant Colleges and Universities, which was held Tuesday afternoon.

He also attended the annual session of the Association of American Colleges, which was held Tuesday night, Wednesday and Thursday with a general theme of "Will the College of Arts and Sciences Survive?" Fourth meeting he attended was a dinner meeting of Elon alumni in the New England area, which was held in Cambridge, Massachusetts, on Wedsesday night.

ELON STUDENTS ATTEND MISSION MEETING IN OHIO

An Elon delegation of four students attended an international student conference in Athens, Ohio, from December 27 through January 2, a meeting which drew 3,609 students from virtually every culture in the world to consider modern issues in Christian perspective.

Those attending from Elon were Jimmy Humphrey, Faye Gordon, Nabil Abu-Aitah and John Ling, with the latter attending under Rotary sponsorship.

The conference was sponsored by the Commission on World Missions of the National Student Christian Federations, being the eighteenth ecumenical student conference on the Christian World Mission. Issues considered included technological upheavals, new nationalisms, militant non-Christian faiths and new patterns of obedience in missions.

There was Bible study and daily exposition by Bishop Lesslie Newbigin, general secretary of the International Missionary Council, which helped to provide a Christian perspective. Major speakers included Prof. Kermit Eby, of the University of Chicago; 'Bola Ige, student leader from Nigeria; Dr. Richard Shaull, of Brazil; Rev. Harry Daniel, India; and Rev. Martin Luther King, of Montgomery, Ala.

ELON DEAN ADDRESSES KENTUCKY GROUP

Dr. H. H. Cunningham, dean and chairman of the history department, addressed the Kentucky Civil War Round Table in Lexington, Kentucky, January 18, speaking on the subject of "Medicine in the Confederacy."

Dr. Cunningham himself is a native of Kentucky, and his appearance before the statewide Civil War Round Table group was something of a "homecoming" for him, furnishing an opportunity to renew acquaintance with friends in the Lexington area.

The Elon dean, who is the author of a widely acclaimed book on Civil War medicine entitled "Doctors in Gray," followed other recognized Civil War authorities in speaking to the Kentucky organization. Other recent speakers for the group had included such nationally known authors as Allen Nevins and Bruce Caton.

DR. DANIELEY IN PANEL AT MIDWINTER MEETING

Dr. J. Earl Danieley, president of Elon College, was a member of the panel which discussed "Christian Higher Education" Sunday evening, January 31, as a part of the program of the Midwinter Meeting of the Missions Council of Congregational Christian Churches, in session at Buck Hill Falls, Pennsylvania.

Moderator of the panel was Dr. Helen Kenyon, former moderator of the denomination who now is in residence at Phoebus, Virginia. Other panel members were President Howard Bowen of Grinnell College, Iowa; President Arthur Gray of Talledega College, Alabama; Rev. Frank Stone of Tarsus, Turkey; Mrs. Carl Dille of Comundongo, Africa; and Rev. Samuel Slie, leader of the United Christian Youth Movement in New England.

(Note: Mrs. W. E. Wisseman writes from Buck Hill Falls that Dr. Danieley became ill with the flu and could not participate in this panel.)

ELON REPRESENTED AT HIGH POINT INAUGURAL

Dr. J. E. Danieley, in addition to representing Elon College, served as official delegate of the Association of American Colleges and Universities at the inauguration of Dr. Wendell Patton as president of High Point College. The inaugural ceremonies were held Saturday, February 6, at High Point, North Carolina.

Two other members of the Elon College faculty were members of the official inaugural delegation. Prof. Dewey M. Stowers represented Dickinson College, and Prof. Melvin E. Wooton attended as representative of Florida Southern College.

Convention Missions In 1960

When the Mission Board of the Southern Convention met in January requests for aid amounted to $53,800, and the possible income envisaged amounted to $46,690, leaving a difference between aid requested at that time and the expected income of $7,190.

Leadership aid needed was listed at $39,380, building aid at $5,200, administration and promotion at $6,300, and payment on Church Building Loan Fund at $3,000.

It is expected that the churches will give $23,000 on apportionments, that the Women's Fellowship will contribute $5,000, that the Board of Home Missions will share in joint projects to the amount of $17,565, and that a gift of $1,125 for new church work will be reached.

Eleven individual churches and seven groups of churches are in need of aid to operate adequately. Six of the places are new, or practically so, and another is a church seeking to relocate. Five churches made application for building aid.

According to the report to the Mission Board, it is anticipated that convention churches will contribute to the Board of Home Missions of the denomination a total of $16,000, and that we will receive back as aid to churches a total of $17,565.

Anticipated gifts for foreign missions and overseas relief $33,943. This includes conference apportionments, gifts by the women and young people, and extra gifts from churches like Gibsonville, Shallow Ford, Reidsville, and Wake Chapel, which have missionary projects of their own.

Meeting Organized Opposition (Temperance)

Background Scripture: Acts 18:22 — 20:12

Devotional Reading: Psalm 35:19-28

Memory Selection: **We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.** Ephesians 6:12.

The title of this lesson is "**Meeting Organized Opposition**" and one section of the lesson deals with that specific issue. (19:23-41) But there are several other important truths embodied in the background scripture which constitutes the section Acts 18:22 — 20:12, and we will do well to present them too.

THE WAY OF THE LORD

Apollos was a gifted man of culture and ability as a preacher and teacher. He had great enthusiasm for his work, and he told the story of Jesus with accuracy and intensity. He called it THE WAY OF THE LORD. This was one of the earliest and most common titles of Christianity, (e. g. 9:2; 19:9, 23; 22:4; 24:14, 22.) It shows that Christianity is something more than a system of belief; it is a way of life. It means not only believing certain things, but in putting them into practice. It shows that it is a faith, but a faith that issues in works and deeds.

INCOMPLETE CHRISTIANITY

When Paul, who met Apollos when he came to Ephesus, asked his disciples whether they had received the Holy Spirit when they believed, they told him — and it must have amazed them when he asked the question as it undoubtedly amazed him when he heard the answer — that they had never even heard of the Holy Spirit! They were like Apollos, who knew only the baptism of John. And herein we see two aspects of Christianity. John preached with the emphasis on repentance — his preaching was a threat. Jesus preached with the emphasis on the good news — it was the gospel. John's preaching could not be called the gospel for it was not good news. But John's preaching was a necessary stage because there are two stages in the religious life: First, there is the stage when we awaken to our own inadequacy and our deserving condemnation from God. In connection with that stage we try to do better and inevitably fail because of our lack of strength. Second, there is the stage when we come to see that thru the grace of Christ, our condemnation is taken away. In this stage our efforts to do better are fortified and fertilized by the Holy Spirit, by whose help we can do what we could never do in our own strength. These people in Ephesus were like so many Christians today: they knew the condemnation, and the moral duty of doing better, but the help and the grace of the Holy Spirit they did not know. Their religion was a thing of struggle and not a thing of peace thru believing. Without the Holy Spirit there can be no complete Christianity.

CHURCH GOING THAT COST SOMETHING

When Paul was driven from the synagogue by the opposition of the Jews, he rented a hall from a man named Tyrannus, and continued to teach and to preach there for two years, longer than he ever stayed in any other city. And one Greek manuscript states that he taught from 11 a.m. to 4 p.m. The heat was so oppressive in Ephesus that people "knocked off work" during those hours, and most of them took a nap. In fact we are told that one would find more people soundly asleep at 1 p.m. than at 1 a.m.! What Paul probably did was to work at his trade in the early mornings and late afternoons, and teach in the mid-day hours! And the folks who came to hear him, working people and slaves, came when others were taking it easy or were asleep! That was the only time they had to hear him. These folks may well shame us, that is many of us, who go to church only when it is convenient, or when it does not make much of a demand on us. We talk of "convenient times" to go to church. We do not have the eagerness to worship and to learn that these Ephesian folks had.

SUNDAY SCHOOL LESSON
FEBRUARY 14, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

BURNING THE BOOKS

The people of that day believed that many human ills, especially mental illness, were due to the work of evil spirits that came and settled in a man. Thus exorcism, or the art of casting out these evil spirits, flourished. The people thought that if an exorcist could speak the name of, or call upon another spirit that was more powerful than the evil spirit in the man, he could make him come out. Furthermore they used charms to accomplish the same result. As Paul preached, however, and as these people saw the error of their ways, and the excellence of the gospel, they brought all their charms and their books and publicly burned them — the total worth was estimated at 50,000 pieces of silver. They literally burned their bridges or their boats behind them. They made the cleanest of cuts with their old life, even though it involved their livelihood! There are all too many of us who hate our sins, but who do not give them up, who surrender a part of our lives to Christ but retain a restricted area for ourselves, who even if we do leave our old sins, we cast a lingering and longing backward look. But God will not give us all of himself unless we give him all of ourselves. Many people have just enough religion to make them unhappy.

OUCH, MY POCKETBOOK! ! !

The greatest glory of Ephesus was the Temple of Artemis or Diana. It was one of "The Seven Wonders of the World" — 425 feet long, 220 feet wide, 60 feet high. There were 127 pillars or columns, each one the gift of a king. They were all of glittering Persian marble and 36 of them were marvelously gilt and inlaid. In the temple there was a statue of Artemis or Diana, said to have fallen from heaven. As the goddness of fertility, thousands were her devotees, many of them coming from afar. Like us moderns, they wanted souveniers of their visit and they bought little replicas of the temple and images of the goddess. It was big business in Ephesus. But as Paul preached the gospel and as increasing numbers of people turned from idolatry to the worship of the God and Father of our Lord Jesus Christ, business began to fall off. Whereupon Demetrius, one of the leaders in the guild, called a

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Many People Needed For Campaign

J. G. TRUITT, Supt.

Dear Friends:

For two weeks our report has been unusually low. There are several things to account for this, but even so I am very anxious for churches, friends, and organizations to remember us here. Our expenses run around an average of $205.00 per day. So you can easily see why I get anxious when reports are as low as they have been the last two weeks, even though I am acquainted with the factors involved.

We are having a good many thrills as we work with setting up the groundwork of the forthcoming campaign. People seem very anxious to help. It will take a considerable number of people to give their services in helping with an organization sufficient to cover enough of the constituency to make the campaign a success. No one or two, nor even several individuals can see enough people to tell the story and bring the results required. But there are enough folks truly anxious about this institution of our Church, and the little children which it will help, to complete the campaign in such manner as to bring us all joy, and be a credit to the Church.

Clyde W. Rudd, of Greensboro, a successful young business man, will work as general chairman, with Mrs. James H. McEwen, of Burlington, honorary chairman. Mrs. McEwen is known throughout the Convention for her interest in Elon College and the Congregational Christian Home for Children. She is an active and loyal member of the First Christian Church of Burlington. I happened to be present when she asked Clyde Rudd to act as general chairman of the campaign, and it was easy to see that she was proud of the fact that Mr. Rudd was reared in the Home for Children, that he was a graduate of Elon, and that he was very successful in business. We are all proud of the loyalty he has shown to the Home. He says: "Thanks to the Home the advantages in youth that would otherwise have been denied me because of circumstances that youngsters cannot control. . . I received guidance and help that have stood me in good stead throughout my adult life."

It was a thrill to preach in the Suffolk Christian Church the first Sunday in February, supplying the pulpit for Dr. George D. Alley who was at Buck Hill Falls for the mid-winter meeting. The church had been redecorated since I was there, the people were seemingly glad to see me and I was delighted to see them. One cannot worship with such fine people for sixteen years and share their joys and sorrows, and seek to lead them in their Christian growth without leaving many sweet memories. While there we placed 206 names on the service roll and they were scattered all across the earth. Some of them did not come back. Some of them came after many months in prison walls, or behind barbedwire. Mrs. Truitt shared the joy of being in Suffolk, too, and believe me, she shared the joys and sorrows of the people in those busy years. They were good to us both and to our children, and we pray that something good was done, and under the Christ we know, something good was done by all of us together. For this we shall ever be grateful.

REPORT FOR FEBRUARY 1, 1960

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	$12,788.30
NO REPORT THIS WEEK	
Grand Total	$12,788.30

SPECIAL OFFERINGS

Amount brought forward		$26,179.79
New Hope Christian Church, Roanoke, Ala.	$ 5.00	
Women's Fellowship, Valley of Virginia Churches	36.72	
Rev. J. A. Henderson, Henderson, N. C.	25.00	
Suffolk Christian Church — Thanksgiving Offering	5.00	
Carolina Power &Light Co. (dividend)	1.65	
Molly Savage Circle, Bethlehem (Nans.) Church	20.00	
Friendly Service Gift:		
Evening Dept. Second Cong. Church, Waterbury, Conn.	5.00	
In Memory of Mrs. Annie Spivey Lane and Mrs. Oma Spivey Lane	2.00	
In Memory of Mrs. Margaret J. Beale	10.00	
In Memory of William J. Paschal	5.00	
In Memory of C. T. Matthews	5.00	
Total		$ 120.37
Grand Total		$26,300.16
Total for the Week		$ 120.37
Total for the Year		$39,088.46

SUNDAY SCHOOL LESSON

(Continued from Page 13)

meeting of his "union" and appealing to their economic instincts and their religious prejudice, he started a riot, which might have become serious if it had not been for the cool-headedness of the town clerk, who warned the mob of the dire penalty which Rome might invoke for a breach of the peace, and who dismissed the assembly.

The key words in all this are these: For not only this our craft is in danger to be set at nought, but also the temple if the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia worshippeth. . . So long as Christianity was a matter of "sweetness and light" everything was all right. But when it began to touch pocketbooks — well let the preachers stick to the gospel. Here is a clear case of what happens when Christianity comes up against vested interests, and when its program begins to affect profits. The liquor interests, owners of houses of prostitution, organized gambling and legalized betting, the manufacturers of armaments stoop to mean methods and stop at no means in their efforts to retain their vested interests, no matter what dire effects their means of making money have upon their fellowmen.

(Continued from Page 6)

us, the moment will arrive when it will be entirely natural for us to speak to them of what means the most to us. In a sense we will not be able to resist the opportunity. It will not be something to dread, but an experience to welcome.

What we tell them will depend upon what God has done for us. The divine voice speaks to different people in different ways. Our temperament and our training mould our religious life Some of us are reserved and austere. We see God as a power directing the course of our life. We think of Christ as our leader whom we seek to follow. Others have warmer feelings. Their faith is centered in Christ in a way that is intimate and personal.

In Memoriam

"Blessed are the dead who die in the Lord."

BYRD

We, the members of Liberty Spring Christian Church, wish to pay tribute to the memory of Nathaniel W. Byrd, who passed away suddenly October 19, 1959.

We bow in prayerful thanks for the life of this faithful member who served his church as a deacon, member of the Official Board and teacher of the Men's Bible Class. We shall long remember his sincerity and tireless devotion to the work of his God and Church which he loved.

We extend to the family and loved ones our sincere sympathy and commend them to the God of love and mercy.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee
Liberty Spring Christian Ch.

GARDNER

Since God in his infinite wisdom and tender mercy saw fit to take the gentle spirit of Mrs. Eva Byrd Gardner home to live with him on Wednesday, December 30, 1959, we the members of Liberty Spring Christian Church, wish to pay tribute to her memory.

We extend to the family our sincere sympathy in their time of sorrow and adjustment and commend them to God the Father, knowing that they will find in Him needed comfort and strength for all the coming days.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee
Liberty Spring Christian Ch.

TIDWELL

On December 28, 1959, the Death Angel came and took away our beloved member, James William Tidwell. Although illness confined him to his bed in later years, he bore it all with great patience and fortitude. He was kind and considerate of others.

To know him was to love him. His going left a memory of sadness in his home, the community and church that only time and God's grace can heal.

We extend our sincere sympathy to the family who cared for him so faithfully during his illness.

Mrs. James H. Barnes
Mrs. E. F. O'Berry
Mrs. James C. Lynch
Memoirs Committee
Liberty Spring Christian Ch.

WHITEHURST

Mrs. Evoleena Onley Whitehurst, age 92, died Wednesday, January 13, 1960, at 6:30 a.m. in her home in Great Bridge, Virginia, after an illness of four years. She was a native and lifelong resident of Great Bridge.

She was the daughter of the late Nahariah and Mrs. Martha Riddick Onley and the widow of Samuel C. Whitehurst. She was a member of the Great Bridge Congregational Christian Church (formerly Berea) and had been a member for seventy-nine years. Her father was one of the first deacons of the church.

Surviving are four daughters, Mrs. C. M. Curling, Sr., Mrs. C. P. Cannon and Mrs. S. P. Frost, all of Great Bridge, and Mrs. L. E. Gilbert of Princess Anne County; four grandchildren and six great grandchildren.

The body was taken from Graham Funeral Home to the residence where it remained until time of the funeral Friday, January 15, at 3:00 p.m. in Great Bridge Congregational Christian Church. Dr. L. E. Smith and Rev. Bill Simmons conducted the service. Burial was in Berea Cemetery at Great Bridge.

The Hines Chapel bulletin for January 31 was sent to absent members with a letter from the minister, Rev. Thomas Madren. Part of the letter was the following prayer: "God in Heaven, rich in grace and plenteous in mercy, Look down upon thy children with tenderness and may courage be granted unto each of them in their particular need. Grant by the powers of healing, new health and strength for all who are sick, faith in their loneliness, joy in their pain, comfort in their distress, and health in their sickness. Through Jesus Christ, our Lord. Amen.

The moon appears to be about the same size as the sun, but the sun is 400 times larger. The sun is some 400 times more distant, hence the two appear to be about the same size.

APPLE'S CHAPEL

(Continued from Page 8)

church since childhood, a deacon for more than 50 years, Sunday school superintendent, teacher, and official in other offices.

Attendance at church and Sunday school has been fairly regular during the year. We hope for 300 at Sunday school, but attendance falls below that mark more than it goes above. The greatest number was 325.

Finances of the church is an item of importance. We use the every member canvass and the envelope system, which seems to work very well for all bills are paid and we ended the year with a small balance with which to start the new year.

LAYMEN'S ROLE OVERSEAS TO BE STUDIED

The impressions of America made on foreigners by the more than two million U. S. citizens living and working overseas will be the concern of a Consultation on Christian Laymen Overseas. This first conference of its kind to be called by the National Council of Churches will bring together prominent denominational leaders and representatives of industry, labor, education and government. The Rev. Dr. Buell G. Gallagher, president of the College of the City of New York, is chairman of the three-day meeting which opens Feb. 5 in Atlantic City, N. J.

"The image of America which U. S. citizens living overseas create by their character and conduct constitutes a significant element in our international relations and foreign policy," the Rev. Dr. Robbins W. Barstow declared, announcing the meeting. Former director of the Department of Overseas Union Churches of the National Council, he is organizing secretary for the consultation.

Stating that it is important for U. S. personnel going overseas to be oriented by industry and government agencies in adjusting to alien environments, he added: "Many people going out from local Protestant churches give too little thought to their connection as lay witnesses to the total Christian mission."

The consultation will seek to assess the responsibility of the churches in this area and determine how they can help members understand the potential of their Christian witness abroad, Dr. Barstow said.

Dr. Harland Cleveland, dean of the Maxwell Graduate School of Citizenship and Public Affairs of Syracuse University, will deliver the keynote address, and Dr. Roy G. Ross, general secretary, will welcome the consultants on behalf of the National Council. Twenty-six National Council executives will be among the 175 denominational and civic leaders attending the sessions.

The first unit of the new St. Thomas Church, Winston-Salem, North Carolina, erected at a cost of $43,801, was dedicated December 13. It is located on the corner of Robin Hood Road and Shoreland Road. Organized November 3, 1957, this church has a membership of 61 and 55 in church school. Rev. Josh Levens is the pastor.

Our Ministers

"All" that a minister has to do is: to graduate from a college, spend 4 years in seminary, and, about age 26, undertake the responsibility of a church. The infinite variety of his duties are to:

Prepare a minimum of 48 sermons
Teach a class
Baptize, confirm, marry and bury
Counsel and advise

He Visits and Meets

Visits the sick and aged in homes or hospitals
Solicits new members; "holds" old ones
Meets with:
  Deacons
  Trustees and Cabinet
  Men's groups
  Women's Societies
  Sunday School Teachers

He Manages the Office

He opens mail — and answers it in due time
He hires and fires (always difficult) the paid employees
He answers the phone and files papers
He approves bills and runs the mimeograph machine
He cuts the grass, paints — or supervises
He guards the projector and screen!

"Those Meetings!"

Ministers are expected to attend:
  P.T.A. meetings
  Boy and Girl Scout meetings
  Denominational meetings of the:
    State Association
    State Conference
    General Council
  Local, ministerial alliances
  The Youth Camps
  Seminars held by: CSA; BHM; BFM; Stewardship, Evangelism, Fund-raising

He Prays

Our ministers give invocations or grace-at-table for conventions, service and fraternal groups.
Provide baccalaureate sermons for high school and college graduations.
Pray for the success of the budget and the mission outreach.
Study and read to talk ably on scientific, economic and cultural topics, and other matters.

Parsonage to Personal

The minister is expected to keep up "appearances"; to keep the parsonage in good repair.

All of these (or as many as they can) our ministers do for an **average** salary of approximately $4,500 and a house! At age 65, they may retire and receive $600 a year for C.C.'s, $1200 for E & R's, plus Social Security!

How much of this burden can you lift? In what areas can men and women help? —Churchmen's Fellowship

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

The Christian Sun

Church History Room X
Box 232

VOLUME 112 FEBRUARY 16, NUMBER 7

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

. The Lord Jesus Christ is the only head of the Church.

. Christian is sufficient name for the Church.

. The Holy Bible is a sufficient rule of faith and practice.

. Christian character is a sufficient test of fellowship and of church membership.

. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Con-
ention of Congregational
hristian Churches.
Editorial and Publication
ffices at Asheboro, North
arolina.
Subscription office:
lon College, North Carolina.

PLANNING FOR UNITED CHURCH MEETING

Shown above are leaders of the Congregational Christian and Evangelical and Reformed churches who recently planned for the biennial sessions of the Southern Convention and the Southern Synod, which will meet in Burlington the latter part of April.

This will be the first time for these units of the fast-forming United Church of Christ to meet together. Business sessions only will be separate.

Dr. Harvey Fesperman (left) is president of the Southern Synod; Dr. Wm. T. Scott is superintendent of the Southern Convention; Rev. Lonnie Carpenter is pastor of the First Evangelical and Reformed Church, Burlington; Rev. Robert Kimball is pastor of the First Congregational Christian Church in Burlington; and Mr. Martin Garren is president of the Southern Convention.

Here And There Among The Churches

The women of our United Church, Raleigh, have taken on a new project — sorting and marking the clothes contributed to the Welfare Department. The first date for this work will be February 25 at the church.

Friends of Rev. and Mrs. Fred Eutsler will be interested in the announcement of the birth of a daughter, Gael Elizabeth, January 3. Mr. Eutsler was formerly pastor of our United Church, Raleigh.

Thomas Liverman, new pastor at Liberty and Smithwood churches in the Western North Carolina Conference, will receive conference ordination at a service to be held in the Liberty church Sunday evening, February 28. Mr. Liverman finished his work at Elon College at the end of the first semester this year and will receive his degree at commencement in June.

Rev. Max Vestal will review the home mission study book on the rural church in connection with a supper meeting at the Asheboro church Friday, February 26. Invited as guests are members of the Evangelical and Reformed Women's Guild, the Bailey's Grove Women's Fellowship, and the High Point Women's Fellowship.

All Congregational Christian churches in Raleigh were invited to a covered dish supper and program at United Church in observance of race relations Sunday, February 14. Speaker was Miss Florence Irving of A. & T. College, Greensboro, who spoke on the research project on merit employment in Durham, sponsored last summer by the American Friends Service Committee and the Durham Committee on Negro Affairs.

A much-needed addition to The Christian Temple, Norfolk, is soon to be realized: room for off-street parking. Property just west of the church, running from 33rd to 34th Streets is being purchased for this purpose.

Dr. Frank Scribner of New York will preach at the Elon College Community Church February 21. Dr. W. T. Scott will assist with the service February 28, which will be his last service before moving to Virginia.

Friends of Mr. and Mrs. Garland Spratley of Dendron, Virginia, will regret to learn that Mr. Spratley suffered an attack of coronary thrombosis February 3 and is in Louise Obici Hospital, Suffolk. Latest word is that he is making progress and expects to be home soon.

Two ministers have recently been ordained in the Southeastern Convention. James T. McAdams, who has served Center Church, Atlanta, Ga., since 1956, was ordained there December 13. Leslie Floyd Carmack, pastor of Antioch and Pleasant Grove churches in the East Alabama Association and a student at Southern Union College, was ordained January 3 at Pleasant Grove. Superintendent James H. Lightbourne preached the sermon on each occasion.

Dr. Frederick Eyster, president of the Evangelical and Reformed Potomac Synod, led the service and Dr. W. T. Scott preached at the installation of Rev. Carl K. Marks as minister of St. Andrews United Church of Christ, Richmond, Virginia, February 7. This is a jointly supported church extension project of the Congregational Christian and Evangelical and Reformed Churches.

Officers of Women's Fellowships in the Asheboro District met at the Asheboro church, Sunday afternoon, February 7, at the call of the district chairman, Mrs. Clyde Fields, to plan for the spring meeting to be held at Union Grove Saturday, March 12.

Rev. W. W. Snyder of Rosemont, South Norfolk, is holding a class for young people interested in church membership each Sunday from February 14 through Palm Sunday. This is being held during the Sunday school hour.

The Laymen's Fellowship of Great Bridge church in the Norfolk area has taken for its special project the securing of subscriptions to "The Christian Sun." They are now receiving subscriptions at the $2.00 rate so this church can continue on the "Family Plan."

Sixteen students from the Potomac Synod of the Evangelical and Reformed Church (which includes the state of Virginia) are preparing for the ministry. Five are in Lancaster Theological Seminary, one at Chicago Seminary, one at Union, Richmond, four at Catawba College, one at Elmhurst, one at Franklin and Marshall, one at the University of Richmond and one at Ursinus College.

Clyde Fields, Jr. (usually known as Ted), a student at Elon College, who lives in Asheboro, has been received into the Western North Carolina Conference, by action of its executive committee, as a licentiate. He has been called to serve as pastor of Union Grove church. It is interesting that his father was once the pastor of this church.

Volume 112 Number 7

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Tidewater Preaching Mission

Frank R. Hamilton

February 21-28 a great feast of spiritual good things is in store for our city and area, in the forthcoming annual Preaching Mission. Previously for the city of Norfolk only, it now embraces Portsmouth, Virginia Beach, Newport News and Hampton, covering the entire tidewater section.

It is easy to take this memorable spiritual experience in matter-of-fact manner, if one lives in the city, and has known of it in previous years, but people in other parts of the country consider it outstanding and most exceptional, — in the extent of its participation, and in the calibre of its preachers. Two hundred churches, representing 30 denominations, unite to sponsor and support this area-wide Christian advance.

The theme for this year is "Christ is the Answer." The speakers secured read like a Clerical Who's Who in America, including the outstanding pulpit giants of our country. They include the President of the Baptist World Alliance, Dr. Theodore Adams of Richmond; Dr. Herbert Gezork, the President of the Andover-Newton Theological Seminary; Dr. Benjamin Mays, the President of Morehouse College; Governor Theodore McKeldin of Maryland; Dr. Roy Burkhart of the Community Church in Columbus, Ohio; and Dr. David Stowe of our American Board, to name a few. Seldom is the average city in America privileged to welcome half the number of noted clergymen that will share this Mission with our church folk of Norfolk, and I know of no other city in the country, comparable in size to ours, that has anything like it. We are unique in our sponsorship and execution of this great spiritual endeavor.

This Mission, stressing the preaching of the Good News of God in Christ, is also exceptional in America, in being so strongly supported by so many denominations and churches, getting together to insure a spiritual blessing for all in the area. It represents a unity in aspiration and effort that cannot but be a blessing to the participants. It has been the privilege of your Pastor to travel much about the world, and in no other city has he ever known of any comparable enterprise, supported by so many churches.

PERFECT ATTENDANCE AT HAPPY HOME

Eunice Lipford, Reporter

Pins were awarded for perfect attendance at Happy Home Congregational Christian Church School, Ruffin, North Carolina ,February 7. The superintendent is Raymond Pryor.

Those having attendance for four years include a family of 6, Mr. and Mrs. Robert Page and their children. We feel they should be especially commended.

The entire list of those having perfect attendance follows:

One Year — Judy Powell, Joe Charles Gallagher, Paula Sue Powell, Freddie Evans, Judy Evans, Paul Powell, Alfred Strader.

Madren, Dale Madren Jackie Stephens,

Two Years — Rodney Pryor, Gale Amos Madren, Mary Frances Turner, Janet Evans, Brenda Evans, Ray Ellington, Robert Watkins.

Three Years — Lomie Strader, Donna Strader, Keith Powell, Woodrow Ellington.

Four Years — Robert Page, Ivie Page, Gail Page, Robert Lee Page, Hunter Page, James Page, Leonard Powell, Gayle Powell, Terry Joe Powell, Dennis Strader.

Five Years — Wanda Jones.

Seven Years — Frances Stephens.

SANFORD DISTRICT INVITED

Mrs. Carl Wallace

The women of the Sanford District are invited to a luncheon meeting at the Church of Wide Fellowship, Southern Pines, North Carolina, Thursday, February 25, at one o'clock. Guest speaker will be Mrs. F. C. Lester of Asheboro, who will talk on "Our Mission to Europe" as she tells of sharing in the Fellowship Tour. Please bring sandwiches.

A "Hymn of the Month" is being used by at least two of our churches: For February Winchester, Virginia, is using "O Son of Man, Who Walked Each Day" and Tryon, North Carolina, is using "Praise, My Soul, the King of Heaven." The latter, according to the Tryon bulletin, is especially popular in England today, where "It finds a place in the repertoire of every kind of Christian gathering from royal weddings to street corners."

Rev. Lonnie Wyrick, who was a minister in the North Carolina and Virginia Conference, was remembered with flowers February 7 in Apple's Chapel church. They were given by Martin Wyrick and Richard Kennedy of the Men's Jr. Adult Class.

THANKS

Miss Edna Fitch of the Southern Convention Office Staff wishes to express her appreciation for all the cards and good wishes she has received since being incapacitated. Written February 10, her card said, "I have three more weeks to go with this cast and then I think I shall really kick up my heels." **The Christian Sun** joins in best wishes to the person responsible for handling subscription funds.

Rev. W. R. Stevenson, senior minister at our Tryon, North Carolina, church was the speaker for a community-wide service in observance of Race Relations Sunday held February 14 at St. Luke's Christian Methodist Episcopal Church.

The Congregational Christian Home for Children will be the recipient of a birthday offering from the Newport News Women's Fellowship. Meeting February 19 for their 22nd anniversary, the women are asked to be seated at one of the twelve tables denoting their birthday month. They are asked to give at least one penny for each year of their age.

AT MID-WINTER MEETING

Those in attendance at the Mid-Winter Meeting of the Missions Council and allied agencies of our denomination at Buck Hill Falls, Pennsylvania, the last of January included: Superintendent and Mrs. W. T. Scott, Sr., Associate Superintendent Melvin Dollar, Minister of Christian Education Robert Knowles, President J. Earl Danieley, Rev. Frank Hamilton, Rev. George Alley, Rev. Charles Pegram, Rev. Harold Myers, Mr. and Mrs. A. D. Cobb, Jr., Miss Dorothy Hampton, Mrs. J. H. Booth, Jr., Mrs. Ray Gordon, Mrs. W. B. Williams and Mrs. W. E. Wisseman. The Superintendents' Conference recognized the services of Mr. Scott as he prepares to leave the superintendcy.

Thirty-two Boy Scouts and Cubs attended the morning service at the Youngsville Christian Church, Youngsville, North Carolina, February 7 in observance of Boy Scout Sunday. The pastor, Rev. E. M. Carter, writes, "We appreciate the work that is being done in our town for the boys. Scouting is in the minds and hearts of most of our folks."

Moonelon Campaign

Time for the completion of the Moonelon Crash Campaign sponsored by the laymen of the Southern Convention is fast coming to a close. The report made on pages 8 and 9 shows that good progress has been made, and that the goal is in sight.

Thousands of our young people and church leaders can witness to the value of this center for camps and conferences. All through the summers it is a meeting place for those who are eager to learn about religion and churchmanship. Now that we have a place to meet, it is difficult to see how we managed so long without it.

It was good of the Laymen's Fellowship to undertake to pay for this camping center. It was their first attempt at such money-raising for a church project, and it appears now that success will crown their efforts. Moonelon was intended primarily for a camp-ground for young people, but both men and women have shared its facilities, and many church groups have found it a lovely place for week-end retreats and training sessions. If laymen in other churches will follow the leadership of those who have given liberally to this cause, the campaign can be completed with the debts all paid, and the camp and convention released from this financial obligation. It is devoutly hoped that such will be the case. Be sure to study the figures as released in this issue of **The Sun.** Then, let's finish this job, gentlemen.

A Home For The Aging

Sunday evening, February 7, 1960, may become an important date in the history of the Southern Convention, for it was then that a committee met for the first time to study the possibility of a home for the aging in the Convention. It was a supper meeting at the Fleetwood Motel in Burlington, North Carolina. All the members were present except Dr. Waldo Boone. Dr. John Robert Kernodle, Mrs. F. C. Lester, and President M. T. Garren and Mrs. Garren added much to the discussion of this important matter.

It was the opinion of the group that something should be done about getting such a home for the use of our ministers, church workers, and other people. We do not know about the interest in local churches, how many people would want to live in such a place, how much it would cost, and from what sources money can be received. A questionnaire is being developed and will be sent to the churches in order to get information about these and other related matters so the committee will know more about what should be undertaken. We will welcome information and opinions. Please let us know your thoughts on this matter. The editor happens to be chairman, and letters addressed to him in Asheboro, N. C. will be welcomed.

Don't Forget CHIP

While thinking abiut other important matters, we must not forget the Children's Home Improvement Project. This project has priority now. It has been discussed for years, and we are aware that there is great need for improvement. Time to make gifts and pledges is in the beginning of the campaign. There is no need to dread it. On the contrary it should be a pleasure. Take the plunge at once, and enjoy the refreshing, like swimming in cool water in the summertime.

February 12

Two dates on the calendar facing me as this is being written are printed in red. The first one is February 12, the date of this writing, and it is a reminder that on this date a baby was born in an humble Kentucky home. a baby who was named Abraham, but who was familiarily known as Abe all through his notable life and throughout our modern world.

Abraham Lincoln is remembered not because of his parentage, his education, his wealth, or even because he was President of the United States of America. He is remembered because of his honesty, humility, sincerity, and innate goodness.

In these days when so many seem to think that it is more important to gain money than to be right, it is good for us to be reminded of a man who thought that it was more important to be right than to be President. Candidates for office these days are not all greatly concerned, it appears, to be known as "Honest Abe," or to have their names substituted for the Abe in that phrase. Neither are many who serve the public in other ways. Somehow the dollar sign has taken the place of "honest" when placed alongside names of people. How much does he own, what does he earn, what is the kickback? Such questions are all too familiar, and they shame us.

It has been a hundred years since Abraham Lincoln led the American people through a revolutionary period in our nation's history. Now we are going through another revolution that is closely related to the one of a century ago. In such a time we need "honest" people in places of leadership, and in fellowship. To follow customs and the crowd may not be honest for us in our time. Many things that may have been permissible to our forebears are not acceptable for us. For instance, we would not want to own slaves of any kind. World travel and communication make us aware that " a man is a man for a' that and a' that." Because a man is a man, made by the infinite God a little lower than God Himself, he must be treated as a man. That we know. Honesty demands that we do right regardless of whether we like it or not.

This Interested Me

* * * **Emily C. Lester**

Fifty-four years ago a Methodist minister in Italy went for a walk while his wife prepared his birthday cake. He found two hungry children, took them home with him for the birthday party, found they had no home and kept them. Thus started "Casa Materna," an orphanage in Naples.

After the last war a young doctor (the son of the above mentioned minister) set up a little makeshift clinic in front of caves where Naples' poorest people (whose homes had been destroyed by bombs) lived. An American doctor from our denomination (Dr. Severinhaus) was head of a team sent to Italy to study malnutrition in relation to these cave-dwellers. He became interested in the work of Dr. Teofilo Santi; in turn he interested our Service Committee in helping; and thus in 1952 "Casa Mia" (My Home) was organized.

The unhealthy caves have been sealed up by the city but now "Casa Mia," the first registered settlement house in all Italy, serves a community of about 8,000 of Naples' poorest people who live in shacks.

We were there (November 5) on a rainy day. Obviously this is not the best time to visit such an institution. In a warehouse-like building we found the Rev. Jessie Deale, for 12 years minister of our church in Pembroke, New Hampshire, and since last May working at Casa Mia. She and her husband, a retired minister, live in a new apartment building near the center. Her assistant is Angela, a lovely Italian girl in her twenties. We also met Dr. Maeda, a Roman Catholic, who gives his time for a clinic here in addition to his private practice. Mrs. Deale reminded us of the history of Casa Mia, showed us products made by the children (some of which we bought), and took us to visit the classes.

In one room Angela was teaching 35 girls (ages 8-12) to sew — they were making skirts. In another room were 35 kindergarteners — the Italian government recognizes the fine work done by this group and gives some support to it. A dozen girls (9-12 years) were doing lovely embroidery in another room. Then there were two classes of 35 each (ages about 6-10) who were knitting scarves. Each of these classes joyously sang for us. Sixty boys were eating their supper — the one hot meal most of them have a day. It consisted of spaghetti, a meat ball, and bread. This is served to 500 children a day. We also shared in the daily devotional service for the entire group.

Earlier in the day there are regular school classes. The public schools in Naples are so crowded the children only go two hours every other day, we learned. However, these children do not have clothes to wear to public school, where a type of uniform is used.

There are also classes in cameo-cutting for small boys and in carpenter work. Then there is a course in tailoring for older girls, which prepares them for a state examination in that field, which they must pass before getting a job. Mothers also have a class where they make over used clothing we send.

One interesting thing is that they make one thing for others as soon as they have made one for themselves — a new idea, for they have been brought up to "grab."

As we were warming ourselves with a cup of tea served by Angela (and we had kept on coats while we noticed some of the children had thin dresses, no socks and sandals!) in came Dr. Santi. He was all excited over a "big day." That morning the Canadian Ambassador had been at Casa Materna, giving them a supply of powdered milk donated by Canadian school children. In the early afternoon Dr. Santi had an interview with the man who heads the CARE program in that area and had received the promise of 60 pounds of bread a day until June — one problem solved, according to Mrs. Deale! He had also been interviewed by an editor of the **Toronto Telegram,** who promised to return the next week to see Casa Mia.

And then Dr. Santi talked at length with us. He is a dynamic person with an inexhaustible supply of enthusiasm. He told us many interesting things: That he is the representative of the World Council of Churches in caring for non-Catholic refugees in three camps there (mostly Yugoslavs); that U. S. Navy men often give parties for Casa Mia children, inviting them aboard their ships for these big occasions; that with 1,000,000 inhabitants, Naples has 160,000 unemployed and 200,000 under-employed; that "a little daughter of Casa Mia" (similar project) has been started in another part of the city by a former worker at Casa Mia; that our Service Committee has since 1946 given valuable assistance to Italian Protestant churches.

I wish I could share his many beautiful phrases with you — "We are witnesses of the love of God which compels us to help others. . . We try to help people who come to us to live life with dignity. . . This world under one Spirit can be one world, which can win the battle over all the evils of the world. . . We are trying to be proof of the love of God to these people."

We felt that a wonderful work is being done at Casa Mia (where many of our Women's Fellowship groups send Friendly Service parcels) with very inadequate facilities.

About

* * *

AN OLD CARPENTER AND HIS HAMMER

A tune rang out from the old carpenter's hammer as the nails sank into wood from the effects of his rythmic strokes.

Peering over his glasses at unexpected visitors, the sound of the hammer died away and a wreath of smiles spread over the old craftsman's confidence-inspiring face.

"With four successful and prominent sons in business and professional life, he doesn't have to work", whispered one of the visitors.

Through the years when life with this carpenter had more of morning's glow and fewer evening shadows, his hammer pounded out a tune — and on the wings of the tune was a dream for the success of his sons.

His dream came true; hope had been replaced by reality. Honest and devoted living had brought a reward without the dollar sign.

When a man's labor brings him something which cannot be sold in the markets of the world, he cannot be separated from that pursuit without an inward struggle.

That is why this aged carpenter preferred to keep on hammering. For in memory's diary he had inscribed a golden halo and not a halo of gold.

Millions of horny hands — hands holding hammers and saws, bits and braces, plows and rakes, shovels and spades — are toiling hopefully and cheerfully for the success of their children.

Honor that aging father while he lives. Tomorrow the tools he has handled may lie in silence because their master is no more. C. B. Riddle

Women's Spiritual Life Retreats (Rallies)

Carey Andes

Public Relations Chairman
Southern Convention Women's Fellowship

This year, we are not calling our district meetings Spring Rallies — we are calling them Spiritual Life Retreats! This year the spring meetings will be different in that they are being set up for the express purpose of enriching our spiritual life. Plans are being made for a whole day of inspiration under the guidance and leadership of the Rev. Sally Edwards of Hartford, Connecticut. This is what we know about her personality: "She is young, attractive, enthusiastic, vital and deeply religious."

Mrs. Edwards graduated from Bryn Mawr College in 1943, and was awarded her B.D. degree from Union Theological Seminary in 1950. She was ordained as a minister at large in the First Congregational Church, Litchfield, Conn. in 1951, while her husband was minister there. Her husband, Robert Lansing Edwards, is pastor of Immanuel Congregational Church, Hartford, Conn. They have two children: a daughter, 11 years old, and a son, 9 years old. She has served as interim pastor at three different churches: Goshen Congregational Church, Shermon Congregational Church, and Morris Congregational Church. She has done speaking and supply preaching throughout Connecticut, served as Chaplain of the Presidents' Conference at the Mid Winter Meeting in 1957; has been chaplain and keynote speaker for the Women's Fellowship Conference in Ohio, Middle Atlantic Conference, Pennsylvania, and the E. & R. Women's Guild at Hood College. Later this spring, she goes to Ohio for three retreats, to Wisconsin in June for a Women's Fellowship houseparty, and serves as chairman of a Spring Training Conference in Connecticut in April.

Everyone is asked to bring her Bible to the meetings of the district. The theme for our Retreats is "Seek Ye the Lord." Many will find it helpful and inspirational to read Scripture verses with this theme in mind. Also read the meditation on page one of the Christmas letter from our Convention President, Mrs. Ray Gordon.

Every local Women's Fellowship should be represented at its district meeting. Check the schedule and plan to attend.

SCHEDULE

A complete list of places is not available at this time, but the list so far as it is possible to complete it, is as follows. For further information, please contact your District Superintendent.

This list also includes the total schedule of Mrs. Edwards, so that it may be seen at a glance the plans for the entire Convention Fellowship:

Sunday, March 6 — Tryon (A special afternoon meeting for this area at their request)
Monday, March 7 — Greensboro District (Name of place not known)
Tuesday, March 8 — Burlington District — Providence Church, Graham
Wednesday, March 9 — Halifax District (Name of place not known)
Thursday, March 10 — Henderson-Raleigh Districts — Fuller's Chapel*
Friday, March -- — Rest (Probably in Asheboro)
Saturday, March 12 — Asheboro District — Union Grove**
Sunday, March 13 — Durham (preaching for Bill Scott, Jr., 11:00 A.M.)
Monday, March 14 — Sanford District — Zion Church
Tuesday, March 15 — (Travel and rest with Marion Gordon)
Wednesday, March 16 — Norfolk District — First Church, Norfolk
Thursday, March 17 — Suffolk District — Eure Church
Friday, March 18 — Waverly District, Wakefield Church
Saturday, March 19 — Rest (With Rev. & Mrs. Mark Andes, Winchester, Virginia)
Sunday, March 20 — Meeting of Valley Women — Linville Church

(Time for all meetings: Approximately 9:30 A. M. — Registration)

* **Directions to Fullers Chapel Church:** Located on the Lynbank Road about two miles west of and off old U. S. 1 south of Henderson. Those coming from Raleigh will leave the by-pass at the "Henderson Business" sign and go on to cross-road at Bearpond and turn left onto Lynbank Road. Those coming through Henderson on old U. S. 1 will turn right at Bearpond.

** **Directions to Union Grove Church:** This church is just off Highway 902 east of Asheboro.

WHAT IS A RETREAT

A retreat is a time or place especially devoted to prayer, meditation, and self-examination. It is a deliberate withdrawal for a longer or shorter period of time from the world of things that confuse and divide, into that world where things may be seen as a whole. It is an honest effort on the part of the individual believer to get God's point of view upon the deepest affairs of one's own life. It is a time and a place when and where the individual makes a determined effort to be perfectly quiet and hold communion with God; here he seeks to forget for a while all about the world and its worries, the home and its duties, and to remember only one thing: that God is present, that we need to keep silence before Him, and that we need to listen to what He will say to our souls. (Dr. John Biegeleisen)

Remember that the creative power of God's spirit will help you find ways of drawing closer to Him, and that you will return from the Retreat refreshed and more able to live a life that continues to find recreation and renewal in the midst of daily activity.

WHAT TO BRING TO THE RETREAT

(Prepared by Mrs. George P. Ellerbrake)

A Bible or a New Testament with Psalms.
Any devotional literature you may want to read.
A willingness to enter into spiritual fellowship with others.
A determination to expose yourself to God, Who is present always and wherever two or three are gathered in His name, and to share with others the insights and experiences which may come to you at the retreat.
Paper and pencil for the writing down of thoughts and prayer glimpses of God.

WHAT TO LEAVE BEHIND

Criticism of a prejudicial nature.
Resentment of every kind.
Every grudge against persons or movements.
Fear, hate, cynical wisdom, cunning and guile.
Pride—intellectual or spiritual; self-righteousness; every kind of pretense.
Newspapers, radio, television.

What Is Layman's Role?

By Louis Cassels
In Washington Daily News

What is the layman's job in the church? Recent years have brought sweeping changes in American views on this subject, and there are signs that further revolution is brewing.

Before World War II, the average layman felt that he was doing about all that could be expected of him if he attended worship services and contributed financial support.

Virtually all of the work of the church — from evangelism to business management — was left in the hands of the ordained clergy.

The vast expansion of church membership after the war made this arrangement untenable. Churches learned that even when they overworked their ministers, they simply didn't have enough professional manpower to cope with their growing task.

So the layman was put to work. Gradually he took on many of the administrative responsibilities previously born by the clergy.

Today there are millions of laymen, in every denomination, who are serving their churches on a part-time, voluntary basis. They are planning budgets, conducting fund drives, supervising building and maintenance programs, leading youth organizations, editing church publications.

For the most part, they are doing an excellent job. So good, in fact, that some thoughtful religious leaders are beginning to wonder whether churches may not be "using" laymen a little too freely for purely institutional chores, and thereby obscuring the more fundamental ministry to which laymen are called.

That ministry has been defined in many ways. Perhaps the most meaningful concept is that each layman should serve as a point of contact between the church and the world.

Thru his daily work, be he ditch-digger or diplomat, he should do whatever he can to serve humanity in the spirit of Christ. And in his everyday associations with friends, neighbors, fellow workers and casual acquaintances, he should be a "witness" — that is, give testimony — for Christ, both by his deeds and on suitable occasions by words.

Recent statements by an Episcopal clergyman and a Lutheran layman illustrate the new emphasis.

Dean Francis B. Sayre, Jr. of Washington Cathedral said it is a sad mistake for clergymen to try to "wean laymen away in every moment of their spare time to the often-extraneous activities we call 'church work'."

"The role of the church," he said, "is to act as a chaplain to all of life, discovering for men the meaning of those tasks in which they are already engaged."

Howard Logan, executive secretary of United Lutheran Church Men, said every church men's organization should concentrate on helping its members understand the full dimensions of Christian service rather than manipulating them for service to the institutional church exclusively.

"Men must be urged to serve their fellowmen outside the church rather than manipulating them for service to the institutional church exclusively."

THE TROUBLE WITH MEN'S WORK

(Applicable to us, though written by a minister of a sister denomination in the National Council of Churches.)

"Unfortunately. . . far too many men have come to accept as true, a falsehood: 'that the bottleneck in men's work was the Pastor' . . . This has long been a problem. It is, however, not the only problem by a long shot!

"The great number of Pastors are increasingly sympathetic with the men's program. They have found it sound, church-centered and of tremendous inspirational value. Many a Pastor has led his budget committee to include funds for sending men to one of the great meetings held across the nation. This, they feel, is money well spent in terms of the congregation's understanding and vision of the Church.

"Count me, therefore, a partner."
Philem. 17

"There are thousands of Pastors eager for a strong laymen's group in their congregation. They will do everything they can to get it going! They will meet with and advise the group, but they are not going to do the men's job! It is a laymen's movement we are discussing, not a device of preachers to get men to do something that they do not want to do! It is designed to make the Christian faith a living part of life. This will happen when laymen stop hiding behind someone else's failure and get moving! The 'trouble with men's work is' — that not enough laymen have seen this yet. When they do, the major accomplishments of the past will look like child's play when compared to what is happening." — Rev. J. W. Wimberly.

What do you think of Rev. Wimberley's observations? Will the past look like child's play when we really get started?

—Churchmen's Fellowship

PLANNING PAYS OFF

At our all Church Planning Conference last fall, goals and projects for each month of the year for 1960 were set. Did it pay off to plan? The first month of the new year has drawn to a close and the records speak for themselves.

The Ladies Bible Class received one new member and raised $300 on their project. The Men's Bible Class purchased a cooker for the church kitchen at a cost of $150. The Bridge Bible Class took in one new member and sent money to the orphanage and gave to the Garrie Warren Fund. The Berean Class received two new members and presented a projector to the church. The Young Adult Class received one new member, sent $5.00 to SHARE and presented the church with a floor polisher. The Senior High Class received two new members and raised $50 to go on their project. The Sixth and Seventh Grades Class gave $5.00 to SHARE and received one new member. The Etta Parker Circle of the Women's Fellowship gave a thirteen gallon vacuum cleaner to the church. The Pilgrim Fellowship presented a beautiful altar for the Adult Assembly Room. The Board of Deacons made visits to new families in the community. Church attendance averaged 180 each Sunday in spite of the flu epidemic, and four new members were received into the church.

Does it pay to plan? I would say it does.

—Bill Simmons, Pastor
in **The Great Bridge Messenger**

Laymen's Fellowship of our Winchester, Virginia, church were hosts to the Churchmen's Fellowship of the Winchester Evangelical and Reformed church the evening of January 31.

MOONELON CRASH CAMPAIGN

Robert A. Knowles

During the 21 months from May 1, 1958 through January 30, 1960, a total of 90 churches contributed $17,437.50 to the Moonelon Crash Campaign. Thirty-six groups reached the suggested goals of one dollar for every church member as listed in the 1957 Annual; and fifteen groups exceeded their suggested goal. Special mention must be made of Durham, Greensboro, First, and Center Church of South Boston, who went far beyond any call of duty. (See listing below.)

If the total goal of $32,639.00 were to be reached, there would be money enough to pay the original building debt and most of the cost of the swimming pool filter system installed in 1959. However, our goal at the moment is to pay the building debt in order that the Moonelon property might be dedicated during the Biennial Meeting, April 26-28, so that the Laymen might turn the property over to the churches of the Southern Convention. For this purpose there is needed only $6,491.00 more. This is a worthy goal that can be reached by March 31, 1960 if the laymen of churches that have not reached their suggested goals will make a special effort at this time.

The need is great; the goal is in sight; let us strive forward together in the name of Christ and for the sake of growing persons in our churches.

GOALS AND PAYMENTS
MAY 1, 1958 — JANUARY 31, 1960

Church	Goal	Pd. to 1/31/60	Bal. to be Pd. to reach Goal
EASTERN VIRGINIA			
Antioch	$ 115.00	$ 17.40	$ 97.60
Barrett's	30.00		30.00
Bayside	156.00	100.00	56.00
Berea (Nans.)	262.00	222.00	40.00
Bethlehem (D.)	104.00	20.00	84.00
Bethlehem (N.)	890.00	590.00	300.00
Burton's Grove	35.00	13.00	22.00
Centerville	47.00	17.00	30.00
*Cpresss Chapel	346.00	346.00	
*Dendron	28.00	28.00	
Eure	331.00	80.37	250.63
Franklin	477.00	375.00	102.00
*Franklin, Hntrd.	375.00	375.00	
*Great Bridge	354.00	354.00	
Holland	298.00	175.00	123.00
†Holy Neck	327.00	337.00	(10.00 over)
Hopewell	124.00		124.00
Isle of Wight	88.00		88.00
Johnson's Grove			
Liberty Spring	352.00	33.00	319.00
Mt. Carmel	206.00	72.24	133.76
Mt. Zion	52.00		52.00
New Lebanon	25.00		25.00
Newport News			
First	577.00		577.00
Warwick	175.00	60.00	115.00
Norfolk			
*Bay View	178.00	178.00	
Central	129.00		129.00
*Christian T.	719.00	719.00	
First	211.00		211.00
Little Creek	85.00		85.00
Oak Grove	59.00	10.00	49.00
Oakland	451.00		451.00
Portsmouth			
First	213.00	156.92	56.08
Shelton M.	142.00		142.00
*United	109.00	109.00	
Prince George			
Richmond			
First	229.00	50.00	179.00
United			
South Norfolk	734.00	125.00	609.00
Community	170.00		170.00
Rosemont	788.00	320.95	467.05
Spring Hill	56.00	5.00	51.00
Suffolk	1,369.00	404.50	964.50
Sunbury, D'cus	184.00	85.00	99.00
Union (Surry)	20.00		20.00
Wakefield	116.00	50.00	66.00
*Waverly	208.00	208.00	
*Windsor	207.00	207.00	
TOTALS	$12,042.00	$ 5,843.38	$ 6,198.12
EASTERN NORTH CAROLINA			
*Amelia	$ 213.00	$ 213.00	$
Antioch	93.00		93.00
Auburn	151.00		151.00
Bethel			
Bethlehem	78.00	11.00	67.00
Beulah	201.00		201.00
Catawba Springs			
*Chapel Hill	157.00	157.00	
Christian Cpl.	116.00		116.00
Christian Light	220.00		220.00
Clayton	107.00		107.00
Damascus	77.00		77.00
Ebenezer	252.00		252.00
*Fayetteville	208.00	208.00	
*Fuller's Chapel	171.00	171.00	
Good Hope	107.00		107.00
Hayes Chapel	112.00		112.00
Henderson	420.00	120.00	300.00
Hope Mills	57.00		57.00
Lebanon	35.00		35.00
Lee's Chapel	85.00		85.00
Liberty Vance	335.00		335.00
Martha's Chapel	67.00		67.00
Moore Union	101.00		101.00
Morrisville	49.00	20.00	29.00
*Mt. Auburn	160.00	160.00	
Mt. Carmel	135.00		135.00
Mt. Gilead	100.00	17.25	82.75
Mt. Herman	147.00		147.00
New Elam	253.00		253.00
New Hope	214.00	12.72	201.28
Niagara			
*Oak Level	133.00	133.00	
O'Kelley's C.			
Piney Plain	151.00		151.00
Pleasant Hill	73.00		73.00
Pleasant Union			

Church	Goal	Pd. to 1/31/60	Bal. to be Pd. to reach Goal
Plymouth	103.00		103.00
Pope's Chapel	102.00		102.00
*Raleigh	254.00	254.00	
*Sanford	252.00	252.00	
Shallow Well	358.00	200.00	158.00
Six Forks			
†Southern Pines	294.00	294.18	($.18 over)
Turner's Chapel	148.00		148.00
†Wake Chapel	364.00	400.00	($36.00 over)
Wentworth	166.00	34.00	132.00
Youngsville	53.00		53.00
Personals		5.00	
TOTALS	$ 6,018.00	$ 2,662.15	$ 3,355.85

WESTERN NORTH CAROLINA

Church	Goal	Pd. to 1/31/60	Bal. to be Pd. to reach Goal
*Albemarle	$ 275.00	$ 275.00	$
Antioch (C)	124.00		124.00
Antioch (R)	114.00		114.00
*Asheboro	240.00	240.00	
Bailey's Grove	32.00		32.00
Bennett	15.00		15.00
Big Oak	201.00		201.00
Biscoe	25.00		25.00
Brown's Chapel	162.00		162.00
Center Grove			
Ether	95.00	36.00	59.00
Flint Hill (M)	68.00		68.00
Flint Hill (R)	68.00		68.00
Grace's Chapel	310.00		310.00
*Hank's Chapel	308.00	308.00	
High Point, 1st.	93.00		93.00
*Liberty	109.00	109.00	
Mt. Pleasant	114.00		114.00
Needham's Grove	109.00		109.00
New Center	57.00		57.00
Parks Cross Rds.			
Patterson's Grove			
Pleasant Cross	68.00		68.00
Pleasant Grove	249.00	100.00	149.00
Pleasant Hill	281.00		281.00
†Pleasant Ridge	208.00	225.00	($17.00 over)
*Pleasant Union	48.00	48.00	
Providence C.	26.00		26.00
Ramseur	121.00		121.00
*Randleman	134.00	134.00	
Sanford, N'view.	35.00		35.00
Seagrove	109.00		109.00
Shady Grove	84.00		84.00
Shiloh	88.00		88.00
Smithwood	148.00		148.00
†Sophia	66.00	75.00	($9.00 over)
*Spoon's Chapel	50.00	50.00	
Union Grove	126.00	62.50	63.50
Zion	189.00		189.00
Personals		105.00	
TOTALS	$ 4,514.00	$ 1,767.50	$ 2,746.50

NORTH CAROLINA AND VIRGINIA

Church	Goal	Pd. to 1/31/60	Bal. to be Pd. to reach Goal
†Apple's Chapel	$ 458.00	$ 472.22	($14.22 over)
Asheville	189.00		189.00
Belew Creek	88.00		88.00
†Berea	66.00	68.00	($2.00 over)
*Bethel	165.00	165.00	
*Bethlehem	283.00	283.00	
Burlington			
*First	622.00	622.00	
*Bev. Hills	259.00	259.00	
Lakeview	52.00	28.50	23.50
Edgewood UCC			
*Carolina	107.00	107.00	
Concord	118.00	61.00	57.00
Danville	542.00	150.00	392.00
†Durham	382.00	600.00	($218.00 over)
Elk Spur	42.00		42.00
†Elon College	377.00	400.00	($23.00 over)
Gibsonville	226.00		226.00
*Graham, P. M.	125.00	125.00	
Greensboro			
Calvary	112.00		112.00
†First	625.00	1,005.00	($380.00 over)
Palm St.	220.00	203.00	17.00
*St. Peter's	40.00	40.00	
Happy Home	306.00		306.00
†Haw River	162.00	175.00	($13.00 over)
Hebron	68.00		68.00
Hendersonville	100.00		100.00
*Hines Chapel	148.00	148.00	
Hopedale	83.00		83.00
Howard's Chapel	62.00		62.00
*Ingram	154.00	154.00	
Kallam Grove	93.00		93.00
*Lebanon	138.00	138.00	
Liberty	230.00		230.00
Long's Chapel	224.00	100.00	124.00
Lynchburg	10.00		10.00
Mebane	15.00		15.00
Monticello	108.00	84.00	24.00
Mt. Bethel	97.00		97.00
Mt. Zion	156.00	50.00	106.00
New Lebanon	191.00	50.00	141.00
†Pfafftown	72.00	120.00	($48.00 over)
Pleasant Grove	242.00		242.00
*Pleasant Ridge	51.00	51.00	
Reidsville	470.00		470.00
Rocky Ford	75.00		75.00
Salem Chapel	118.00		118.00
†Shallow Ford	235.00	250.00	($15.00 over)
*South B'ton (C)	125.00	125.00	
Tryon	289.00		289.00
†Union (NC)	354.00	358.75	($4.75 over)
†Union (Va.)	452.00	600.00	($148.00 over)
Winston-Salem	126.00		126.00
Zion	53.00		53.00
Conf. Offerings		100.00	
Personals		72.00	
TOTALS	$10,065.00	$ 7,164.47	$ 2,900.53

GRAND TOTALS

Eastern Va.	$12,042.00	$ 5,843.38	$ 6,198.62
Eastern N. C.	6,018.00	2,662.15	3,355.85
Western N. C.	4,514.00	1,767.50	2,746.50
N. C. & Va.	10 065.00	7,164.47	2,900.53
GRAND TOTAL	$32,639.00	$17,437.50	$15,201.50

* Paid in Full

† Exceeded Goal

A Page for Young People Edited by R. L. Milteer

Martha R. Whitten

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

ATTENTION, CHRISTIAN FAITH COMMISSION MEMBERS

Martha Rose Whitten, Chairman

The Christian Faith Commission should plan at least one program during the year about our Church History and Heritage. This concerns the history and the heritage connected with the local church, the denomination, and Protestantism.

To plan a program of this type will take much study and deep thought. Many books and other sources are available. Ask your minister for advice on sources. You will be able to hit only upon the highlights in the history of the Church.

When we study Protestantism and our church, we come to a better understanding and appreciation of the ideals for which they stand. Background is as important to church life as political history is to government. The present is based on the past, and the future is based on the rich heritage of the past plus contributions of our society.

Have discussions on "Why We Are Protestants," "A United Church," "By Choice or By Birth," and even on interfaith dates and marriages. Include the organization of our churches in the United Church and in the World Council of Churches.

Use the Bible in your study. The Book of Acts is good for a basis of the early church. Use films and filmstrips. Many of them are available. Invite speakers from outside. Study lives of great persons in the history of the church.

A program of church history and heritage can be most interesting and it can at the same time greatly strengthen our Christian Faith.

(**Editor's Comment:** Information on the History of the Church can be obtained by writing to the Church History Room, Elon College, N. C.)

P. F. RETREAT AT NORFOLK

Mary Cross Brittle

The Eastern Virginia Pilgrim Fellowship will hold a retreat Saturday, February 27, at First Church, Norfolk, for the officers and advisors of the local Pilgrim Fellowship groups. It will begin at 1:30 p.m. and will continue until 7:00 p.m. Rev. Robert Knowles will be with us to guide our thinking. Officers of each group are urged to attend.

PLEASANT RIDGE ORGANIZES PILGRIM FELLOWSHIP

Gay Huffines

On December 6, 1959 the young people of Pleasant Ridge Congregational Christian Church (Guilford College, North Carolina) organized and elected officers. The officers are as follows: president, Gay Huffines; secretary-treasurer, Mary Lee Beason; faith chairman, Alice Crutchfield; action chairman, Ann Higgins; fellowship chairman, Perry Marbet; publicity chairman, Rhonda McFarland; advisors, Mrs. Hugh Nelson.

Charter members were: Alice Crutchfield, Mary Lee Beason, Rhonda McFarland, Gay Huffines, Ann Higgins, and Perry Marbet. Other members are: Libby Shuler, David Crutchfield, and Bonnie Huffines.

To get ideas for the organization of the fellowship, members of the group attended the rally at Elon College, and one Sunday night visited the Junior and Senior High Pilgrim Fellowship at the First Congregational Christian Church in Greensboro.

The fellowship's last project was the making of small Christmas trees for the shut-ins at Christmas.

A future project is being planned for the children at the Children's Home at Elon.

WHAT MY SUNDAY SCHOOL PIN MEANS TO ME

Edna Gray Apple

Some people think that giving Sunday School pins is very foolish. I felt as if it were an honor when I received mine. I didn't think of it as being just something to show that I go to Sunday School. I thought of the many things I had accomplished during those nine years.

Some feel that if they go to church they are living as God wants them to live. There are many other things which go along with that. One cannot say that he is living right by just attending church. He must realize what the purpose of attending church really is.

I do not go to church just to get another bar to add to my pin. I go to learn more about God and to try to live a better life day by day.

When I am older, I will have something to remind me of the friends I met and the different programs in which I had a part. I am sure it will mean much more to me when I am older. I will always have it to carry with me wherever I go. It will be a symbol of the church and the many things I have accomplished through the years.

(Note: The above was a high school English paper, which was sent in by Mrs. Bland Leebrick, the Minister's Wife.)

WHO IS DELINQUENT?

A university student who was making a study of juvenile delinquency telephoned 12 homes at about 9 p.m. one evening to ask parents if they knew where their children were.

Five of the calls were answered by children who had no idea where their parents were!

—Bulletin of Grace Baptist Church, Amesbury, Massachusetts

No Mountain Tops For Teen-Agers?

Max Vestal
Southern Convention P. F. Advisor

In the winter issue of **The Minister's Quarterly** there is an interesting article by Graham R. Hodges, a Congregational Christian minister in Watertown, New York. The title of his article is "No Mountain Tops for Teen-Agers?" Here is a condensation of his article:

Is the church in general and are we ministers in particular guilty of keeping our youth off the Mount of Transfiguration? Have we erected a "Posted — Keep Off" sign on these few peaks of religious experience which, in the lives of so many saints, have been the watershed of the rest of their lives?

Many of us grew up in religious backgrounds where "excess" emotion in revival meetings led to gradual distrust in and in some cases actual outward revulsion against any display of one's inner feelings. As in so many instances where we throw the baby out with the bath, we now see the results. Young people born with all the innate capacities for truly thrilling and life-shaking moments of religious and aesthetic awakening are led along a flat plain we call "religious education" or "process of maturing" or "development." This must all be accomplished with no Bible stories "beyond their level of experience or understanding." It must be done with no emotional earthquakes to jar the psyche. It must be done in a tranquilizer way — without emotion and with perfect control.

We live in a day when violent emotion on every subject except one's inner spiritual life is accepted, nay — demanded. A young Texas pianist wins the prize in Moscow. Hugs and kisses from all the Muscovites and a riotous ticker tape reception on Broadway are his rewards.

A youthful conductor leads the symphony orchestra brilliantly in Carnegie Hall. Otherwise staid citizens scream "Maestro! Maestro!" curtain call after curtain call.

Faultlessly accented, smooth young hirelings of the advertising world go completely go-go-over a new flip-top cigarette box, or some new "dry" ale, or a new unnecessary tail fin on the latest model automobile. They put their very souls into the TV commercials.

Disgusting as these exhibitions are one cannot help but wonder about the impression on our young: namely, it is all right to become excited about everything else, but keep cool about religion. So, we have a cool religion, not catching fire, and not apt to set anybody else afire.

But the innate potential of youth for emotion has not changed; it is merely perverted into less desirable channels. That they can still get worked up can be proved by a visit to your next local high school basketball game. Rock-and-roll, gang warfare, and dare-devil automobile racing are all symptoms of many failures by society toward its youth. And one of these failures is the lack of direct, high, and even painful challenge and confrontation by the church. We have not demanded enough. We have not disturbed them enough in a right way.

The last national gathering of Methodist Youth, representing the best young leadership of local Methodist churches all over the nation, charged the church with not challenging them directly to out and out commitment. Coming from responsible young people this charge must be seriously weighed.

How many of our fine young people have ever been challenged directly, either in a public gathering or privately, to give themselves completely to Christ? Many go through their whole church experience with no such challenge, yet longing for it as a malnourished person longs for some needed food element, he knows not what.

Many of our fine boys are thinking privately about the ministry as their life's work. Why, then, is this desire not crystalized into decision by a direct challenge in summer camp, or Sunday evening program, or Sunday morning sermon, or a direct, private talk by some minister or older layman?

Our faith comes to us through a boy Samuel who heard God's voice and said "Speak Lord, for thy servant heareth," and an Isaiah whose life was changed by the vision in the temple; a Christ who heard at his baptism "This is my beloved son in whom I am well pleased," a Paul stricken by blinding light on the road to Damascus, an Augustine whose life was turned by a child's voice in a garden, a John Wesley whose heart was strangely warmed in Aldersgate Street in London, and millions upon millions of lesser saints who have had quiet, but decisive and lasting religious highpoints. It is only at great peril that we disregard this tradition of deep, fine emotion in man.

SCOUT SUNDAY AT SOUTH NORFOLK

Beatrice George

Boy Scout Sunday was observed at the evening worship service February 7 at our South Norfolk church with the Cub Scouts and Boy Scout Troop 403 in attendance with their leaders and den mothers. Mrs. Clarence Harris and her daughter Brenda sang a duet "The Christ of every Crisis". The topic of the sermon by the Reverend John G. Truitt, Jr. was "Where Duty Calls". His message was primarily to the scouts who heard him with eagerness while the oldsters listened in. Along with the mottoes, oaths and laws of the scouts was the following poem in the bulletin:

THE SCOUT MOTHER

" 'Twill make a man of the boy."
The Scoutmaster was talking of Jim!
A rosy-cheeked lad of eleven,
His blue eyes with mischief abrim!

Jim studied the handbook of Scouting.
The clothesline he cut up for knots;
He cooked all his chow in the open—
And burned up the dishes and pots.

While Jim grew wiser in Scouting,
The Scoutmaster called on his dad.
He promised new youth to the father,
As they worked on the man in the lad.

Came the overnight hike in November,
Both Jim and his papa were there,
Safe in a tent from the blizzard,
While mother took refuge in prayer.

She shoveled the snow from the driveway.
And baby came down with the croup.
She changed a flat tire by the roadside,
While her menfolk hiked on with the troop.

She chopped up some wood for the furnace,
For that night the fire went out.
She longed to call pa at the camp,
And wept for her Tenderfoot Scout.

Weary and grimed from the weekend,
Their beds sought Jim and his pa.
All glory and honor of Scouting,
It's making a man out of ma.

—Mrs. Frank A. Colligan
"Scouting", February 1960.

A PROJECT FOR CHILDREN AND YOUTH

Arab Refugee Needs

To many boys and girls in this country life in a tent seems like a wonderful lark. And having daddy home all day usually is a rare event. But to boys and girls in other parts of the world, particularly in the Near East, these circumstances are a grim commonplace. Thousands of Arab boys and girls under the age of ten were born in tents and have lived all their lives in refugee camps entirely dependent on relief from the United Nations and concerned church groups. To them the greatest fun of all might be to live in a solid house with a father whom they welcomed home only at the end of a day's work.

The needs in such camps are almost too great to enumerate. Some of them which are being met through Church World Service or the Congregational Christian Service Committee are clothing (almost all of the clothing which Arab refugees possess has come from churches) supplemental food (the United Nations ration is inadequate and does not apply to recently born children) and rehabilitation and vocational projects (to make it possible for adults to learn new means of livelihood.)

Money gifts to your Congregational Christian Service Committee will help in these typical ways: $1.00 will buy enough leather for sandals for two children in a Gaza refugee camp; $5.00 will give vocational training to a young person in Jericho; $10.00 will distribute four pounds of flour per month for six months to 100 children in West Jordan who are TB victims; $20.00 will give a month's relief work to four women making new children's garments out of contributed yard goods.

Material gifts are also needed. Your church school classes or youth groups may assemble and pack "Friendship Packets." Directions for making Children's Packets, School Kits, Mother's Packets, Father's Packets, Mend-it, Needle Work, Knitting, Medical and Self-Help Kits may be had by writing to the Congregational Christian Service Committee at 110 East 29th St., New York 16, N. Y. Money gifts should be sent to the Convention Office designated for the Service Committee work in Lebanon.

Dr. Samuel Leger, one of our missionaries in China for nearly 30 years, died January 5 in Los Angeles, California, where he had taught sociology at George Pepperdine College for the last eight years. Many in the Southern Convention will remember Dr. Leger's visits to this area, when he was a missionary in Foochow and at Fukien Christian University, Shaowu.

VILLAGE CENTER DOES MANY THINGS

Miss Carolyn Weeber, a registered nurse, returned to Chatrapatti, South India, last month as a missionary of the American Board, after a year's furlough in the United States.

A medical clinic, which she conducts in a room containing less space than the average doctor's waiting room in the U. S., handles more than 7,000 patients a year. An Indian doctor comes to the clinic once a week.

"We treat such things as infected wounds and night blindness. We also conduct leprosy clinics. A patient with a leg injury who cannot walk back and forth from his village for treatment, or a fever patient with no one at home to care for him, is welcome to stay on the front porch and share our food."

In addition to her many other duties, Miss Weeber distributes milk and cheese, supplied by Church World Service, among needy children of the village; holds evening classes in neighboring villages for illiterate women and girls; and helps conduct church services in the small scattered Christian congregations. A busy missionary nurse representing us in India!

"I want to recount briefly to you my trip around Kusaie. Via out-rigged canoe, I left the mission in pre-dawn hours. In Malem the Sunday School building slipped off its foundation from the weight of all the people! It was a wonderful trip with only one discouraging note — about twice as many students as we could handle were begging to come to the mission school in September. It was a heartbreaking task which Alice and I had, upon my return to Mwot. We tried to find ways of pruning the number to 65 the maximum our present facilities and staff can manage. Ours is a thrilling job — when friends at home help us meet the challenges."

The Rev. Elden M. Buck, Micronesia

Last summer the first Lay School of Theology sponsored by the United Church of Christ had more applicants than it could accept. A similar school will be held at Lancaster Seminary, Lancaster, Pennsylvania, June 12-18. Contact Dr. Lee Gable at Lancaster if interested. A similar school will be held at Eden Theological Seminary, Webster Groves, Missouri, July 17-23.

"To the casual American, Turkey is an inefficient country ridden with intolerance, bureaucracy, illiteracy, and laziness. As Americans, we judge foreign countries by our standards of individuality, efficiency and cleanliness without taking into account our resource advantages and forgetting Harlem and the Ozarks. Our sight falls short of their cultural heritage, will to progress, and eagerness to exchange friendship with friendly foreigners. People will remember one bad experience before a hundred good ones and quick rigid judgments condemn both sides to misunderstanding. If mission people can open the minds of a few people, we will have performed a valuable service to human freedom."

Anne Woodard, Istanbul, Turkey

NAZARENES GIVE TWO-THIRDS OF BUDGET TO MISSIONS

The world-wide missionary enterprise of the Church of the Nazarene will get two-thirds of the Church's record budget, totaling $3,110,545, for the fiscal year starting May 1.

A total of $2,055,740 will be channeled into the foreign missionary department of the Nazarene Church, which works in 33 world areas; $431,757 is earmarked for the home missions department, which works in seven other countries, principally English-speaking areas. The combined missionary personnel of these two departments totals 450.

CHURCH OF GOD FOREIGN MISSIONS

Nineteen sixty marks the 50th year of the Church of God (Anderson, Ind.) Board of Foreign Missions.

Jubilee celebrations this year include a world tour by Dr. Lester A. Crose, the board's secretary to Scandinavian, European, African, Asian and Far Eastern countries.

Board President, the Rev. Adam W. Miller, reports that a $100,000 fund is being raised to launch new denominational work in Japan, Korea and British East Africa.

A Program Of Christian Service

Background Scripture: Acts 20:13-21; 16.

Devotional Reading: I Thessalonians 2:1-12

Memory Selection: **The grace of God has appeared for the salvation of all men, training to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world.** Titus 2:11,12.

The title of the Lesson is A PROGRAM OF CHRISTIAN SERVICE. It might well be called PAUL'S VALEDICTORY TO THE EPHESIAN CHURCH. For that is what it is — his farewell message to that church. He had founded that church, served as its pastor for several years, visited it several times, shared intimately in its life, written a letter to it which is a masterpiece of spiritual insight and power, and had become deeply attached to it and its members. And now he was leaving that section for the last time. He knew that he would never see his beloved former parishioners again. In fact he was not permitted to see them in person at this time as a group, but had summoned their leaders to meet him at a nearby seacoast town. And with a full heart he says a few things to them about his ministry among them, and reveals his continuing concern for them. Happy is the minister who, upon leaving a pastorate, can say in truth what Paul said to the elders of the Ephesian Church that day.

HE CALLED ATTENTION TO HIS MANNER OF LIFE

"Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, with many tears and temptations." He also calls attention to the fact that he had not coveted any man's silver or gold or apparel, and that he had worked to support himself and his helpers so that he would not be a burden to the church. Furthermore he had given them an example of sharing with and in supporting others who were less fortunate and had demonstrated that as Jesus had said "It is more blessed to give than to receive." Men may have disagreed with what Paul said; they could not bring any breath of scandal or shadow of reputation against how he had lived. And of course, he set here a standard or example for every minister. **The most important factor in a minister's ministry is the minister's life.** There is no substitute for character in the minister. He must be a good man, a godly man. To be sure it is not enough simply to be good — he should be trained, he should be industrious and studious, he must not be greedy, and so forth, but he must be good. "What a man is speaks more eloquently than what he says," is the way Emerson put it. The minister's life is the life of his ministry.

HE CALLED ATTENTION TO HIS MESSAGE

"I have kept back nothing that was profitable unto you, but have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith in Jesus Christ." Furthermore "I have not shunned to declare unto you all the counsel of God." Paul did not hesitate to preach and to speak on controversial issues. In addition to stressing the necessity for repentance toward God, and faith in the Lord Jesus Christ, he had declared the whole counsel of God. He was not afraid to preach the gospel as it pertained to the whole of life. One cannot imagine Paul, for instance, keeping silent on the matter of integration if he were living today. Anybody who knowns anything about his preaching as recorded in Acts, or as revealed in his letters, in which he denounces again and again discrimination between the people of different races, and in which he asserts again and again the equality of all men before God and the law, knows that he would have something to say about this great issue in our land, and especially in the South. And he would have something to say about the liquor problem, and organized gambling, and kindred matters. He might have to move, but he would not keep silent, be assured of that. One of the tragic facts in the present situation, in the South especially, is that there are so many church people who deny to the minister the freedom of the pulpit, and that there are so many ministers who are afraid to speak on unpopular subjects. But not this fellow Paul! Let every minister speak the truth in love. And let the church give the minister the freedom of prophetic utterance in the pulpit!

SUNDAY SCHOOL LESSON
FEBRUARY 21, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

HE CALLED ATTENTION TO HIS CONSECRATION OF PURPOSE

"Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God." Paul was not afraid of the hard places or of hard times. The ministry for him was not an easy life. If we knew the detailed hardships involved in his long missionary journeys, we would know that. Poor health, constant hardships, meager income, incessant journeys, bitter opposition and stern persecution did not deter him in his purpose and passion to preach the gospel. What did it matter if bonds and afflictions did await him? He was not going to allow little things like that to keep him from preaching the gospel. This does not mean that the minister in our modern world has to live on a starvation wage — some churches ought to be ashamed of what they pay their minister — but it does mean that any minister who enters the ministry because he thinks it is an easy way of making a living ought to stay out of the ministry. Those who have committed themselves to Christ ought to be willing to pay the cost involved.

PAUL COMMENDED HIS PEOPLE TO THE GRACE OF GOD

He was concerned about what was going to happen to his beloved Ephesian folks when he left them to see them no more. He had the suspicion that factions would develop, and that there would be those who would "draw away disciples after them." He warns them against this danger, reminding them that for three years he had thus warned them day and night "with tears." And now that he is leaving them, he "commends them to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all that are sanctified." And then he kneeled down and prayed with them

(Continued on Page 15)

At Our Church Home for Children

Regular And Campaign Gifts

John G. Truitt. Superintendent

Dear Friends:

Thanks to each one who had a share in this good report. Several churches had a share in it, and several individuals. The check from the Duke Foundation in the amount of $5,894.82 helped us a great deal. We are so thankful for it, because we were in such need of it. The funds in the report from the churches cover a three-weeks period, and we were already running behind. I surely do hope the churches and Sunday schools will not forget to send in their regular monthly offerings during these weeks and months while the campaign for capital funds is on. Our general expenses accumulate each week, and we are most grateful for the contributions to our general fund.

The campaign is beginning to move along, and by the last of March it is hoped that every church and every pastor will have given their support. It is the team-work of each of us that will count. There is one time to do this job, and that time is now. If you are asked to attend a meeting or to call on a neighbor or friend, please do so. These meetings and these calls mean success for the job we are all undertaking.

The Rev. W. W. Snyder, of our Rosemont Norfolk Church, writes in his February News: "Last Thursday night five laymen in our church along with our pastor met with Dr. John G. Truitt and Mr. Paul Frazier to discuss CHIP which stands for Children's Home Improvement Program. Mr. Frazier is assisting the Home in putting on a $200,000 Campaign for capital improvements. The Baby Home and Johnston Hall will be remodeled completely, and two new cottages will be erected with these funds. Every one knows how desperately these added facilities are needed at our Home for Children. . . In our church an opportunity is going to be given to our people to share in this campaign for capital improvements. This will be over and above our regular giving, so it will therefore be purely volunteer. Those who can and want to can share in this campaign and those who feel that they can't will not be expected to do so."

Several of our churches and their pastors will give some of their individual members an opportunity to help the church "go beyond" their quota. Many of the churches will consider the quota sufficient and will put it in their budget. However it is done, it is hoped that every one will be glad to do whatever he feels is right and proper. It is the Church's Home for Children. It is owned by the Church, and is blessed by the Church. The ministers and churches are giving their cooperation, and our heavenly Father is putting it into the hearts of us all to do our fair share. Remember the children and the Home for Children in your prayers daily.

Again my thanks and sincere appreciation to every one who says, or does, something fine for this Home.

REPORT FOR FEBRUARY 8, 1960

MONTHLY OFFERINGS

Amount brought forward			$12,788.30
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Wake Chapel	76.78	$ 78.78	
Eastern Virginia Conference			
Great Bridge	15.00		
Burton's Grove	1.00		
Liberty Spring, S.S.	2.50		
Rosemont — Special	100.00		
Suffolk	87.00		
Waverly	34.00	239.50	
North Carolina and Virginia Conference			
Danville	22.00		
Greensboro, Calvary, S.S.	10.00		
Hebron, S.S.	10.00		
Ingram	50.00		
Mt. Zion	18.00		
Tryon	49.00		
Greensboro, St. Peter's	4.00	163.00	
Western North Carolina Conference			
Asheboro	13.00		
Randleman	7.00	20.00	
Virginia Valley Conference			
Bethel	8.00		
Joppa	15.00		
Newport, S.S.	20.00		
Winchester	37.50	80.50	
Total			$ 581.78
Grand Total			$13,370.08

SPECIAL OFFERINGS

Amount brought forward		$26,300.16
Mrs. H. P. Murphy, Suffolk, Va.	$ 1.00	
Sunday School, Hebron Cong. Christian Church, Thomaston, Ga.	12.18	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
The Duke Endowment	5894.82	
First Cong. Church, Auston, Minn. (Friendly Ser.)	38.25	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Mrs. Joyce H. Salyer, Burlington, N. C.	5.00	
Ladies' Bible Class, Henderson Church	25.00	
Miss Patricia Risdon, Boston, Mass.	10.00	
In Memory of Mrs. Ethel McKeel	10.00	
In Memory of Mrs. J. C. Ramsey, Sr.	5.00	
In Memory of Mrs. Maggie Lucas Wade	5.00	
In Memory of Jule Pace	5.00	
In Memory of Mrs. Ava Gertrude Cobb	1.00	
In Memory of Jule Pace	5.00	
In Memory of W. H. Paschal	10.00	
In Memory of Douglas Smith	5.00	
In Memory of Mrs. Ida Shoffner Pentecost	10.00	
Special Gifts	643.16	
Total		$ 6,700.41
Grand Total		$33,000.57
Total for the Week		$ 7,282.19
Total for the Year		$46,370.65

In Memoriam

"Blessed are the dead who die in the Lord."

CARTER

The Women's Fellowship of Damascus Congregational Christian Church, Sunbury, North Carolina, wishes to express its deep sense of loss in the death of a beloved member, Mrs. Ludie Carter, on January 13, 1960, and desires to pay tribute to her memory as our friend and co-worker.

Although in failing health for some time, her untiring faithfulness and devotion to her church continued until her death. We are grateful for the influence of her deep consecration and the unfaltering faith in the Saviour whom she loved.

We shall hold in last remembrance the high Christian standards so clearly exemplified in her daily living. Her kindness, patience, and unselfishness, combined with her sympathetic understanding of others endeared her to all who knew her and to know her was to love her.

Her life was a benediction and a blessing to all of us and we shall strive to emulate her Christ-like spirit as we honor and cherish her memory.

Mrs. A. V. Hofler
Mrs. E. E. Parker

KRATZER

We, the members of the Linville Congregational Christian Church, wish to pay tribute to the memory of Miss Bertha Kratzer, who passed away November 7, 1959, after having a stroke.

"Miss Bertha" as she was fondly called, was a member of this church since early childhood. She was untiring in her work in the church and in her efforts to help with any worthwhile project in the church or community.

She was a retired nurse and after spending several years in that capacity in Iowa and later in Radford, Virginia, she returned to her home in Linville where she kept the old family home for her brother.

She was a good neighbor and friend, giving freely of her time and services to those in need. Miss Bertha was not well for the past year, but was incapacitated only for a short time. She will be greatly missed by her church, her community and her two surviving brothers.

We are grateful for the life of this good woman.

We, your committee, wish to offer the following resolutions:

1. That we accept the will of our Father who doeth all things well.

2. That we extend our sympathy to her loved ones.

3. That a copy of this notice be sent to the family, a copy be sent to *The Christian Sun* for publication and a copy be placed on the record of the Church.

Eva Hosaflook
Mrs. Mary Davis
Committee

PIERCE

On October 23, 1959, God in His infinite wisdom saw fit to call from our midst Mrs. Lessie Ward Pierce, 60 years of age, who was a faithful and loyal member of Damascus Congregational Christian Church of Sunbury, North Carolina.

The influence of her smile, her ever ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her. Therefore, be it resolved by the Women's Fellowship that in this loss of a dearly beloved member who suffered long and patiently, yet with an unfaltering trust in God, we wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1—That we realize God doeth all things well. While we mourn the loss of one who has meant much to us and to others as well, we bow in humble submission to His divine will.

2—That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.

3—That we extend our deepest sympathy to her family, and commend them to our Heavenly Father who said, "Let not your heart be troubled."

4—That a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication, and a copy to be placed upon the minutes of the Women's Fellowship.

Mrs. A. V. Hofler
Mrs. E. E. Parker

SUNDAY SCHOOL LESSON

(Continued from Page 14)

all. And then with tears in his eyes and in their eyes, he left them and went aboard the ship which was to take him away. A minister ought to be concerned about what happens to a pastorate after he leaves it. He is not to go back and meddle in its affairs, heavens NO! But any minister who has been a true pastor will have a concern for the church he left. He will rejoice in its growth and progress under new leadership, and be saddened if he hears that things are not going well with the church. The Christian ministry demands a spirit of concern and compassion for the Church of Jesus Christ, local and world wide.

Miss Ruth Dunn's Father Dies

W. T. Dunn, Sr., father of Miss Ruth Dunn, a secretary in the Southern Convention Office. died on the way home from a hospital in Lynchburg, Virginia, February 8, and was buried two days later with services in Euclid Avenue Christian Church. Supt. Scott shared in the funeral service.

Mr. Dunn was a charter member of our Lynchburg church and was active in it until it was sold to the Methodists some years ago. He then joined the Disciples of Christ where he became very active, being chairman of the Elders and an assistant teacher at the time of his death. Mr. Dunn maintained contact with the Congregational Christian churches by being a member of the Historical Society and of the Laymen's Fellowship of the Southern Convention.

The Christian Sun family and many other friends throughout the Convention extend sincere sympathy to Ruth, her mother, a sister, her two brothers, and other members of the Dunn family.

Congregational Kansas (the conference news magazine) for January carries a cover picture of a handsome couple — Warren and Virginia Matthews. Dr. Matthews has accepted a unanimous call to become minister of First Congregational, Topeka, Kansas. He will preach there at least once each month until June, while continuing to serve as dean of the chapel at Doane College, Crete, Nebraska, until that date. Both Dr. and Mrs. Matthews are graduates of Elon College. Warren received his B. D. from Hartford Seminary in 1955 and his Ph.D. degree from the University of St. Andrews in Scotland in 1958. Their many friends in the Southern Convention will wish them success in this new venture. (Incidentally, the wife of the Kansas superintendent, Mrs. L. M. Rymph, is editor of this conference paper.)

At Deering, N. H., July 13 to August 3, the Pastor's School will be led by Dr. Truman B. Douglass as Dean. Faculty members will include Professors Browne Barr, Robert V. Moss, Jr., B. Davie Napier and Roger L. Shinn, and Doctors Robert W. Spike and Yoshio Fukuyama, with additional churchmen yet to be named. Only fifty ministers can be accommodated.

Mid-Winter Rally

THE LAYMEN'S FELLOWSHIP

The Southern Convention of Congregational Christian Churches

Sunday, February 21, 1960 — On the Campus of Elon College

"DISCIPLINED FOR CHRISTIAN LIVING"

PROGRAM

2:00—Registration
Program materials, Handbooks, and Pocket Crosses may be obtained at the Literature Table.

3:00—Call to Worship and Invocation .... A. D. Cobb, Jr.

Hymn No. 337: "The Voice of God Is Calling"
Welcome to Elon College .... Dr. J. Earl Danieley
Devotional Service ...... Laymen of Providence Memorial Church Graham, N. C.
Elon College Choir .. Prof. Charles Lynam and Prof. Gene P. Johnson, Co-Directors
  "O Sing Unto the Lord" .... Hassler
  "The Last Words of David" .... Thompson
  "I Have Longed for Thy Saving Health" .... Byrd
  "He Is Watching Over Israel" .... Mendelssohn

Address: "Your Minister In His Mellowing Years"
Dr. Frank Scribner, Secretary Emeritus of the Annuity Fund

Songs .... Led by W. H. "Bill" Baker, Secretary, Eastern Virginia Laymen

Business Session .... A. D. Cobb, Jr., President, So. Conv. Laymen

More Songs .... Led by Bill Baker

Address: "Twentieth Century Disciples"
William E. "Bill" Peterson, National Director, Laymen's Fellowship

Hymn No. 336: "Forth In Thy Name, O Lord, I Go"

5:00—Recess

5:30—Fellowship Banquet — The McEwen Memorial Dining Hall

Invocation

Special Music: Mrs. Boyd Brown and A. D. Cobb, Jr.

"Above and Beyond" — A film you won't easily forget

Benediction

Send 1960 dues of fifty cents per member to:
D. Marsh McLelland, Route 7, Burlington, N. C.

Southern Convention of Congregational Christian Ch

The Christian Sun

Church History Room X
Box 232

VOLUME 112 FEBRUARY 23, 1960 NUMBER 8

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS

IS

BROTHERHOOD

WEEK

Organ of the Southern Con-
ntion of Congregational
ristian Churches.
Editorial and Publication
ices at Asheboro, North
rolina.
Subscription office:
on College, North Carolina.

HYMN OF BROTHERHOOD

At length there dawns the glorious day
By prophets long foretold;
At length the chorus clearer grows
That shepherds heard of old.
The day of dawning Brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant eastern skies.

For what are sund'ring strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together brother-men
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal,
One tender comfort broods upon
The struggling human soul.
To this clear call of Brotherhood
Our hearts responsive ring;
We join the glorious new crusade
Of our great Lord and King.

—Obora S. Davis

Here And There Among The Churches

"A Cake, A Goat, and Tassells" was the intriguing title of the sermon of Rev. Arthur Mason Brown at Tryon February 14.

An Easter service will be held at 9:45 Sunday morning, April 17, at Pleasant Ridge church, Route 1, Ramseur, North Carolina. Sunday school will follow at 11:00.

Bible study at Spoon's Chapel, near Asheboro, North Carolina, each Wednesday evening is now centering around the book of First Corinthians. Rev. Lynwood Hubbard is the pastor.

An Adult Fellowship meets once a month at our Tryon church for fellowship and serious thinking and discussion. Following supper, the February program centered around a panel discussion of "Should Capital Punishment Be Abolished?"

The Literature and Historical Committee of our new Northview church near Sanford, North Carolina, is making plans for a trip to Elon to visit the Historical Room. They are also planning to organize a bookshelf for the church. The committee is composed of Mrs. H. S. Clark, Mrs. W. T. Joyner, and Mrs. L. C. Wicker.

Northview church, near Sanford, North Carolina, observed Youth Sunday December 31. Young people serving as Sunday school teachers were: Sandra Clifton and Linda Campbell, kindergarten; Phyllis and Ave Rogers, primary; Judy Clifton, seniors; Douglas Campbell, adults. At the worship service, Leslie Wicker spoke on "Can Love Harm Anyone?" Douglas Campbell read the scripture. The young people's choir sang.

An "Inquirers' Class" is beginning work March 6 at our Asheboro church. Young people and adults are invited to meet with the pastor, Rev. Clyde Fields, in a serious study of the meaning of our Christian faith and of the Congregational Christian Church.

Sixty-three members of the Pleasant Ridge (R. 1, Ramseur) Sunday School received awards recently for not missing more than two Sundays in 1959. Those with the longest record are Velma Allen, Colbert Allen, Dewitt Cox, and the superintendent, Theodore Cox, with this attendance for 14 years.

A film strip which gives an intimate picture of the buildings and life on the Kobe College campus (Japan) has been prepared for showing to church groups. It is narrated by Natsuko Yoshimura, an alumna now in graduate school at the University of Chicago preparing to return to Japan as a librarian. Music accompaniment is by three alumnae. To defray expenses a charge of $1.00 is made for use of the film strip and records. Order from Kobe College Corporation, 19 South LaSalle Street, Chicago 3, Illinois.

The Women's Fellowship of Hines Chapel is promoting a Cradle Roll Department, which begins with the placing of a rosebud on the altar during the morning worship service commemorating the birth of a new baby into the church family. After the service the rose is sent to the mother and child along with a white New Testament inscribed with the child's name. Donna Lynne Madren, the daughter of the parsonage, was the first one so honored.

Attention, Eastern North Carolina, Sunday school superintendents, and assistant superintendents: The annual E. N. C. Conference Superintendents meeting will be held Tuesday, March 1, at 7:00 p.m. at Saul's Bar-B-Cue half-way between Raleigh and Fuquay Springs on Highway 401. This will be a dinner meeting as usual at the cost of $1.25, according to information which has come from T. N. Daughtry.

Next Saturday evening the drama team of Union Theological Seminary, Richmond, Virginia, will present "The Figure on the Cross" at the Wythe Junior High School Auditorium in connection with the Peninsula Preaching Mission. Warwick young people will attend in a group.

Mrs. F. C. Lester is to be the speaker for the community World Day of Prayer service in High Point, North Carolina, to be held at 10:00 a.m. March 4 in the First Presbyterian Church. Chairman for the service is Mrs. R. A. Mensendiek, wife of the minister of the First Evangelical and Reformed Church of High Point.

Ken Kohler and Harold Wilke are to be tour leaders for a Tour of Europe — September 1-October 10. The plan is to go directly to the Oberammergau Passion Play, then travel through Germany, Switzerland, possibly France, England, Ireland, and Scotland, seeing places of special interest in our Protestant heritage, and stopping for visits at American military bases on the way. Cost, $995—air New York to Amsterdam, chartered bus through Europe, return New York by air. Write Stanley Wilke, 1720 Chouteau Avenue, St. Louis 3, Missouri, if you are interested

—**Churchmen's Fellowship**

Volume 112 Number 8

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Thomas Liverman

Ordination Service At Liberty

Conference Ordination will be conferred upon Thomas Liverman by the Western North Carolina Conference next Sunday, February 28, at a service at Liberty Congregational Christian Church. Liberty, North Carolina, at 7:30 p.m.

Mr. Liverman completed his work at Elon College last semester and will receive his A. B. degree from that institution in June. He was a businessman member of Rosemont Church, South Norfolk, Virginia, when he decided to enter the ministry and since that time has completed his college work in three and one-half years. He is now serving as pastor of Liberty and Smithwood churches in the Western North Carolina Conference.

Dr. W. T. Scott will perform his last public official act as superintendent when he delivers the sermon for this special service. Guests participating will include the candidate's brother, Donald L. Liverman, who will sing "My Task;" his former pastor at Rosemont, Rev. Melvin Dollar, who will give the charge to the candidate; and Rev. John Graves, professor at Elon College. Conference ministers who will share in the service include Collie Seymour, Thomas Shreve, Robert Hultman, F. C. Lester, L. M. Presnell, and Clyde Fields.

Members of churches in the Western N. C. Conference are especially invited to attend this service of conference ordination for their newest minister.

DISTRICT RETREATS

Carey Andes

The following additional information has come in regarding our Women's Fellowship District Retreats:

The Greensboro District will meet at Belew Creek, N. C., on Monday, March 7. Belew Creek is located on highway No. 65, approximately halfway between Stokesdale and Walnut Cove, and the church is on the same highway a very short distance west of the store and a large lumber yard.

All women in the churches of the Southern Convention are asked to study the scripture passage, Luke 11: 5-13, and the following prayer daily during the week preceding the retreat:

PRAYER

For as much as without Thee, O Lord, we are not able to please Thee, May Thy Holy Spirit so direct our thoughts and fill our hearts that we may both truly seek Thee and surely find — and in finding Thee, find grace to be among thy true servants who lift the world and do not lean upon it. Amen.

It would be ideal if each member of your fellowship could have a copy. Suggest that anyone who cannot attend the retreat should pray on that day that we who are gathered there may truly seek and surely find, and pray also for the deepening and strengening of the work in the year ahead.

SUPERINTENDENT SCOTT TO BE HONORED AT TEA

To the Ministers and Members of our Churches:

As you know Dr. W. T. Scott will be moving to Eastern Virginia March 1st. Many of you would like to say goodbye to him and his family as he leaves the superintendency.

We would like to invite you and the church people to a "Going Away Tea" to be held in the Parish House of the Elon College Community Church on Sunday, February 28, from 3:30-5:30. Come at whatever time suits you.

I hope that you will give this general invitation to everyone that you see.

Sincerely,
W. J. Andes

MRS. JAY DIES

Word has been received from Virginia Jay Pitzer of the death of her mother, Mrs. W. M. Jay, January 21 in Bendersville, Pennsylvania.

She writes: "Dad and Mother both entered a convalescent home on December 28, but she didn't enjoy it long. She had a very swift and deadly cancer and once it felled her, she went fast. It was merciful in that it was fast and painless and for that we are thankful.

"Dad just stayed on at the home and, but for missing mother, is very happy and satisfied there. He is up and about all the time. He loves mail and company. His main trouble is expressing himself — his words just won't come out."

Dr. Jay has many friends in the Southern Convention, where he served our Holland and Winston-Salem churches. His present address is Pope's Convalescent Home, Route 3, Gettysburg, Pennsylvania.

The next program by the Elon Players is scheduled to begin February 29 and continue each evening through March 5. "Pajama Game," a Broadway musical will be presented April 7-9, and the season will conclude with the presentation of Shakespeare's "Othello".

Congratulations and best wishes to Rev. and Mrs. W. W. Hall of Virgilina, Virginia, upon the birth of a son, John Wade, born February 7. The young man weighed 8 pounds, 2 ounces.

Let Us Eat In Peace

Eating is one of the essentials for living. Both animals and plants eat. Eating is a necessity for all people. Every living thing eats, or it dies.

Leaders of the Jewish religion in Jesus' day found it very difficult to understand his eating habits. They thought that it was exceedingly important to wash before eating. They washed not to get clear of dirt and germs, but to wash off any contact with gentiles or any Jews who were not ceremonially clean. For Jesus to eat without this washing, and to SIT with "publicans and sinners" was more than they could take. It caused an explosion, and developed into a hatred that led them to seek his death. Looking back across the centuries, we know that the religious leaders were wrong in this, and Jesus was right.

It is not so easy for us to believe that Negroes should eat at lunch counters in stores where they — and white people — buy other things needful. This is contrary to custom, and custom sometimes blinds our eyes to right.

In North Carolina and Virginia, in the area where this paper has its greatest influence (if it has any anywhere), people have become quite disturbed because high school and college young people have sat at lunch counters in stores run by white people and asked to be served food. Since the beginning of dime stores Negroes have been regular purchasers of household goods, and no one has raised a question about them trespassing on private property, or threatening to start a riot. They bought with good money, and paid cash for their purchases. That was a good deal. They could even buy food at a stand-up counter with no questions asked, and no objection raised. But when they wanted to sit down to eat, like all human beings do, that closed stores, and started fights. The fights were not started by the Negroes who quietly took their places at the counters, and asked for food, and waited for hours without being served.

Sometimes it is very difficult to understand the workings of the human mind. Why does it become a crime for a person to sit down to eat? The person preparing and serving the plate for a customer may be, and often is, black, which is quite all right and acceptable to everyone — until the plate is served to a black person. Does that make sense? Black and white people stand in line to buy automobile license plates, groceries, household furnishings, and even food at a stand-up lunch counter. But to sit near each other to eat becomes a crime that calls for officers to intervene, and the law to separate people in stores and on streets. Does that make sense?

Travel agencies expect hundreds of thousands of Americans to visit foreign countries this year. They will need food. Suppose they were refused admittance to hotels, and forbidden to eat at lunch counters in dime stores. How would the travelers feel? In fact, how would they live? What a furor would be raised across our land if this should happen in Europe, or Asia, or Africa! Just a few signs of "No Americans Allowed" over the doors of hotels in any of these countries would raise a shout all across America, "the land of the free." But we want American citizens — educated, cultured, refined, loyal citizens — to accept such refusals in their hometowns without objecting. Aren't we asking more than can be expected of human beings?

This is not the kind of editorial one likes to write, or to read. It causes unhappiness. We are not all agreed. It shames us that we are so immature, and so far from being worthy to sit at meat with the Master.

But it is terrifically important for Southern people to think and to act soberly in these days. It will do no good at all to become emotionally disturbed, to break long friendships, to cripple or kill fellow-citizens, to give the two-thirds of the human race that is colored another reason for hating white people, and to assure the Communists that even Americans cannot live together peaceably and only communist nations can bring peace to our troubled world. Somebody should tell our young people these things, and remind them that Jesus loved all people so much that he gave his life for them, and that he commissioned those who loved him to "make disciples of all the nations, teaching them to observe" all that he had taught. And he said the second most important commandment was "to love thy neighbor as thyself." Pastors, teachers, deacons, church members, publications, radio, and television need to join in the great crusade to let the people know the facts of life, the facts of government, the facts of religion, the simple relationships that will make it possible for people to eat in peace without being molested.

The solution, and the only real solution, to this problem that presses on our area at this time is to forget the color-line and let human beings eat like human beings. Let us eat in peace!

Lent And Redemption

The forty days of Lent remind us that life is a serious business. At Christmas there may be jollity, and other holidays may be passed over without too much thought. When business is good and health brings pleasure, we may forget the weightier matters of the spirit.

Lent, when properly considered, leads us along the path of the Master through a Gethsemane and up to Calvary. It speaks of disputes, disappointments, doubts, fears, bertayals, death. Through it all is courage, faith, determination, devotion, loyalty, overflowing love, sacrifice, prayer, fellowship, surrender, triumph, magnetism, redemption.

Many members of our churches have done nothing to help the church for a long, long time. It is much easier to revise the roll and leave off the names of the inactive than it is to redeem them for the Kingdom of God. But the latter is much better.

It is entirely possible that churches will this year enter into such a happy relationship with the Good Master that they will be able to win back many who are lost to the church. Lent is the season for personal renewal, for bringing to light the hidden resources within, and for reaching out to others with love that is magnetic, redemptive.

This Interested Me * * * **Emily C. Lester**

Pompei (spelled with only one "i" in Italy) probably means to you what it did to me — the name of a place vaguely connected with Vesuvius. Now it means more than that, for I have seen the 2/5 of the city of 20,000 people which has been excavated.

In 79 A. D. the volcano Vesuvius erupted, destroying one large city with lava flow, but covering the city of Pompei with ashes and poisonous gas. About 200 years ago excavations were begun. Many excavated articles were taken to the National Museum in nearby Naples, where we saw them — statues, jewelry, coins.

In recent years (we have discovered that in Europe anything 100 years old is called "recent") an ingenious method has been found of pumping plaster into the hollow cavities around the bones of the Pompeian skeletons, so that actual plaster casts of the people just as they fell can now be seen.

We saw the best preserved house yet uncovered, which even has kettles on the stove, frescoes on the dining room walls (with background of "Pompeian Red" which has never been duplicated), and copper pipes taking water to fountains in the garden! The narrow paved streets show grooves of chariot wheels, too.

From Pompei we went on the world-renowned "Amalfi Drive" from Salerno (remembered by many as the landing place of General Mark Clark and the Fifth Army) to Sorrento, along the edge of the blue Mediterranean. We started the 34-mile drive, which contains 1060 curves according to the guide, in a light rain, but had not gone far when the sun came out and we saw a beautiful big rainbow — another unforgettable experience on this trip.

The boat trip to Capri was made in the rain and so was not very scenic. Then a sunny morning in Rome (when we visited excavations at Tivoli of Hadrian's wonderful villa, and Villa d'Este, which has more fountains than you could shake a stick at); a flight by **jet plane** to Paris; and home again on the Queen Elizabeth November 18.

Thanks to many of you for making this wonderful trip possible for me!

About * * * THE GYPSY

In a time when so much interest is being manifested in minority groups, there is one group about which, apparently, no one is concerned, and which makes no plea for a place in the social or political life of any nation.

This group is composed of the more than 100,000 gypsies scattered over the United States and several times that number in other parts of the world. They are nomads with a world-wide reputation.

The gypsy refuses to blend with other races and settle down to the normal pursuits of life. He is a sort of fly in the social and economic ointment of several countries. Changes have overtaken him, for horsetrading has all but vanished, and coppersmithing, at which gypsy men are adept, is almost a thing of the past because of changes and technical improvements in the lines in which copper is used. Moreover, coppersmithing is now a unionized trade.

Unless all signs fail, the days of the gypsy in the United States and elsewhere are numbered, for his ability to survive by methods which society refuses to condone is driving this wanderer of the road into closer quarters.

All gypsies came originally out of India, where they had been roving outcasts, minstrels and jugglers. Gypsies call themselves Roms, which is the oldest living word for man. Their language, whatever dialect they borrow from the country in which they travel, is largely derived from Hindu roots and their appearance and many of their folkways and customs are obviously Hindu.

Numerous suggestions have been made for the gradual improvement of these nomadic people to enable them to cope with changing conditions. One suggestion by friends of these roving people would be to develop crafts suitable to their liking and bring their songs and dances to a wider audience. In a few places such undertakings have been made, especially in times of economic distress, but when better times came these sleight-of-hand traders and tricksters hit the trail again.

In many parts of Europe gypsies have fared better than they have in the United States. In Russia they are encouraged to enter fields of service best suited to their talents. The Germans cater in some measure to the once-despised field gypsies, using them as musicians and blacksmiths, with prescribed routes and registry for nomads. In England and Wales they have been accepted with a degree of reservation, and given limited rights on common land. But everywhere the story is the same — a gypsy is a gypsy.

What to do with a people without a country, without a national conscience, and who for the most part have brought upon themselves a universal prejudice is a complex problem difficult to solve.

C. B. Riddle

INCREASING CRIME

The American Institute of Religion says that crime in the United States is growing five times faster than the population, and that by 1975 at the same rate of increase there will be ten million crimes committed annually. "We passed the 3,000,000 mark of crime in 1958, and at the present rate this figure will be more than tripled by 1975." Since 1950 crime has grown four times faster than population, and last year it speeded up to five times faster than population growth. Will it continue until it is six or seven times faster?

What is causing this crime wave? What can be done to stop it? These are questions for citizens to ponder — and to do something about.

The same institute says that since 1950 we have killed more than 300,000 men, women and children on the highways, and prophesies that by 1975 there will be 6,000,000 highway deaths and injuries. Danger lurks on the highways, and crime is far too prevalent in homes and business.

BEWARE

Sixty per cent of all arrests are liquor related; out of 119,359 jail commitals in Virginia last year 52,747 were drunken offenses, 3,827 in Norfolk and Norfolk County alone. For each one dollar collected in alcohol tax, we spend eight dollars handling alcoholics. Yes, beware! Alcohol is a dangerous enemy.

—The Great Bridge Messenger

Ideas From N. C. Council Of Churches

Thomas Madren

Limited have been the occasions when I have witnessed as many varied groups and supposedly different people speak about unity so vividly as experienced in the N. C. Council of Churches meeting in Charlotte, N. C. several weeks ago. Leaders of the various denominations and speakers representing them were thinking and meditating on the subject: "Achieving Christian Oneness". What is this "oneness" which we seek? To me, it is the same subject of Christian Unity that we have been preaching in our churches for many years, only before we were somehow narrow and limited in vision to our own small and particular group. Now the vision broadens out to include positions and people not hindered or limited by human-made barriers, such as denominations, community boundaries, nationalities, sectarian individualism.

These things we must realize as contrary to the mission of Jesus, and rightly so, as we are challenged by the prayer of His that the Father would make us **one**, even as they were **one**. Such unity in faith and purpose cannot be divided by human littleness and finite differences. Jesus established a great Church, and a strong united Church, so that even the gates of hell could not prevail against it. We must maintain a strong and united Church to continue this resistance against the penetrations of evil and infiltrations of wrong (even slackness, disunity or discord of any nature) and to continue to confront the world and society with the will of God.

One speaker went so far as to say the "competition between denominations for establishment of churches in communities was stupid and wrong," not to say anything about the competitive measures creating factional disunity. More harmony in and among the denominational groups would be a blessing, both in local and national strength. And to me, the unity amongst all of us must come by the same love and devotion as does come the unity within the local church. We need more unity among our fellowships and it will come only when we understand the love-message which Jesus taught and Paul preached. Has the age of split-atoms created a generation of split-people? We are sometimes limited in our vision, seeing no further than the "ends of our own noses" and with complete disregard for the needs of our fellow-man, continue to live in our own "little shells." We are narrow in our own opinions, limited only to what we think, with completely closed minds to the opinions of others.

The Bible says: "Prove all things, hold fast to that which is good." This allows for the right of holding to your opinion, but it also allows, thank God, for the expression of the opinion of others, and a **respect for the opinion.** Christian unity will come, they tell us, through prayer, love, and fellowship, and this knows no boundaries or limitations of community, country, state, nation nor even world, because this unity is founded in and is expressed fully in The Eternal.

The Pilgrim Fellowship of United Church, Raleigh, led the morning service of worship on Youth Sunday, January 31. Bringing the morning messages were Andy Moore, Prudence Beatty and Kathie Carter. Assisting in leadership of the service were Ann Rowland, Philip King, and Carol Don Ellis. Young people also greeted guests and church members at the door, ushered, and presented a choral reading for the period of directed meditation. They also participated in the U.C.Y.M. banquet during Youth Week and the Rally on February 7.

IMPRESSIONS OF N. C. COUNCIL OF CHURCHES

Mrs. Roland Isley was elected delegate to represent the N. C. and Va. Conference at the N. C. Council of Churches. We feel this is not only a benefit to the Conference churches, but to our church (Hines Chapel) in particular. Mrs. Isley writes the following concerning her trip: "It is very gratifying to know that there are still many who are interested in 'Being about our Father's Business'." This fact was emphactically revealed to those of us that attended the North Carolina Council of Churches, Jan. 26-27 in Charlotte, N. C. meeting in the Covenant Presbyterian Church. This council is composed of local councils. These councils are made up of the different denominations within a certain area.

Some of the out-standing themes that we heard addresses on were:

1. Achieving Christian Oneness in the Individual.
2. Achieving Christian Oneness in the Churches.
3. Achieving Christian Oneness with the Eternal.

"UNITY was the one thing that was stressed in all discourses and discussions. We were made to realize that we must strive for that oneness in Christ if we are to please Him and be effective in the building of His Kingdom in the hearts of men."

—**The Hines Hi-Lites**

N. C. Council Elects Officers

Durham — The North Carolina Council of Churches which recently concluded its Annual Meeting in Charlotte, has announced acceptance of an invitation from White Memorial Presbyterian Church, Raleigh, to hold its annual session there. The dates set are January 30 to February 1, 1961. These dates will be a week later than those set during recent years, according to Morton R. Kurts, Council Director, and are for the purpose of avoiding certain conflicts which have been a problem in the past. Denominational agencies and churches cooperating with the Council are asked to avoid scheduling meetings during the dates of the Annual Meeting if at all possible. The sessions begin Monday evening, January 30, and conclude with lunch on Wednesday.

Dr. Cecil W. Robbins, president of Louisburg College, was re-elected president of the Council at its recent meeting.

Members newly elected to its Executive Board include: The Rev. George R. Whittecar, St. James Lutheran Church, Concord, first vice-president; Voit Gilmore, Southern Pines businessman, and Presbyterian lay leader, second vice-president; Mrs. Harold J. Dudley, Raleigh, fourth vice president and general chairman of United Church Women; President Emmett K. McLarty, Brevard College; President Carlyle A. Campbell, Meredith College, Raleigh; Bishop Herbert Spaugh, Moravian Church, Charlotte; President Samuel E. Duncan, Livingstone College, Salisbury; Mrs. Edgar F. Allen, Lenoir; **Rev. Gaylord B. Noyce, United Church, Raleigh;** Rev. William P. Price, St. Mary's Episcopal Church, High Point; Rev. I. Howard Chadwick, Westminister Presbyterian Church, Charlotte; **Dr. W. J. Andes, Elon College Community Church (United Church of Christ);** and Rev. George M. Webb, Shelby Presbyterian Church.

English Visitors Entertained

Carey Andes

Recently, constituents of the Southern Convention were honored by a visit from Dr. Ralph F. G. Calder, Minister and Secretary of the International Congregational Union, and his charming wife, Mrs. Calder. They were both originally from Scotland, but now make their home in London. Dr. Calder's office is in Memorial Hall, originally the old Fleet Street prison.

Dr. and Mrs. Calder were given various forms of entertainment during their recent trip to the Southern Convention.

Arriving in Elon on Thursday morning, January 14, they were met at the 7:00 A. M. train by Dr. William J. Andes, who, along with Mrs. Andes, took them to the home of Mrs. W. T. Scott for breakfast (Dr. Scott being out of town).

They just had time for a little unpacking at the Elon College dorm before rushing off to a meeting of North Carolina Women at Burlington, First Church, at 10:30 a.m., where Dr. and Mrs. Calder both spoke and participated in discussion. The meeting was followed by an attractive luncheon prepared by women of the Burlington, First Church.

In the afternoon of Thursday, Rev. and Mrs. Robert Kimball took them on a tour of Duke and North Carolina Universities, concluding with dinner at the home of Mrs. J. H. McEwen.

On Friday morning, Dr. and Mrs. Calder had breakfast with Dr. and Mrs. W. W. Sloan of Elon (they met while the Sloans were on a visit to England), and Dr. Calder spoke to the students in the Elon College Chapel service. Dr. John G. Truitt conducted them on a tour of the Home for Children. They had lunch in the college dining hall, followed by a look at the College, courtesy of Prof. John Graves, and a tour of surrounding churches with Dr. and Mrs. Scott.

On Friday evening, January 15, a special dinner was held for the Calders in the private dining room of the College, attended by about 25 ministers and wives and other church leaders.

On Saturday morning, the Calders were guests of Dr. and Mrs. William J. Andes, having breakfast in their home, and visiting Moonelon and the new Elon College Community Church.

On Saturday afternoon, the Calders were driven by Wayne Gardner, Elon student, to Eastern Virginia, where they had several speaking engagements. On Sunday morning, January 17, Dr. Calder spoke in our Newport News Church. On Sunday afternoon, Mrs. Calder spoke to a group of about 300 Eastern Virginia Women at a rally at the Suffolk Church. On Sunday night, Dr. and Mrs. Calder spoke at the Hampton Roads Union denominational rally at the South Norfolk Church. They were guests of Rev. and Mrs. John G. Truitt, Jr. on Sunday evening.

On Monday morning, Dr. Calder spoke to the Eastern Virginia ministers. On Monday afternoon, they were taken by Rev. and Mrs. Frank Hamilton to Williamsburg and Jamestown, where they spent Monday evening and Tuesday sightseeing. On Tuesday evening, they boarded the train for New York for further speaking engagements.

Dr. and Mrs. Calder were on their way across the United States, to Hawaii for two weeks, and then to New Zealand and Australia, in the interest of the International Congregational Council. They will be in many different churches, places and groups, extending good wishes and Christian greetings, and will return home next June.

They said (in essence), "We did not know what to expect in coming South because we had never been further than New Jersey (where a daughter lives and the only grand child, 2), but we were highly pleased and delighted with everything we saw." It is certain that those who had the privilege of meeting the Calders were also highly pleased and delighted because they were a most charming couple, and certainly marvelous representatives of our Church.

Local students on Ponape in the Caroline Islands "finance" their way through the mission schools by providing a day's food (raised by their parents) for the entire school. Students who come from distant islands where the transportation of perishable food would be impractical rely on scholarship help from the National Leadership Training Fund. Where else today can one secure a year's Christian education, including room, board and free transportation between the campus and "downtown" for twenty dollars?

"Great interest was shown in our work by the non-Christians who live about our outstations in the Quibala area. One evening many of them crowded into the little wattle-and-daub chapel and listened attentively to my sermon, in which I explained what it means to be a Christian and the responsibilities which the Christian assumes. After the service the people did not want to leave, so we continued to talk to them, telling them why they should send their children to school. Still they sat on and finally had to be asked to leave."

We Dare To Aspire

Gaylord B. Noyce

In the Gospel of John there is to be found an assertion about human love so daring as to be almost blasphemous.

This writer or a close associate gave us also that warning in the epistle (I John): "He who does not love his brother whom he has seen cannot love God whom he has not seen." And in the high priestly prayer of the gospel's Christ (John 17) these words are spoken: "Holy Father keep them . . . that they may be one even as we are one."

I say it is near blasphemy because the unity of Father and Son for this New Testament writer was a very sacred thing, and because the relations of men with their neighbors are most often very shallow if not tawdry and corrupt with scorn or pride or prejudice. In such a prayer there is stark judgment on even our casual insensitivity to the inner problems of our associates, let alone proof of how satanic are the human vices of sectarian strife or racial segregation among followers of this Christ.

This man believed that in human relations among Christians at least there could be made incarnate the same Godly love that was in Christ. The prayer closes in petition . . . "that the love with which Thou hast loved me may be in them." Toward this kind of love by the grace of God we dare to aspire.

Learning To Be A Missionary

By Martha Underhill

Mary Dewar of Newton, Mass., is learning to make sounds like a cork coming out of a bottle.

She is learning the Chindau language in preparation for her departure in March for Southern Rhodesia, Africa, as a Congregational Christian missionary nurse under the American Board of Commissioners for Foreign Missions.

Chindau is the fourth language Mary has learned since she entered mission service in 1947. First she learned Chinese, which she speaks fluently, and served four years in North China. Then she learned Umbundu and Portuguese, the two languages of Angola, Portuguese West Africa, where she served from 1954 to 1958.

The cork sound is only one of many interesting ones in the complex Chindau language, which Mary is learning from MacDonald Major, an African who has come from Southern Rhodesia to begin studies at Clark University in Worcester, Massachusetts.

"The first Chindau sound I learned is the kissing sound," says Mary. "That's one I can do!" It seems that the "mw's" in Chindau sound like a kiss.

A more difficult sound is the "b", "d" and "t". Here Mary is learning to "swallow the air", because in these sounds, unlike English, the air is drawn in rather than blown out. Recently, on her way to her daily lesson with Mr. Majors in Newton, Mary was doing this with such vigor that she developed the hiccups.

Then, too, she says, there is the whistling sound of the "z" and "s". "To describe how this sound is made you have to go back to your childhood when we used to whistle down our chins. If you can still do this and say 'z' and 's' at the same time, you've got it made."

As for the "clucks", or corks coming out of a bottle, Mary says this is a sound borrowed from the Zulu language. While there is only one cluck in Chindau, there are nine different clucks in Zulu and these in turn have been borrowed from the Bushmen and Hottentot languages which have 20!

Mary, home on a year's furlough, is making her Boston home with Dr. and Mrs. John Reuling, 12 Putnam Street, West Newton. Dr. Reuling is Africa secretary of the American Board.

Mary is the daughter of Mr. and Mrs. Alexander B. Dewar, 26 Coleman Avenue, East, Chatham, New Jersey. During the year she has travelled extensively throughout the U. S. speaking before church and school groups. Earlier she studied at Newton-Wellesley Hospital.

Chindau is one of more than 600 major Bantu languages, not including dialects, and is a highly developed language with a complicated grammar and a very large vocabulary. In some ways, according to Mary, it is more expressive than English.

She points out that while there is only one class of nouns in English, Chindau has nine. "For instance," she says, "there are nine different ways of saying 'pretty', depending on what you are describing."

She says that spoken Chinese and Chindau are equally difficult to learn but that written Chinese is more difficult.

Her studies with Mr. Major will give her a head start on her language work. After her arrival at the Congregational Christian mission station in Southern Rhodesia in the spring she will begin eight months of intensive study.

Last week Mary and Mr. Major played hooky from Chindau and she took him on a guided tour of Boston. Of special interest to Mr. Major were Old Ironsides (he had never seen a ship), Bunker Hill, which he was familiar with from his studies in Southern Rhodesia, and the electric eye door on a supermarket.

As for Mary, she is undaunted by the thought of learning language number four. In twelve challenging years of missionary service with the American Board she has learned to take many new ventures in her stride.

During her four years in China, about half of which were under the Communist regime, she served at the American Board hospital in Taiku in Shansi province, about 300 miles west of Peiping ,where kerosene lamps provided the light and all the water had to be carried more than 500 yards. As a missionary nurse in a primitive and unsettled area, she had to be prepared for anything.

She delivered 50 babies, performed a Caesarian operation, and once, in a matter of life and death when no doctor was available, she amputated a man's arm.

In Portuguese West Africa, where she directed a school of nursing and worked in a leprosy village, she served also in a hospital where electricity was available only for emergency operations and X-Ray, and there were no kitchens or bathrooms.

Born in East Orange, N. J., Mary decided on missionary nursing as a career while attending high school there. She was graduated from Oberlin College, Ohio, in 1943 and received a master's degree in nursing from the Western Reserve University School of Nursing, Cleveland, Ohio.

She studied Chinese at Yale and at a language school in Peiping. She spent a year in Lisbon, Portugal, studying Portuguese and learned Umbundu in Angola.

Nearby Churches Invited to
EVENING LENTEN SERVICES AT ASHEBORO

Guest speakers will bring messages each Sunday evening during Lent at the Asheboro Congregational Christian Church built around the theme of "The Mind of Christ."

March 6 — **Dr. John G. Truitt, The Mind of Christ and the Child.** Special guests will be children and young people from the Christian Home for Children.

March 13 — **Rev. Carl Wallace, The Mind of Christ and Missions.** Special guests will be committee on mission education.

March 20 — **Mr. Robert Baxter, Jr., The Mind of Christ and Higher Education.** Guests will be music students from Elon College and the local board of Christian education.

March 27 — **Miss Dorothy Hampton, The Mind of Christ and Social Action.** Guests will be the committee on social action.

April 3 — **Rev. Robert Knowles, The Mind of Christ and My Vocation.** Guests will be ministerial students from Elon College.

April 10 — **Rev. Billy Joe Leonard, The Mind of Christ and Evangelism.** Guests will be deacons, deaconnesses and the membership committee.

Impressions Of Mid-Winter Meeting

Mary H. Booth

To tell in a brief article my impressions of the Midwinter Meeting at Buck Hill Falls — what an assignment for one who has just attended this meeting for the first time! There were so many impressions — of the place — the people — the program — that will not fit in a brief article.

I feel you will be interested in knowing that this meeting is the annual meeting of the Missions Council and that the Missions Council is composed of the following: VOTING MEMBERS (1) Prudential Committee of the American Board, (2) Directors, Board of Home Missions, (3) Members of the Council for Social Action, (4) Directors of the Service Committee, (5) Two Superintendents (members of Ad Interim Committee), (6) President of National Women's Fellowship (Member of Ad Interim Committee) — CORRESPONDING MEMBERS (1) Superintendents Conference, (2) Conference of Women's State Presidents, (3) Directors of Laymen's Fellowship, (4) Secretaries of the Boards, (5) The National Committee on Our Christian World Mission, (6) Executive Committee of the General Council.

Preliminary meetings began on January 25 and post meetings lasted through February 5. During those 11 days between 700 and 800 of the top leaders in our Congregational Christian churches and the Evangelical and Reformed church attended some part of the Midwinter Meeting. It was my good fortune to be there for 5 days.

As I listened to reports of the work that had been done, heard leaders tell of the work that must be done, and studied plans in the making for promoting the work, the Church seemed to take on new significance. The Church has a definite task at this specific hour in the history of mankind. I will have to admit that the picture we got of the Church which is needed to meet the challenge of this hour is different in a number of ways from many of our local churches — but it is a picture of a Church that can come into being IF and WHEN WE REALLY BECOME CONCERNED ABOUT OUR CHRISTIAN WORLD MISSION. There is much involved in these four words, Our Christian World Mission. We must study them and find out what our responsibility is and then make our own decision about accepting it.

Let me mention just two projects of our Service Committee — Share Our Surplus Program and Refugee Work. 1960 has been designated as World Refugee Year. There are millions of refugees who still need help. Good useable clothing is desperately needed. We were reminded that one half of the world still goes to bed hungry each night. For each $1.00 sent to the Service Committee for SOS, 434 pounds of food will be shipped overseas.

We sang these words in one of the meetings and to me they sum up very well the purpose of the Midwinter Meeting:

"So match our courage to the task,
And by Thy mighty power
Stretch mind and soul that we may
grasp
The meaning of the hour."

First Anniversary For Pastor

Mrs. C. W. Sprenkle
Public Relations Chairman

Rev. J. Everett Neese celebrated his first anniversary as pastor of First Congregational Christian Church, Richmond, Virginia, Sunday, February 7, with an outstanding sermon entitled, "When Loyalties Become Tragedies."

Some of the outstanding events and accomplishments since Mr. Neese has been with our congregation are:

Received 35 members into the church.

Began the practice of presenting a Junior Sermon each Sunday.

Held "Open House" for the entire congregation and their friends at the parsonage in December.

A most effective service was the candlelight - altar - communion service which was held on Christmas Eve for each individual family.

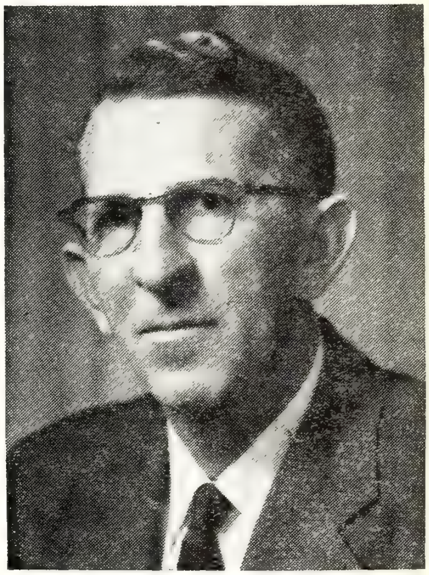
In observance of Brotherhood Week, Mr. Neese and Rabbi Jacob Milgrom exchanged pulpits. Our church and the synagogue are located only three blocks from each other.

The Richmond News Leader wrote it thus:

If a member of Temple Beth-El who had moved away from Richmond should happen to come back to the Friday worship service this week he might be confused. The synagogue would be full of members of the First Congregational Christian Church.

On the other hand, if a past member of the Christian church up the street on Grove Avenue should come back for a worship service there on Sunday morning he would find the church full of Beth-El members.

For the Protestant and Jewish congregations are conducting an unusual exchange in honor of national Brotherhood Week.



Rev. J. Everette Neese

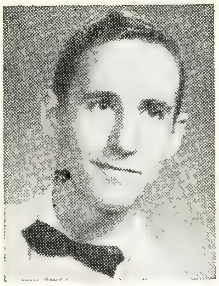
Friday at 8 p.m. the Rev. J. Everette Neese, First Congregational pastor, will speak on "One People Under God" to his own congregation and to the Beth-El congregation at the synagogue. A reception will follow for the two groups.

On Sunday Rabbi Jacob Milgrom of Beth-El will speak at the 11 a.m. service of First Congregational. His topic will be "Hi, Neighbor."

Rabbi Milgrom said that in his nine years in Richmond this was the first time that he knew of when a rabbi and a Christian pastor had exchanged services.

The hour for a laymen's supper at Hines Chapel, which the losing side in the Work Contest is giving for the other group, is interestingly listed in "The Hines Hi-Lites" — "See you at the church at milkin' time — Friday, 6:15."

A Page for Young People Edited by R. L. Milteer


Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

YOUTH SUNDAY AT HINES CHAPEL

By Judy Neese, President

The young people of the Hines Chapel Christian Church had charge of the Sunday morning worship service on Feb. 7, 1960. This participation was part of the group's observance of Youth Week. It was an appreciated opportunity and a real witness for these young people to conduct this public service of Worship. The service began with organ music as a prelude to worship, rendered by our church organist, Linda Kellam, a well-talented youth. Other capable youth participants were: Barbara Wyrick, song leader; JoAnn Smith, responsive reading; Nancy Lowe, invocation; Linda Wyrick, welcome and parish comments; Stephy Eure, introduction of speaker; Jimmy Forbes, Scripture reading; Reba Norris, offertory prayer; ushers, Smitty Carter, Kenny Lowe, Andy Starky, and Jerry Smith. A guest for the service was Miss Margaret Kimball of Southbridge, Mass., and a student at Elon College. For our speaker, we invited and were glad to have Richard Milteer for the morning message. Richard is a ministerial student at Elon College, and is from our Rosemont Church in South Norfolk, Virginia, and is also Editor of the Youth Page in **The Christian Sun.**

Mr. Milteer challenged us and the whole congregation with a very inspiring sermon, stressing the reasons for our belief in the church, giving many thoughts concerning his personal faith in the church, daring each of us to examine our lives concerning the beliefs of the church, and to make the Christian faith a part of us, permanent and strong.

This being our regular Sunday for the observance of the Lord's Supper, the minister, Rev. Thomas Madren, with the board of deacons, administered the Sacraments of Holy Communion.

ATTENTION ALL P. F.'ERS

Announcing the Southern Convention Pilgrim Fellowship Biennial Convention, to be held at Moonelon Conference Center, April 22, 23, 24. Each church in the convention is expected to be represented by two youth delegates and one adult advisor. Be sure to start planning now to send your delegates to represent YOU at YOUR Convention. Keep in sharp touch with the youth page for more information which will be coming out real soon. PLAN NOW TO ATTEND: SEE YOU AT MOONELON.

To continue our Youth Sunday, Richard met with the leaders of the youth groups at the parsonage in the afternoon and several hours of profitable talk and discussion followed. We were stimulated to prepare and give more worthwhile programs and strengthen our organization in the three commission plan.

Again in the evening Fellowship Hour, Richard spoke to the combined youth group and adults. This session became so interesting, we ran a half-hour overtime, but it was profitable, giving the youth and their parents a chance to "air out" their particular problems relating both to their personal lives and the Church.

We feel greatly blessed by this experience of Youth Sunday, and with the helpful presence of Richard for the day. We are encouraged to go forward and to do greater and better things for Christ and His church.

YOUTH SERVICE AT BURLINGTON

Rev. Robert Knowles spoke on "From What to What?" at the youth service at First, Burlington, the evening of February 7.

A special feature a rhythm choir which interpreted Kagawa's "Discovery" was given by Susie Kimball. Girls in the choir were: Vickie Swift, Linda Wooton, Mary Maude Sanders, Ann Kernodle, Gayle Pollard, Carol Freeman and Susan Terrell.

The welcome was given by Glenda Sutton, Donald Welborn led the song service and sang as a solo, "Open Mine Eyes." A prayer of St. Francis was given as a litany by Johnny Kernodle and Mary Foushee. Molly Wrenn sang "The Lord's Prayer," and Don Fonville led in prayer. Organist for the service was Janet Lamm.

Ushers were: David Kimball, Jimmy Foster, Harold Kernodle, Dickie Wilkins and Frank Frederick.

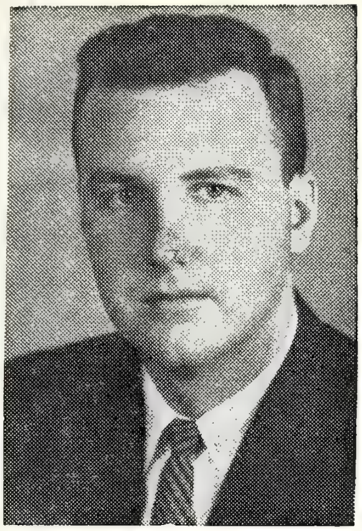
COMMUNITY SING

Gerry McCauley

The Pilgrim Fellowship of Waverly Christian Church, held a "Fifth Sunday Community Sing" on January 31, 1960. The young people and the advisors of the churches of the community joined with the host church in observing a program of "Hymns and Their Origins." The group was honored with special music by the young people of the Centerville Church, featuring a solo by Miss Marcia Barlow. The program was followed by fellowship and refreshments.

Youth Sunday was observed at Cypress Chapel, Route 1, Suffolk, Virginia, February 7. Speakers on the theme, "Thy Kingdom on Earth" were: Peggy Jones, Lynn Brinkley, and Sandra Privott. Fred Allen Bunch gave the invocation; Sandra Brinkley the Purpose of the Pilgrim Fellowship; Frankie Case had charge of the offering; Fred Asbell read the scripture; Rita Brinkley led in prayer. "I Want to be a Christian" was sung by Billy Byrd, Melvin Holleman, Carol Brinkley and Tommie Rountree, while the Junior Pilgrim Fellowship formed the choir. Ushers were C. L. Holland, Jethro Byrd, Jr., Billy Lewter and Dickie Holland. Rev. Ellis Clark, pastor, received four new members into the church during the service.

New Admissions Counselor At Elon



William R. Ginn, an Elon graduate who has just completed a two-year tour of duty in the United States Navy, has been appointed Admissions Counselor for Elon College and will assume his new duties March 1.

The new Admissions Counselor, whose appointment is announced by Dr. J. E. Danieley, is a resident of Mount Pleasant, S. C., who graduated from Elon with the Class of 1956.

In announcing Ginn's appointment, Dr. Danieley declared that "Elon College is fortunate to have the services of Mr. Ginn as admissions counselor. As a graduate of the college, he is familiar with the programs offered and the opportunities available at Elon."

He further stated that the new appointee, "will serve as adviser to prospective students, will visit high school and church groups to talk to young people about preparation for college in general and Elon in particular and will confer with parents and other interested persons about opportunities for scholarships, work jobs and loan funds which are available to prospective students."

Dr. Danieley stated that under the present program of selective admissions, Mr. Ginn will help select those students who are best prepared to enter Elon College, those who will benefit most from the type of education program which Elon offers.

As admissions counselor, Ginn's work will be closely coordinated with the duties of Prof. Robert Baxter, director of development, and Prof. Alfred S. Hassell, director of admissions.

The new admissions counselor is a native of Anderson, S. C., but he later resided in Charleston before moving to Mount Pleasant in 1950. He attended William Moultrie High School in Mount Pleasant and entered Elon College in 1952, graduating in 1956 with a major in history.

While in high school he participated in all major sports and also played in the school band and was a member of the glee club. While at Elon he was a member of the Elon Choir, the Elon Band, the Student Christian Association and Kappa Psi Nu fraternity. In his senior year he was elected to Who's Who in American Colleges and Universities.

Following his Elon graduation, he entered the Navy's officer training program and received an ensign's commission in 1957. His active naval service was with ships in the Navy's Atlantic Mine Force, being stationed at Charleston and making several trips overseas. He was released from active duty in the Navy early this month.

Thomas Liverman has recently been notified by Dean H. H. Cunningham of Elon College of his election to membership in Pi Gamma Mu, National Social Science Honor Society. This means that Mr. Liverman, who is pastor of our Liberty and Smithwood churches, must have had at least 20 hours of work in social science with an average grade of at least "B," and have further distinguished himself in this field.

Youth Sunday was observed at Eutaw Community, Fayetteville, North Carolina, February 7. Buddy Lawson spoke on "The Teen-Ager of Today." The call to worship was given by Eddie Broadwell, the responsive reading led by Linda Tyndall, welcome and announcements by Frances Bigson, the scripture read by Judy High, the morning prayer by Martha McVicker, the offering was received by Robert High and the benediction given by Christina High. The high school choir furnished special music.

Young people participated in both the 8:45 and the 11:00 morning worship services at Rosemont February 14. Billy Morrison was in charge of the early service and Kenneth Comfort the later one. Scripture readings were by Mason Cannon and Jimmy Hodges; prayers by Ennis Hudgins and Judy Halstead. Judy Morrison gave a talk "Thy Kingdom on Earth" at the early service and Connie Niles spoke on the same subject at the 11:00 service. Carol Cannon was the organist. Rev. W. W. Snyder used as his sermon topic, "Dimensions of Citizenship." A special feature was the presentation of the God and Country Award in Scouting to Kenneth Comfort. On the preceding Tuesday Mr. Robert Evans received the Silver Beaver Award, which is given to adults by the National Council of Boy Scouts of America for distinguished service to boyhood.

Open Letter To A Teen-Ager

Always we hear the plaintive cry of the teenager: What can we do? Where can we go? The answer is . . . GO HOME! Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car, learn to cook, scrub the floors, repair the sink, build a boat, get a job, help the minister, priest, or rabbi, the Red Cross, the Salvation Army, visit the sick, assist the poor, study your lessons. And then, when you are through — and not too tired — read a book.

Your parents do not owe you entertainment. The world does not owe you a living. You owe the world something. You owe it your time and energy and your talents, so none will be at war or in poverty or sick or lonely again.

In plain words — GROW UP! Quit being a cry-baby; get out of your dream world and develop a backbone; start acting like a man or a lady.

You're supposed to be mature enough to accept some of the responsibility your parents have carried for years. They have nursed and protected, helped, appealed, begged, exercised, tolerated, and denied themselves needed comforts so you could have every benefit. This they have done gladly, for you are their dearest treasure. But now, you have no right to expect them to bow to every whim and fancy just because selfish ego, instead of common sense, dominates your personality, thinking and requests.

In Heaven's Name, GO HOME and GROW UP!

—Editorial from **Hays Daily News**
In Congregational Kansas

Thanks For Largest Apportionment Giving

J. E. Danieley, President
Elon College

It is with deep appreciation that we submit our last report on Apportionment Giving for the 1959 calendar year. It is very encouraging to those of us who serve our churches by working at our College to have this fine expression of interest on the part of the churches in the Southern Convention. To the best of our knowledge this is the largest sum ever received by the College from Apportionment Giving during any calendar year. This reflects an awareness on the part of our church people of the tremendous importance of Christian higher education and the vital role which Elon College plays in the ongoing program of our Convention. This is an excellent report. The College needed this money and we all appreciate the fact that our churches made it available. It is our hope, our aim, and our prayer to use the resources which are made available to us to the best advantage of those students who choose to study at Elon College.

APPORTIONMENT GIVING

November 5, — December 31, 1959

Eastern North Carolina

Amelia	$ 39.00
Beulah	171.00
Chapel Hill	23.00
Christian Light	15.00
Fayetteville	153.00
Good Hope	5.00
Henderson	133.00
Hope Mills	4.00
Lee's Chapel	21.00
Morrisville	30.00
Mt. Auburn	7.36
Mt. Carmel	30.00
Mt. Gilead	1.00
New Elam	11.00
New Hope	89.00
Niagara	6.00
Oak Level	97.00
Sanford	87.00
Southern Pines	155.34
	$1,077.70

Eastern Virginia

Antioch	$ 46.00
Berea (Nans)	72.00
Great Bridge	15.00
Bethlehem (Nans)	60.29
Centerville	10.00
Damascus	44.25
Eure	50.00
Holland	96.40
Holy Neck	239.00
Hopewell	70.00
Liberty Spring	82.00
Mt. Carmel	109.00
Newport News	30.14
Norfolk	
Bay View	85.00
Rosemont	415.24
Oakland	84.00
Portsmouth	
United	47.00
First	65.00
Shelton Memorial	45.00
Richmond, First	94.00
South Norfolk	138.00
Spring Hill	45.00
Suffolk	270.00
Bayside	154.00
	$2,366.32

North Carolina and Virginia

Apple's Chapel	$ 128.00
Berea	29.00
Bethel	123.62
Bethlehem	80.00
Burlington, First	227.76
Burlington, Beverly Hills	72.00
Burlington, Lakeview	77.00
Carolina	35.00
Durham	241.75
Elon College	604.00
Graham, Prov. Mem.	96.00
Greensboro, First	262.25
Greensboro, Palm St.	53.50
Happy Home	70.60
Haw River	273.00
Hines Chapel	12.00
Ingram	50.00
Liberty	92.50
Monticello	26.25
Mt. Bethel	35.00
Pleasant Grove	20.00
Reidsville	190.00
Salem Chapel	21.00
Shallow Ford	35.00
Tryon	80.00
Union (Va)	198.50
Winston-Salem	19.00
Lynchburg	10.00
Greensboro, St. Peter's	7.31
Burlington, Edgewood	6.10
Hendersonville	7.00
	$3,183.14

Western North Carolina

Big Oak	$ 4.00
Biscoe	4.00
Flint Hill (M)	40.24
Grace's Chapel	5.00
Liberty	39.00
Mt. Pleasant	50.00
Pleasant Hill	82.00
Providence Chapel	17.00
Ramseur	24.73
Randleman	10.00
Sophia	13.00
	$ 288.97

Virginia Valley

Bethel	$ 41.00
Dry Run	3.00
Mt. Lebanon	15.00
Mt. Olivet (G)	4.00
Mt. Olivet (R)	43.00
New Hope	16.00
Newport	33.00
Timber Ridge	55.00
	$ 210.00

January	$ 1,795.50
February & March	4,214.85
April, May & June	7,540.25
July & August	3,966.04
Sept., Oct. & Nov.	10,061.34
November & December	7,126.13
	$34,704.11

REPORT ON CHRISTMAS FUND

William Kincaid Newman

The final figures on the 1959 Christmas Fund have been received and show a total of $160,109.26. This makes the Fund the largest one raised since its origin in 1902. This sum included direct contributions from 4,776 people and from 1,765 churches. The Division of Ministerial Relief and the men and women the Fund enables it to assist, are deeply grateful for the generosity of the givers, many of whom have given every year for over thirty consecutive years.

752 Christmas checks were sent out to ministers and widows throughout the country and the balance of the Fund is available to meet emergencies as they develop throughout the year. This will be of tremendous help at times of serious illness in payment of doctors' bills, hospital bills and the ever mounting cost of medicines.

Let me say "Thank you" in the words of one of the men assisted:

"Words are mighty inadequate to express my sincere thanks for the precious gift sent us as a Christmas blessing. It came just when we needed it to help us pay hospital bills. I had been able to pay part of the bill for my wife's illness. She seemed to make good progress when, again, she was stricken with another, but lighter, stroke the day after Christmas. She has been confined to her bed since then. So you can readily understand how deep is our appreciation for this wonderful gift."

A Prisoner For Christ

Background Scripture: Acts 11:17-22; 29.

Devotional Reading: I Peter 4: 12-19

Memory Selection: **Take your share of suffering as a good soldier of Jesus Christ.** II Timothy 2:3.

CAPTAIN COURAGEOUS

Like his Master, Paul was going to Jerusalem. And like his Master, he knew what awaited him there. While he was stopping at Caesarea, visiting in the home of Philip, the evangelist, a prophet from Jerusalem named Agabus told him what was going to happen to him. Taking Paul's girdle, he bound Paul hand and foot, and said — and he said the Holy Spirit had told him this — "So shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver him unto the hands of the Gentiles." But Paul, like his Master, was nothing daunted. He had set his face to go to Jerusalem, and to Jerusalem would he go. He calmly but boldly stated that he was ready not only to be bound for the name of the Lord Jesus, but also even to die for him! Here is courage of the highest order — the courage that defies danger and hardship in the line of duty. Yet there are those of us who shrink against discomfort, to say nothing of hardship, involved in following Jesus. Hosts of people will not even go to church on a rainy or snowy day. Nor will they deny themselves in order to give to his cause. And as to bearing their witness to Christ if it involves ridicule, or costs popularity, or demands hardship — well, they just do not have that kind of courage. Paul is both our inspiration and our despair when it comes to moral and spiritual courage for Christ.

COMPROMISE IN JERUSALEM

When Paul arrived in Jerusalem he presented the Church with a problem. The leaders accepted him and saw God's hand in his work. But rumors had spread widely that Paul had been encouraging the Jews to forsake their ancestral faith and customs. Of course he had never done this. To be sure he had insisted that the Jewish law was irrelevant for the Gentiles, and he had insisted that a Gentile did not have to become a Jew before he became a Christian. But as is so often the case, Paul had been misrepresented by his enemies the Jewish leaders.

The Church Fathers had a suggestion. Let him become the patron of four Jews who were in process of honoring their Nazarite vows. Such vows were voluntarily taken by people in gratitude for some special goodness of God, such as deliverance from sickness. The vow entailed abstinence from meat and wine for thirty days, during which time the hair was allowed to grow. At least seven days of these thirty days were to be spent in the Temple courts. At the end of the thirty days certain offerings had to be brought, and this could be costly business. And the long hair was shorn off and burned on the altar of sacrifice. The leaders of the Church suggested that Paul become the patron of these men, thus demonstrating to all that he himself was an observer of the Law, and thus placating the extreme Jews. There can be no doubt that the matter was distasteful to Paul. The relevancy of such a thing, as far as he was concerned was long gone. But it is a sign of his bigness that he was willing to subordinate his personal wishes or views for the sake of the Church. This was a case where a compromise was a sign of strength and not of weakness.

A SLANDEROUS AND SERIOUS CHARGE

It happened that Paul's compromise led to disaster. Paul had been seen on the streets with a Gentile named Trophimus. Paul also had occasion to go into the Temple in connection with his patronage of the men taking the Nazarite vow. The Jews put the two together and charged Paul with the crime of taking Trophimus into the Temple. They "supposed that Paul had brought him into the Temple."

How much trouble is caused because people "suppose this, or suppose that," because they take things for granted. If Paul had taken Trophimus into the Temple it would have been a serious crime, indeed one that called for the death penalty. Between the Court of Women and the Court of the Gentiles there was a barrier on which there were inserts or tablets with this inscription: "No man of alien race is to enter within the balustrade and fence that goes round the Temple, and if anyone is taken in the act, let him know that he has himself to blame for the penalty of death that follows."

To take a Gentile into the Temple was as bad as if a white man should invite a Negro to church and have him sit beside him! ! In the eyes of the narrow bigots, both offenses deserve the death penalty. The Jews believed that the gifts and grace of God were reserved for the Jews, and that the Gentiles had no part or portion in them. They saw God as the God of the Jews; Paul saw Jesus as the Saviour of all men, and to God the lover of all souls, all men had equal access by one Spirit. The Jews of that day had a long way to go, as many Christians of this day also have a long way to go, concerning the recognition and practice of this principle.

SUNDAY SCHOOL LESSON
FEBRUARY 28, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THE DEFENCE OF A PERSONAL EXPERIENCE

The Jews started a riot. And that was a serious thing, both for the populace and for the commander under whose rule it happened. For Rome insisted on civil order, and a riot was an unforgivable sin. So when the commander heard what was going on, he mustered out his troops and took Paul into custody. This act undoubtedly saved Paul's life. As the captain of the guard was taking Paul to the castle prison, Paul, speaking in Greek, asked for the privilege of speaking a few words on his own behalf. Thinking that Paul was an Egyptian who had spawned a revolution or insurrection recently, and who had escaped arrest, and startled that Paul could speak Greek, the officer gave his assent. Whereupon Paul made his defence before the mob. Nowhere is the force of Paul's personality more clearly shown than here — to think that this comparatively small man, with a gesture for silence could still the mob is evidence that the power of God must have flowed through him.

His defence was simple — he simply told his personal experience. He showed his identity with the people — he himself had been reared as a strict Jew, a member of the party of the Pharisees. So zealous a Jew had he been that he had even persecuted the Christians. He had been reared in the glory of the Law. He was one with

(Continued on Page 15)

At Our Church Home for Children

"Come And See" Events

John G. Truitt, Superintendent

Dear Friends:

The big news as far as the children here are concerned is the snow. It caught us all by surprise, and what a nice surprise for the children. Saturday, Sunday, Monday. We are hoping that school will be in session Tuesday, although the children have beed good, and have not been too much for their friends and helpers. They feel like winter has sort of short changed them if we do not have at least one big snow.

"Come and See" has been one of the big items in the preparation for enthusiastic support on the part of us all in the Improvement Campaign. Nine luncheons have brought out a large number of leading business and professional men from Burlington and Alamance county. A community-wide invitation to tea sent out to women of the surrounding Congregational Christian churches and the community in general brought a fine representation of the women of this section. Mrs. Allen E. Gant and Mrs. Iris L. Holt McEwen have helped to makes these luncheons and the women's tea a good success. They are the two women on our board of trustees and have spent much time in the interest of the Home and the campaign.

Today there was a meeting of ministers in Johnston Hall where details of the campaign were presented by Mr. Paul Frazier, materials given each minister, and a set of slides were shown, giving the needs and purposes of the campign. Mrs. McEwen and Mrs. Gant accompanied us to the Main Building where lunch was served, and a tour of the buildings was made. It was the consensus that if all our people could see for themselves the work being done under discouraging conditions we would have no trouble raising sufficient funds to do the job of child care as it should be done by us.

Of the ten luncheons the ministers luncheon is the first one when the children have been around, as hitherto they were in school. Both the boys and girls of the Home had a hand in the women's visit when tea was served. The boys helped with parking cars and directing the ladies on their tours, and the girls with the serving of the tea. How proud they were to see so many friends, and how well they did their part!

Let me take this opportunity to thank each one who helped us in the accompanying report with our finances. The current funds for the actual running of the Home must come from the churches and from the friends outside our churches. While we are working at the raising of funds for capital improvement let us not forget that each child here must eat, must be warm. and clothed, and cared for every day.

I know it is a joy for you to help with this business. I only need to remind you, and I know you will help us. And may God bless you and bless us here as we work together to rear and train these children as we should.

REPORT FOR FEBRUARY 15, 1960

MONTHLY OFFERING

Amount brought forward			$13,370.08
Eastern Virginia Conference			
Newport News, S. S.	$ 9.26		
Oakland, S. S.	19.00	28.26	
North Carolina and Virginia Conference			
Asheville	181.00		
Burlington, First	90.39		
Carolina	14.63		
Durham, S. S.	135.95		
Graham, Prov. Mem.	69.75		
Greensboro, First	48.41		
Mebane	10.00		
Union (Va.), S. S.	5.00		
Hendersonville	25.00	$ 580.13	
Western North Carolina Conference			
Albemarle	11.00		
Asheboro	14.00		
Zion	50.00	75.00	
Virginia Valley Conference			
Bethlehem, S. S.	22.00		
Timber Ridge	6.33	28.33	
Total			$ 711.72
Grand Total			$14,081.80

SPECIAL OFFERINGS

Amount brought forward		$33,000.57
Mrs. Ida M. Higgins, Kernersville, N. C.	$ 50.00	
Wachovia Bank & Trust Co. (dividend)	67.50	
Young Married Couples' Class, Danville, Third Ave. Ch.	5.00	
A Friend — for coupons	1.00	
Union Cong. Sunday School, Elcho, Wis.	10.00	
Vanceville, S. S., Vanceville, Ga.	12.00	
J. T. Ellison, Franklinville, N. C.	16.00	
Philathea Class, Suffolk Christian Church	5.00	
Mayflower Cong. Church, Minneapolis, Minn.	70.00	
Friendly Service Gifts:		
Ladies' Aid, West Groton Cong. Church, Groton, N. Y.	4.00	
Ladies' Aid, Cong. Church, Fifield, Wis.	5.00	
Women's Christian Fellowship, First Cong. Church of Waverly, Belmont, Mass.	10.00	
In Memory of W. T. Dunn, Sr.	5.00	
In Memory of Mrs. A. A. Turner	5.00	
In Memory of Jule Pace	10.00	
In Memory of Mrs. Mary C. Owen	1.00	
In Memory of Mrs. Lucy Parham Cooper	10.00	
Special Gifts	152.50	
Total		$ 439.00
Grand Total		$33,439.57
Total for the Week		$ 1,150.72
Total for the Year		$47,521.37

Founders Day At Elon College

Plans are nearing completion for the annual Elon College Founders Day program, which will be observed on the college campus on Thursday, March 10, with Dr. Theodore August Distler, executive director of the Association of American Colleges, to be featured speaker.

The plans for the Founders Day event are announced by President J. E. Danieley, who stated the event commemorates the granting of the charter for Elon College by the North Carolina legislature, which occurred on March 11, 1889. Although it is not an announced purpose for the occasion, the observance also marks the second anniversary of Dr. Danieley's inauguration as Elon's sixth president.

The Founders Day convocation will be held in Whitley Auditorium in the morning, followed by a luncheon in the banquet room of the McEwen Memorial Dining Hall at noon. Among the guests for the occasion will be members of the college's board of trustees, many of whom will remain on the campus following the board's annual spring meeting to be held on March 9.

A concert by William Kirkpatrick, tenor, a native of Burlington, to be held in Whitley Auditorium on the night of March 9, will coordinate with the trustee meeting and the Founders Day event in a busy two-day program. The Kirkpatrick concert is one of the annual Elon College lyceum series.

Dr. Distler, the Founders Day speaker, is a native of Brooklyn and was educated at Brown University, from which he received the A. B., M.A. and L.H.D. degrees. He also holds honorary degrees from 22 American colleges. After holding various faculty positions at New York University, Lafayette College and Franklin and Marshall College, he has held his present post with the American Association of Colleges since 1954.

An interesting time for Conference: Kansas Congregational Conference meets April 22-24, the fifth year it has met on a week-end. This makes possible greater lay participation. Every church is asked to see that its pulpit is filled on Conference Sunday and the minister released for all sessions from Friday afternoon to Sunday after dinner.

SOPHIA CHURCH AT WORK

We of the Sophia Congregational Christian Church are so happy that the Lord has blessed our church so very much. He has enabled us to work hard and provided us with a new building, which we have paid for.

Now we are paying for pews and are in the process of paying for a new piano. The women of the church have pledged to pay for the piano and we are working very hard to get it paid for in a short time.

We are proud of our church and want to share it with visitors. We hope that they will receive a blessing just by visiting with us.

Dr. Ross Sanderson, formerly president of Franklinton Center, is beginning a six-month interim pastorate at Fairmont, Wichita, Kansas, March 1. He is no stranger to that city, for he was executive secretary of the Wichita Council of Churches 1920-29. Dr. Sanderson's son-in-law, Rev. Howard Boardman, recently joined the staff of our Division of Christian Education in Boston, Massachusetts. This information was gleaned from **Congregational Kansas.**

SUNDAY SCHOOL LESSON

(Continued from Page 13)

them as a Jew. But he was also different from them. And that difference was that whereas his audience saw God as the God of the Jews and of no other nation, Paul saw Jesus Christ as the Saviour of all men, and God as the lover of the souls of all men. They wanted to keep their privileges; Paul wanted to share them. And of course this vital difference sprang from the fact that Paul had met Christ face to face.

His defence was simple. And it was unanswerable. **A personal experience is the most unanswerable argument in the world.** A man may not be able to explain how the death of Christ saved him and made him a new man, but there is no argument against the fact that he gives concrete evidence that he is a saved man. Christianity does not need more argument; it needs more genuine Christians.

His defense became explosive. The Jews listened to him until he told them that God had chosen him to take the good news to the Gentiles. That did it. "Destroy such a fellow from the earth for it is not proper for him to live," they cried.

Asheboro Churches Have New Relationship

In 1939 the Asheboro Congregational Christian Church was organized with 28 charter members. Since that time it has acquired property worth approximately $100,000 and now has 273 members.

When the members moved into their new church building in 1948, they no longer asked for mission aid on pastor's salary. Through the years this church has given a steadily increasing amount for missions. During the pastorate of F. C. Lester they released their minister for six months in order that he might go to Fayetteville and help the pastorless group there erect the Eutaw Community church. Now this church, under the leadership of Rev. Clyde Fields, has taken on a new type of mission project.

Last December the Bailey's Grove church in North Asheboro, which has a new brick building valued at $25,000 but which was small in membership and without a pastor, asked to become a "Mission" of the Asheboro church. The annual meeting of the latter in January accepted this request from Bailey's Grove and elected a steering committee composed of Lester Pritchard, Ralph Smith and A. B. Caviness, Jr. to work with Mr. and Mrs. W. C. Stout and Mrs. Pearl Allred from Bailey's Grove.

The Asheboro Church Council voted in February to approve recommendations of this steering committee to the effect that Rev. Clyde Fields preach at Bailey's Grove on Sunday mornings at nine o'clock, beginning March 6; that the budget for Bailey's Grove be set at $36.00 per week; and that the plan of finance there be approved.

A mission project of 20 years ago has not only become self-supporting, but now is helping a smaller church in the same area.

Reprinted by request of a reader from page nine of this paper dated August 3, 1921

The House By The Side Of The Road

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran:
But let me live by the side of the road
And be a friend of man.

Let me live in a house by the side of the road,
Where the races of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press on with the ardor of hope,
The men who are faint with the strife:
But I turn not away from their smiles or their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night:
But still rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the races of men go by.
They are good, they are bad, they are weak, they are strong,
Wise, foolish: so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss

Let Me Walk With The Men In The Road

'Tis only a half truth the poet has sung
Of the "house by the side of the way;"
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road,
There is only one place I can live—
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way
And be a friend, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along—
Too busy to live in the house by the way,
Too happy for such an abode.
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—Walter J. Gresham

—From The Valley Scrapbook

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian C

The Christian Sun

Church History Room X
Box 232

VOLUME 112 MARCH 1, 1960 NUMBER 9

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

LENT BEGINS

MARCH 2

IN THIS ISSUE

Supt. Scott Honored

Ministerial Directory

Organ of the Southern Con-
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LENT

Lent is the season of forty days preceding Easter, not counting Sunday. The word "Lent" is from the Anglo-Saxon **Lencten**, meaning spring. It is a period of fasting and of penitence observed in the Church from very early times. By using these days for deepening the devotional life the faithful Christian is better prepared to enter into the sufferings of Christ which are particularly recalled during Holy Week, and also into the joyous triumph of Easter. For many centuries Lent has been a period used by the Church for the preparation of those desiring baptism or confirmation at the Easter season.

These two stanzas from George Herbert's poem "Lent" indicate the mood, usage, and hope of those who observe Lent.

'Tis true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way
    Is better than to rest.
We cannot reach our Saviour's purity;
Yet we are bid, "Be holy e'en as he."
    In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him, than one
    That travelleth by-ways.
Perhaps my God, though he be far before,
May turn, and take me by the hand, and more,
    May strengthen my decays.

The liturgical color is violet.

—A Book of Worship for Free Churches

Here And There Among The Churches

A choir festival will be presented at 4:00 p.m. March 6 at the Durham, North Carolina, high school. Nine church choirs, including that from our church, under the direction of Mrs. Roger Currie, will participate.

Attention, ministers and ministerial students: Please check your name and address in the directory on pages 13-15. If there are any errors, please report them immediately to the Southern Convention Office, Elon College. They will appear in the Annual.

Officers of the Southern Convention Laymen's Fellowship elected for two years at the rally February 21 are: president, H. H. Cunningham, Elon College; vice president, John Parker, Holland, Virginia; secretary-treasurer, G. L. Wagner, Greensboro. 240 were present for the banquet at the rally, with a larger attendance for the afternoon session.

Sunday morning services during Lent at First, Henderson, where Rev. Joe A. French is pastor, are centered around "Cultivating the Prayer Life." The Wednesday evening services will be a "follow up" of the Sunday services centering around "Learning How to Pray." Holy Week services will be held April 11-17. During Lent the pastor is having a training class for those who are thinking of church membership and for those who "are already in the church and who desire to learn more about the Christian life, the church, the Bible, and other things involved in being a member of the church."

The older I grow the more I distrust the familiar doctrine that age brings wisdom. —H. L. Mencken

Piedmont Virginia Laymen's Fellowship meets at Pleasant Grove church Friday, March 4.

Church Vocations Retreat is to be held May 6-8 at Moonelon. High school juniors and seniors who are seeking the will of God for their lives, in addition to those committed to a church vocation, are urged to attend by the chairman of the planning committee, Rev. John R. Lackey.

Miss Ruth Dunn of the Convention Office staff is this week conducting a training school at Rosemont church, South Norfolk. The school was planned earlier but had to be postponed. It closes with a banquet for all Sunday school teachers March 4. Last week the laymen had a supper at the church Monday and the Cub Scouts a banquet Wednesday.

Plans for the annual School of Missions were completed at a meeting of the committee at Elon College February 23. Present were chairman, Mrs. Carl Wallace, Mrs. Mark Andes, Miss Susie Allen, Mrs. Robert Kimball, Mrs. F. C. Lester, Mrs. Harry Nelson and Mrs. W. B. Williams. Leaders of our women's groups are asked to remember the dates, June 21-24, and save that time.

Rev. O. D. Poythress of South Norfolk is the guest speaker this week for joint evangelistic services for our Suffolk church and the Main Street Methodist Church. Services are alternating between the two churches, with those held in our church on Monday, Wednesday and Friday. Adult choirs of both churches are providing special music, combining for the opening and closing services Sunday and Friday.

The Third Assembly of the World Council of Churches will meet in New Delhi, India, November 18 - December 5, 1961. "Jesus Christ — the Light of the World" is to be the theme.

Dalton Harper of Greensboro was the speaker for Laymen's Sunday at First ,Henderson (his home church) February 21. His topic was, "Kindness, A Quality of Greatness." Victor Langston presided. Others participating were J. L. Lassiter, Jr., Edwin Langston, Henry Lane and Bill Royster. The choir was composed of laymen.

The Junior Philathea Class of our Durham, North Carolina, church is studying the book "Africa" at its monthly business meetings. Southern Convention missionary education chairman, Mrs. Robert S. Smith, presented the first two chapters at the February meeting.

Pilgrim Fellowship of our Durham, North Carolina, church made and distributed valentine favors and cards for patients at Watts Hospital. These were delivered by Curtis Young, the adviser, and Rebecca Harward, Frances Glenn and Janie Godwin.

"Teach, Preach, Reach" is the title of a narration of the work of our Durham, North Carolina, church, prepared by Mrs. Robert S. Smith, moderator, accompanied by slides showing the work of the church, its officers and members. Many of these pictures were taken by James Harward. Presentation was made at the annual meeting of the church, February 14, following a covered dish supper. Rev. W. T. Scott, Jr., is pastor of this church which received 12 members and 2 associate members in 1959.

Volume 112 Number 9

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Three classrooms at our Suffolk church have recently been beautified: the beginner's department has been painted, the West Memorial has been painted and has new drapes, and the Philathea has a new rug.

Donald Taylor of the Newport News church will review "People, Land and Churches," the home mission study book, for their Women's Fellowship March 6. This will be followed by a buffet supper.

NEWS FROM WARWICK CHURCH

When Dr. Roy Burkhart of First Community Church, Columbus, Ohio, spoke at First Methodist Church, Hilton Village, Virginia, February 22, as part of the Peninsula Preaching Mission, he was introduced by Rev. A. Lanson Granger, Jr., pastor of our Warwick church.

Mr. Granger is conducting a pastor's class in preparation for church membership for young people twelve years of age and older. Beginning February 28 it will meet each Sunday in the chancel of the church during the church school hour.

The treasurer, A. T. Jarvis, reports that the amount budgeted at Warwick October 1 - January 31 was $6,756.64 and the amount received for that period was $7,858.44. It is interesting that each section of the budget was "overpaid" — current expenses, benevolences, building fund, and fund for future building.

"Our Church in 1960" is being compiled in the form of a photograph album by members of the third year Junior Class.

Each third Sunday morning at the close of the morning service the deacons, with the assistance of the Women's Fellowship, are providing for a "coffee hour."

Members of the Women's Fellowship will be hostesses when the World Day of Prayer service for Warwick is held in our church at 10:30 a.m. March 4.

Annual Fellowship Banquet sponsored by the Adult S. S. Class will be held April 2 at Federico's Restaurant. Mrs. Harry Griffin will speak on "The Holy Land" and show slides of the area.

OUR THANKS TO THE PEOPLE OF THE SOUTHERN CONVENTION

A few weeks ago we received some cancelled notes that made us stop and think of the debts of gratitude that we owe to the people of the churches throughout the Southern Convention.

While in school at Elon and Duke we received some $500 in aid from the Ministerial Scholarship Fund of the Southern Convention. We signed notes upon the receipt of the money, promising to remain in the ministry for five years or to repay the money with interest. Having fulfilled the first part of the agreement, we received the notes marked "Paid in Full."

Legally, we are paid up. Morally and spiritually, however, we are deeply indebted to all of you. To those who conceived the idea of a fund to aid ministerial students we are indebted. To each of you who contributed through your conference apportionments we are indebted.

In addition, Elon College grants to each ministerial student a $100 scholarship each year. These and other helps make it possible for any dedicated young person to acquire the education he needs for Christian service.

We destroyed the notes. They were too bulky to store or frame. Framed in our hearts, however, will always be gratitude for your gifts that meant so much in times of need.

Girleta and Max Vestal

A good idea: On certain Sundays, to be announced ahead of time, there will be a period from 12:00-12:20 for "back talk" from the congregation at United, Raleigh. Such a discussion followed the sermon "A Plan for the Raleigh Schools" given February 11.

JIMMY SCOTT HONORED AT PARTY

On Saturday evening, February 13, Rev. John S. Graves entertained at a dinner party in his home at Elon College in honor of Jimmy Scott, who will shortly move, with his parents, Dr. and Mrs. William T. Scott, to Chuckatuck, Virginia. The home was decorated in the valentine motif.

A special group of young people who have served on the staff at Camp Moonelon during the past several summers was present to help bring good wishes to Jimmy. They included: David Andes, Charles Garren, Faye Gordon, Jim Humphrey, Jo McAdams, and Jimmy Scott, who operated and managed the camp store. Others present from the Moonelon staff were Rev. and Mrs. Robert A. Knowles, Miss Edith Brannock, and John Graves. Other guests were: Dr. and Mrs. Wm. T. Scott, Dr. and Mrs. W. J. Andes, Mrs. Virginia Johnston, and Ray Johnston.

AN INVITATION

We are delighted to welcome all visitors to our worship service today. We cordially extend to you an invitation to attend our Sunday school and other church organizations. If you are seeking a church home and are not a regular attendant elsewhere, we invite you to make this your home. We are a SMALL church with a BIG heart.

—**Great Bridge Bulletin**

SUPERINTENDENT SCOTT HONORED

On Monday, February 8, Superintendent Scott was honored at a luncheon at Paul's Restaurant, Burlington, N. C., following the regular monthly meeting of the ministers of the North Carolina and Virginia Conference at the Convention Office.

Several testimonials were given, expressing appreciation for the work of Dr. Scott as Superintendent, regret at his leaving, and giving him good wishes in his new work.

In addition to the ministers attending, the office secretaries were present, including: Miss Edna Fitch, Miss Ruth Dunn, and Mrs. William J. Andes. This was planned by the ministers of the North Carolina and Virginia Conference.

Superintendent Scott

Today, March 1, 1960, the Reverend William T. Scott becomes pastor of Oakland Christian Church. This is an important event to him, the church, and the Southern Convention.

Soon after graduating from the Divinity School of Yale University, he became pastor at Winston-Salem in North Carolina where he organized a new church, bought land, and erected a building. As that work began to show promise, he was called to be superintendent of our churches in an area that ran from Kentucky to Florida. Later he became superintendent of the Florida conference. From there he went to Franklin, Virginia, as a pastor for three years. In 1946 he became the second superintendent of the Southern Convention, an office which he has held with distinction for almost fourteen years.

Elsewhere in this paper progress during this superintendency is stated, and appreciation is expressed.

Few men have served a larger area in our church circles for so long a time or more effectively. He knows intimately the problems of churches large and small across the southeast, and he is a respected member of the denominational leadership. He has served on many of the national boards and committees, and was invited to serve in a New York office at the time he accepted a call to the pastorate.

"Bill", as he is affectionately called by those who know him, has given himself without stint to the churches he served. The over load of work was a joy, although it has sapped his strength perhaps more than he knows.

As he goes back into the pastorate which he loves, he will undoubtedly long for a "drink of water", (See I Chronicles 11:17) from the Convention Office, the churches of the convention, and denominational headquarters; but the affectionate care of the church he will serve and the remembrances of convention activities and loyalties will surely give him courage to move forward in the work which is his yet to do.

During the next two months, through the Convention session the last of April, he will continue to assist the convention staff on a part-time basis.

In the annals of the Southern Convention there will always be a large place reserved for the memory of Superintendent William Tate Scott, for under his leadership the churches took some long forward steps that should mean increasing effectiveness through long years to come.

A Growing Church

In May 1939 a group of interested people met in Asheboro, North Carolina, for worship and to discuss the possibility of a Congregational Christian church in this thriving little town where twenty years before the wind destroyed our church building and the people did not rebuild. October 29 of that year a church was organized under the leadership of Rev. A. Lanson Granger, Jr. Since then Reverends Cecil Thomas and F. C. Lester have served the church and moved to other fields of activity. January 10, 1960, the fourth minister, Rev. Clyde Fields, presided over the annual church meeting at which time it was reported that during 1959 the church people had contributed $15,380.68 for current expenses and benevolences, and an additional $2,838.76 for the parsonage and building fund. The $1,889.37 now on hand for the erection of more educational space and a sanctuary is more than the church had in the treasury when it started to build the present edifice which cost nearly sixty thousand dollars and is worth nearer a hundred thousand now.

Both the Convention and the denomination made contribution to the beginning of this church. Nothing was received on operating budget after the building was erected. Borrowed money has been repaid. Denominational and related enterprises received from this church last year $2,240.92.

Nearly a hundred people elected to office in this church are at work in the community this year. Most of them have joined on confession of faith or by renewal of faith. Other churches in the community have not suffered because this one has grown.

It pays to start new churches, and to revitalize old ones.

What To Do With People

One of the big problems of our time is what to do with people. Great progress has been made in the discovery of cause and cure of disease with the result that fewer infants die and life expectancy has greatly lengthened. Fifty million new persons are born annually, and forty-five million are refugees.

Last year the World Council of Churches helped to relocate some ten thousand refugees, and since World War II the number is about 200,000. But that makes little dent in the number still without homes through no fault of their own.

The population explosion, so called, is frightening many who look down the years until there will be "standing room only" for people who will want to eat, learn, travel, and have homes on this planet. They fear that food will be entirely inadequate, as it is in many parts of the world now. Small families is the only solution known to this group of Christian leaders.

Not many years ago Hitler started the process of reducing the human family by slaughtering millions of those he did not like, especially Jews. The war he fostered ended the existence of millions more. War is one method of reducing the number of people on earth — but it is terribly cruel. Leaders of China are quoted as saying that war for China might destroy 300 million people and they would still have that many more — nothing to worry about! Scientists are not so optimistic. They think that another war may kill not only those involved directly in its processes, but practically every living thing on this earth. Poisoned air does not pick its people.

Progress is being made in distribution of foods, and a tremendous increase can be made in The amount available to the human family. This writer is greatly interested in this method of doing things with and for people.

About * * * THE FUTURE OF CIVILIZATION

In every era there are prophesies about civilization's future. Over many centuries some of these forecasts have been true, some false, but the history of civilization is the story of the rise and fall of nations.

In every case of the decline of a civilization or the destruction of a state, there were, among other contributing factors, three basic failures: (1) A weakness in military and economic strength; (2) a decay of moral and spiritual values; (3) failures of citizens to support the general welfare.

Consider examples of these basic failures. The Hebrew prophets sought in vain to arouse their people to the dangers that beset Israel and Judah. They cried out against the bribery and corruption of judges, inequitable legislation, dishonest business practices, seeking of personal prestige by subterfuge, religious indifference and personal immorality. Ultimately one nation was destroyed and the other enslaved.

Some four centuries later, after achieving unrivalled progress in the arts, in culture and philosophy, Athens disintegrated in moral fiber and national purpose and became an easy prey to its enemies.

A description of Athenian life and a warning by Isocrates in 353 B. C. has a familiar ring . He said: "The poor citizens have captured the government and voted the property of the rich into the coffers of the state for redistribution among the voters. Politicians have strained their ingenuity to discover new sources of public revenue. They have continued extraordinary taxes of wartime into peacetime. Athletics have become professionalized. Philosophy has struggled to find some substitute for the Divine commandments and the surveillance of God."

Eight hundred years later Rome had reached the zenith of its power and world influence followed by a decline that was, in large measure, the result of spiritual and moral disintegration and the failure of citizenship in providing leadership and direction to national life. Men of education and ability avoided the responsibility of public office and men of lesser stature occupied high public positions, fattening their personal fortunes. Confiscatory taxation destroyed the middle class, and inflation consumed the savings of the people.

It is one thing to know of the rise and fall of nations. That is only learning a lesson from the past. To foresee what the political and social virus of modern times can do to destroy a nation is wisdom. Every voter should possess that wisdom and use it at the ballot box.

"Ill fares the land, to hastening ills
a prey
Where wealth accumulates, and men
decay."

C. B. Riddle

This Interested Me * * * Emily C. Lester

Recently a friend in faraway Arizona — whose origins go back to New England — sent me copies of "The Blue Laws of Connecticut" dated 1689. Many of them interested me (44 are listed) and perhaps some of them will be of interest to you:

No one shall be a freeman, or give a vote unless he be converted, and a member in full communion of one of the churches allowed in this dominion.

No food or lodging shall be offered a Quaker, Adamite, or other heretic.

No one shall run on the Sabbath or walk in his garden, or elsewhere except reverently to and from the church.

No woman shall kiss her children on the Sabbath or fasting day.

Every rateable person who refuses to pay his proportion toward supporting the minister of the town or parish, shall be fined 2 pounds by the court, and 4 pounds every quarter, until he shall pay the rate to the minister.

No man shall court a maiden in person or by letter, without first obtaining the consent of her parents; 5 pounds penalty for the first offense; 10 pounds for the second; and for the third, imprisonment during the pleasure of the court.

Well, the world has changed some since those days. I imagine most of us would say that it has progressed!

Incidentally, if anyone would like copies of these Blue Laws I have a supply which I will be glad to share — write to 840 Sunset Avenue, Asheboro, North Carolina.

LENT

Lanson Granger

Lent is a time for bringing to the focus of our attention the life and ministry of our Lord, in particular those days and events by which He went to the Cross and came through to the triumph of the Resurrection. Here, without a doubt, we enter upon what is deepest in Christian faith and experience. And these days, by their very nature, lead us to a deepening of our life in thought, in study, in worship and prayer, in sacrificial service.

Lent is kept by many Christians as a time of self-denial. Often it means foregoing some pleasures or momentarily giving up some useless habit; and no doubt there is something to be said for this. It is well for us to remember, however, that when Jesus spoke about self-denial He spoke of something far deeper than "manicuring our morals." What He said was, "If any man will come after me, let him **deny himself**, and take up his cross, and follow me." To deny oneself does not mean to turn the back upon the self, much less to think meanly of oneself, to degrade oneself. Just the opposite, it means to forego our selfishness, our self-centeredness in full and unlimited commitment of oneself to the purpose and love of God.

In other words, what Lent offers us is another opportunity not so much to give up something as to take on something, to take on a new commitment of our self to God, to His will, His purpose, as perhaps we have not done before.

As in memory and imagination we follow again the way that Jesus took, does it not confront us with the question: What would I do that I am not presently doing, if I were really and whole-heartedly committed to His way?

—Warwick Church Messenger

"The Chimes" is the name of the new monthly newsletter of our Tryon, North Carolina, church. Editorial and production staff is composed of Mary Moore, Esther Foster, Bert Anderson and Bill Stevenson.

SACRIFICIAL MEAL AT GREAT BRIDGE

Margaret LaMonte

The Lillian Hall Circle of Great Bridge Women's Fellowship met Wednesday, February 10, to observe a Sacrificial Meal. Everyone omitted breakfast and the cost was contributed toward buying a layette to be sent to Italy through the Congregational Christian Service Committee. Also cash and toys were included with the gift. Mrs. Mildred Sawyer, our Friendly Service chairman, led a lovely program with other members participating.

Doughnuts and coffee were served. A valentine gift of jewelry was presented to our president, Mrs. McClain. Everyone who attended seemed glad to have been a part of this day of worship, business and fellowship.

FRUSTRATED MINISTER HELPED

Dr. W. J. Andes, pastor of the Elon Community Church, reports in "The Torch" how a 15-month frustration has been finally resolved:

Our Thanks go to Leroy Hughes for the building of the bookshelves in the pastor's study in the new church building. He worked at night until they were finished. . . For the first time in approximately 15 months, your minister can see again his books. While in Mooney Building, two fires in nearby rooms moved books and office furniture; then came the gradual move of Sunday School from 3rd floor Mooney to 2nd floor, and many things were placed in the two church offices. Then came the move in August to the new church building. Books were placed on the floor because of no bookshelves. This 15-month move has about wrecked habits of study for this minister.

Thanks to those who have made possible the equipment and furnishings for the pastor's study. In such a lovely study your minister is beginning to enjoy life again.

You are invited to come to the Pastor's Study, Room 1, on the first floor, west end, of the new church building and share in his joy. He hopes to be in his study each morning. Afternoons and evenings are for pastoral calls and for meetings. He will be glad to be in the Study at any time, if you will let him know when you can come.

Eutaw Community, Fayetteville, is having Sunday evening services during Lent. Theme for the series by Rev. G. Truett High is "The Christian Fellowship."

DISTRICT CHAIRMAN AT SHALLOW WELL

The five circles of the Women's Fellowship of Shallow Well Congregational Christian church, Sanford, North Carolina, held a joint meeting February 15 at the church and had as their guest the district president, Mrs. Reuben Askew.

Mrs. Homer Measamer, president, presided over the meeting which opened with the theme hymn, "Forward Through the Ages." Mrs. Lila Mae Campbell led the opening prayer.

The foreign mission study book, "The Way In Africa," by George Waylon Carpenter, was interestingly presented by Mrs. Jack Watson. Mrs. Watson was assisted by Mrs. Max Vestal in showing a film strip, "Face to the Future."

Mrs. Askew then spoke to the group on the World Day of Prayer, the Spring Rally in March and the School of Missions. She praised the Fellowship for its work. The meeting was closed with prayer by Mrs. James Watson.

The group then went downstairs for the social period. The table was covered with white net over red satin, caught up at the corners with white hearts and decorated at intervals with white cupids. At one end of the table was a silver candelabra holding white tapers, and the silver service. At the other end was a Valentine tree around which were individual plates holding cherry tarts. The tarts were served with coffee.

Hostesses were Mrs. Henry Rives, Mrs. Preston Warner, Mrs. David Hobson, Mrs. W. H. Cross, Jr., Mrs. Clarence Gunter, and Mrs. Frank Watson.

CHURCHES' MATERIAL AID CIRCLES THE WORLD

American Protestant churches shi ped 356,321,173 pounds of relief su plies for distribution to hungry, hom less, destitute and underprivileg people overseas in 1959. Food, clot ing, medicines, tools, education a self-help materials valued at $25,77 359 went to 41 countries of Euro Asia, Africa, South America and t Caribbean.

These and other impressive figur were contained in the material a services report presented to t Church World Service Board of Ma agers at its 10th annual meeting February at Atlantic City, Ne Jersey.

U. S. surplus commodities account for 345,966,368 pounds of the tot food shipments during the past yea said the report, while food and fun contributed through the Christi Rural Overseas Program (CRO came to $960,000, an increase of 4 p cent over 1958. It was noted th this latter amount was the highest any year since CROP came und CWS administration.

Clothing, bedding, and shoes a counted for 4,888,435 lbs. of total shi ments and scored a record of almo one million pounds over the previo year. Warnings were voiced, how ever, that the need for these suppli increases faster than it can be me particularly in North Africa whe thousands of Algerian refugees i Tunisia and Morocco are cold and i

Countries receiving the largest shi ments in 1959 were Greece (84,429,90 lbs.); Yugoslavia (69,427,539 lbs) Korea (38,354,617 lbs.); and Lebano (8,832,548 lbs.).

RESOLUTION

The Human Relations Committee of the North Carolina Council c Churches recognizes the democratic and moral rights of Negroes to equalit of service at the lunch counters of stores serving the public. We urge ou fellow citizens, and especially our Christian brethren, to unite with us i openly and firmly defending this basic human right. We commend our Negr citizens for their self-restraint under provocation and we deplore any recours to violence. We recognize the problems faced by store management in adjustin its policy to provide non-discriminatory service, and we pledge our whole hearted support and the good offices of our committee to this end.

H. Shelton Smith
W. R. Grigg
Co-Chairmen
Human Relations Committee of the North
Carolina Council of Churches Meeting at Pulle
Memorial Baptist Church, Raleigh,
February 19, 1960

Note:
Dr. H. Shelton Smith, Professor of American Religious Thought, Duke Universit
Dr. W. R. Grigg, Secretary of the Department of Interracial Cooperation of th
Baptist State Convention of North Carolina

HOLLAND HAS SUCCESSFUL BUILDING CAMPAIGN

Holland Christian Church held a ctory celebration on the evening of ebruary 21. The celebration was ocsioned by their having reached their al in a building fund campaign. ey were seeking to raise $40,000. hen the chairman of the canvass mmittee made his report, it was und that the amount paid or pledged as $39,677.70. The applause was underous when a member immediely pledged the remainder. About venty families had not been concted, and the prospect for going well ver the goal is good.

The church had employed the rvices of the department of Church inance Advisory Service of the Board f Home Missions. Dr. Curtis R. chumacher spent the week of Februry 15-21 with the church, training ne canvassers and talking with arious church groups. He preached ne sermon on Sunday morning, and ne pastor, Rev. C. Carl Dollar, comissioned the canvassers. The canassers visited the homes and made their reports by 7 o'clock. At 8:17 practically all the members and friends of the church met for the celebration, which was one of the highlights in the life of the church.

Mr. Thomas R. Jones did a fine job as chairman of the canvass committee, and Mrs. Sparks Holland directed the women's part superbly.

The funds will be used to erect an education building, to repair the church basement, and to pay for a lot adjacent to the church property. The pledges were made for a three-year period, but it is hoped that work will be started in the near future on the building program.

Mr. Dollar reports that the week meant infinitely more to the church than just the money raised. The whole life of the church was revived. We recommend the services of Dr. Schumacher's department to any church needing to raise funds for a major project. The cost was only a fraction of what a commercial fund-raising concern would have charged.

TRYON FRIENDLY SERVICE IS YEAR-ROUND PROJECT

The Friendly Service work of the Vomen's Society of our Tryon, North arolina, church is concerned with oth home and overseas needs: A omeland institution, an overseas mision, the Congregational Christian ervice Committee, migrant work in Jorth Carolina.

Last year we sent 356 pounds of lothing to needy people. This year ve have sent 383 pounds, with several nore shipments yet to be made. This ommittee is making layettes for yder Memorial Hospital in Puerto ico, sending yardage and sewing naterials to Casa Mia Settlement Iouse, Naples, Italy, plus a money ift. We are sending money gifts to affna College, Vaddukoddai, Ceylon; o the migrant work in North Caroina for "Harvester" equipment mobile "churches on wheels"). The Vomen's Society has also sent $100. or World Refugee Year.

There is a need for good used clothng all the time. Please put your ontributions in the cabinet in the hurch library. The committee is acking things throughout the year, nd is grateful for help in this worthvhile work.

—**The Tryon Chimes**

HENDERSON "SCHOOL OF CHURCHMANSHIP"

A "School of Churchmanship" for First, Henderson and a Leadership Training School for Antioch, Bethlehem, Fuller's Chapel, Good Hope, Henderson, Liberty Vance and Mt. Auburn churches is being combined in sessions at the Henderson church at 6:30 on Sunday evenings.

Schedule:

February 21 — "The Minister As An Executive"
February 28 — "Enlisting and Developing Leadership"
March 6 — "The Teaching Ministry of the Church"
March 13 — "The Place of Laymen in the Church", "Effective Sunday School Organization and Operation", and "Work of Pre-School Teachers"
March 20 — "Promoting the Program on All Fronts"
March 27 — "An Adequate and Effective Financial Program"
April 3 — "Cooperation in Administration of the Church"

February 28, and the first three Sunday evenings in March are specified as the area Leadership Training School. Officers of this group are E. Lancy Forsyth, Wilson Fleming, and Mrs .Hubert Lester.

Participating in teaching are: Martin T. Garren, Greensboro; Miss Dorothy Ballinger, Greensboro; Rev. Jonh Graves, Elon College; and the host pastor, Rev. Joe A. French.

World Day of Prayer

The first Friday in Lent, March 4, has been designated World Day of Prayer as part of an interdenominational, interracial, international observance.

United States participation in the worldwide observance is sponsored by the General Department of United Church Women of the National Council of the Churches of Christ.

The avowed purpose of the observance is to "unite all Christians in a bond of prayer, to pray for all the people of the world, and to make an offering for Christian missions at home and abroad."

The March 4 observance will be the 74th annual gathering of Christians in 145 countries on six continents.

It is requested that all people pause in their activity for a minute of prayer at noon March 4. In this way the world can be bound together in Christian love and devotion, something that is of very great importance now.

I OFTEN WONDER

If church members who are more loyal to garden clubs, lodges, civic clubs, and secular clubs than they are to the church really mean it when they sing "I'd Rather Have Jesus."

If those who seldom attend worship service, only occasionally contribute, and never speak to anyone concerning their relationship to Christ have the right to say "my church."

If the lives of members who chronically complain, find fault, criticize and oppose forward steps ever make a lost person desire to have the kind of Christianity they manifest.

If Christians honestly think that coming to church, sitting in an air-conditioned building and giving a little money is all that Christ has the right to expect of them.

If church members who accept the responsibility of an office but refuse to take any training for it ever feel that they are failing not the church but the Lord Jesus Christ.

. . . Yes, I Often Wonder.

This appeared in the Ramseur Reporter.
Ridgelife, Pleasant Ridge

Scott Leaves Superintendency For Pastorate After 14 Years Of Effective Leadership

Convention Leaders Express Appreciation for His Service

Martin T. Garren, President
Southern Convention

It is a privilege to pay tribute on behalf of the members of the churches of the Southern Convention to the Rev. William T. Scott as he steps from the office of Superintendent of the Convention to return to the parish ministry at historic Oakland church, Chuckatuck, Virginia. We regret to see him leave the post in which he has rendered such great service for fourteen years. At the same time we rejoice that he will continue to be a part of the Southern Convention and that he will be the minister of a fine Convention church. Above all we rejoice because of his leadership in the Convention over the years.

During the period of Dr. Scott's leadership as superintendent, the convention has achieved much progress. Under his guidance eighteen new churches have been organized, church and Sunday school membership has increased substantially, and about 50 parsonages have been erected. Church property valuation has increased from $2,752,855.00 in 1946 to $12,302,387.00 in 1959. Most of this increase in property valuation resulted from new church construction.

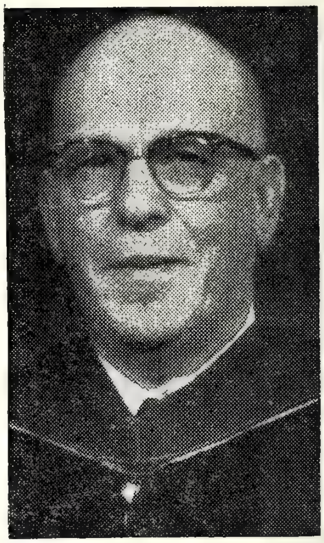
Stewardship made tremendous gains in the Southern Convention during Dr. Scott's tenure of office. In 1946 annual home expenses of the churches were $456,790.00; in 1959 this item had grown to $1,287,508.00. During the same period our outreach was strengthened as demonstrated by our giving outside our area. Benevolent and mission contributions by the churches of the Convention in 1946 were $118,450.00; in 1959 they were $343,304.00.

Convention and Conference apportionments increased from $57,193.00 in 1946 to $172,665.00 in 1959; contributions to the National Board of Home Missions from $1,500.00 to $11,362.00; and contributions to foreign missions from $7,944.00 to $30,642.00. The figures in this paragraph do not include the contributions from the Women's Fellowship. These contributions increased substantially in all areas of giving.

There are other substantial indications of progress during the superintendency of Dr. Scott. A Group Life and Hospitalization Plan for the ministers of the Convention was placed in operation. More than 60 per cent of the ministers are now members of the Annuity Fund of the denomination. An annual Ministers' Convocation has developed into a meaningful, refreshing and inspiring event for pastors of the Convention. Twenty-seven churches which, for pastoral service, were yoked with other churches in 1946 now have full time pastors. Furthermore, many well-organized yoked parishes of two or more churches have been set up with full time pastoral leadership. Many young, well-trained ministers have been attracted to the Southern Convention during the past fourteen years. Of great significance is the fact that an increasing number of ministers has been recruited from convention churches.

The convention office has been developed into a well-organized and efficient arm of the churches of the convention. This office is adequately staffed with devoted and efficient personnel. A full time Minister of Christian Education and an Associate Superintendent have been added to the field staff.

Other examples of progress achieved under Dr. Scott's leadership include the organization and development of the Laymen's Fellowship. In the growth of this significant organization the retiring superintendent has been a vital factor through his counsel, encouragement and leadership. In conjunction with the activity of the Laymen's Fellowship has come the development of the Moonelon Conference Center, located near Elon College, with three new buildings and other equipment valued at more than $100,000.00. Moonelon has become a vital part of the life of the convention as it is used by approximately 500 young people each summer and more than 2,000 of the members of the churches during the year.


Rev. W. T. Scott, D.D., LL.D.

Beyond the accomplishments which can be expressed in statistics and demonstrated facts are the intangible elements of progress which cannot be measured in numbers or figures but which are perhaps even more important. These are the Christian con-

THE SCOTTS ARE OUR FRIENDS

By John G. Truitt

A very large number of people have helped me along the way. Bill Scott, my friend, has helped me more than many. Adelia and I have known Bill and Della a good many years. When we went to Dayton, Ohio, as newlyweds in 1928, they were there. When we went to Suffolk, Virginia, we again had them as near neighbors when Dr. Scott was pastor of our church in Franklin, Virginia. When we came to Elon they were here. In each place they were good for us.

Dr. Scott has done a magnificent job as superintendent of the Southern Convention. All ministers in the Convention must feel that he is a personal friend because he has had them in his heart. The churches, 208 of them, know him and love him. Every institution and board of the Convention has had the sharing of his interest, experience, tact, judgment, and kindness. Dr. and Mrs. Scott have served in countless ways in their home, and of their children they are proud and justly so. They are going to Chuckatuck, Virginia, and Adelia and I will miss them.

cern personified by Bill Scott, the spirit of harmony he has constantly labored to maintain within the convention family, the tireless and ungrudging service he has rendered to the churches and the people of the convention with long, weary hours of work and many thousands of miles of travel, the devoted support of a fine family which includes the pastor of one of the convention's fine churches, and the esteem of thousands of church members across Virginia and North Carolina.

To a good friend and a loyal laborer for the Kingdom of God we wish God's blessings as he takes up the duties of his calling in another area of the convention's activity. We are strengthened and inspired to know that he will not be completely and suddenly absent from the superintendency. We are happy that he will continue for a time to carry the responsibility of the superintendent's office on a reduced-time basis. We are grateful to the members of the Oakland church for their willingness to make this contribution to the convention during the critical period of transition.

"A POOR CHURCH MEMBER" TURNS PASTOR

W. J. Andes, Pastor
Elon Community Church

Styling himself as a "poor church member," Dr. W. T. Scott leaves the membership of the Elon College Community Church to assume the pastorate of the Oakland Church, March 1, 1960. Of course, as Superintendent of the Southern Convention, he was not able to attend all of the functions of the local church. He was constantly visiting the churches of the convention. He was seldom satisfied to stay at home and worship with his family, even when no engagements filled his calendar on Sunday. Neighboring churches, where he had not been for sometime, would be in his thoughts and there he would go for worship and fellowship.

Yet now and then he would worship in his home church with his family. Throughout the planning and construction of the new church building at Elon College he has been of utmost help. He served on the building committee, counselled with the building fund committee, met with the deacons, and was constantly available for help. Many of these meetings came late at night, after he had returned from a long trip or after a long day's work in the convention office.

He served in our church not alone. His wife sang with the choir, served as an official of the Women's Fellowship and on committees of the church. Jimmy Scott served as an acolyte, always on the job and ready to assist elsewhere when needed.

We shall miss the Scott family from our community and from our church, but we know them as a true pastor and a gracious pastor's family.

TO WILLIAM TATE SCOTT— SINCERE APPRECIATION AND GOD BLESS YOU

J. E. Danieley,
President Elon College

During all of the nearly twelve years that I have been a member of the Elon College Community Church one of my fellow church members has served as Superintendent of the Southern Convention. I have worked with him in our local church, in many different areas of the work of the Convention, and more recently, in connection with my duties as president of our College. Although I have known of his plans to leave the superintendency for several months, I still find it almost impossible to realize that he will soon leave his office here on our campus and go forth to serve again as the pastor of a local church.

During his ministry to us as superintendent he has given himself without reservation; he has been completely dedicated to the calling which came to him from his Lord and from the churches of the Convention. The fruits of his labors are too numerous to mention but one can see new churches where his vision and leadership proved indispensable and one can cite many aspects of the life of the Convention where he has made invaluable contributions. For his service in every way all of us as individuals are deeply grateful. On behalf of Elon College, his alma mater, I would speak a word of special appreciation. He continues to "speak a good word" for our College on every appropriate occasion and through his life and ministry has reflected real credit on the institution.

It is with deep and sincere appreciation for the outstanding contributions which he has made to the churches and to the institutions of the Convention and with a prayer in our hearts that he and his family may enjoy a long, happy and fruitful ministry at the Oakland Church that we say not "good bye" but "see you soon" to our good friends, the Scotts, as they leave our community to undertake their new work.

GREETINGS TO THE SCOTTS! WELCOME NEIGHBORS

George D. Alley, Pastor
Suffolk Christian Church

You may think it strange that a native North Carolinian should be asked to write a word of welcome to anyone moving from that noble state to any other place this side of heaven. It ought (at least in every case save that of heaven) to be the other way around! At the risk of being traitor to both heritage and ancestry, to say nothing of my fellow Tarheels, I will proceed, this once, with a plea that the impending arrival of Dr. William T. Scott and family in Chuckatuck, Virginia, constitutes extenuating circumstances.

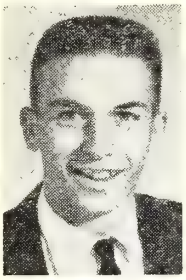
It is a privilege to send this semi-formal note of greeting, not only as a near neighbor in the ministry of the Eastern Virginia Conference, but on behalf of the other ministers and their families as well. It will be partial compensation for the loss of Dr. Scott's splendid leadership at the helm of the Southern Convention to know that he is nearby in the pastorate of a strong church and that when we find time to sit down for fellowship together he will not need to rush away to the other end of another state on Convention business, even before we have started conversation!

All of us here in the Conference share in the enthusiasm of the members of the Oakland church for their new venture under the first full-time minister they have known in 91 years of history and for the high quality of leadership they have found. Both new minister and people are to be congratulated in their selection of each other! The tradition of good preaching, wise counsel and conscientious pastoral service so long a part of Oakland's experience is sure to be continued.

Perhaps best of all, to those of us who will be their neighbors, is the joy of knowing that Bill, Della and Jimmy will be "at home" in Chuckatuck whenever we have an opportunity to stop by. How fine it is to welcome new neighbors who are already old and dear friends!

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future


David Andes

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

YOUTH WEEK AT ELON

David Andes

The P. F. of the Elon Community Church observed Youth Week with a full schedule of activities. On January 31 we enjoyed presenting the morning worship service to the small group of the faithful who dared to brave the fury of the elements. We wouldn't have missed it for anything. The service was opened by George Morningstar who led the call to worship, invocation and call to praise. Ann Hughes led the prayer of confirmation, read the scripture and offered the morning prayer. Miss Connie Blake of the college added much to the service by rendering a solo. The theme for Youth Week was "Thy Kingdom on Earth." Two sermonettes were delivered on the meaning of the theme. David Andes gave the interpretation of the Kingdom of God as we understand it. Jimmy Long followed with a practical application of God's Kingdom in our lives. The Junior High and Senior High P. F.'s were combined in a youth choir which led the hymns and sang the offertory anthem. Our minister, Rev. W. J. Andes, came to our rescue and filled in the remaining minutes of the service.

The week rolled on and so did we. We attended the basketball games that week as P. F.'ers. On Thursday, we had a wild time with a progressive supper. When we met at the parish house before making the rounds, we discovered just how large a group we had. As we began crowding the homes to eat, we wondered if the flow of people would ever stop. To the delight of our hearts, I am sure, two of our four courses were devoured with all speed and we moved on to our next targets. The Children's Home served us the main course and we then traveled to the parish house for dessert.

On Saturday afternoon we gathered again at the parish house to improve our meeting rooms. It seemed that the prospect of work had reduced our huge group to a faithful few, but the work went on and we enjoyed it all.

As an inspiring conclusion to an eventful week, we were the guests of the Burlington First Church Pilgrim Fellowship February 7. An excellent worship service was the high point of the evening. Rev. Bob Knowles was the guest speaker and, as usual, he talked right to the hearts of many. Delightful refreshments put the cap on a worthwhile evening.

Careful planning and Christian attitude caused this to be one of the best youth weeks we have ever had and one which will long be remembered.

YOUTH SUNDAY AT GARNER

By Sylvia Perry

On February 7, 1960, the young people of Hayes' Chapel Christian Church, Garner, N. C., observed Youth Sunday with the young people taking charge of all duties and classes in the Sunday school and church service. Each young person taking part did a very good job thus showing the adults that they have the ability as well as the will to take over responsibilities in teaching and being leaders of the church.

The message, brought by Jerry Stone, was certainly very well delivered so that it was understood both by children and adults. Also the youth choir did a very good job of rendering the special music.

Thus we could close in saying that the adults in our church can learn from the young people, since many of our adults are often prone to hesitate before taking a part in anything. Also we could say to our young people who shared in their Youth Sunday program — "a job well done."

Youth Sunday was observed at Pleasant Grove, Nathalie, Virginia, February 21. Presiding was James Hall and bringing the message "Youth Faces the Future" was Jimmie Moore. Others participating were: Jeraleen Hall, Willard Vicks, Nancy Perkins, Mary Vicks and Henrietta Perkins. Junior ushers were James Perkins, Willie Conner, Sanford Vance and Milford Vance.

NOMINATIONS NEEDED

It is again time for the Southern Convention Pilgrim Fellowship to elect the officers for the coming term. These officers will be elected by you at the Biennial Convention to be held at Moonelon, April 22, 23, and 24. The nominating committee would like to give each church a chance to nominate some of your P. F.'ers for a convention office.

If you have young people in your group who are capable of serving as convention officers, please send their names and addresses, along with a full character sketch, your reasons for nominating them, and a small photograph, if possible, to the Southern Convention Pilgrim Fellowship Nominating Committee, P. O .Box 78, Elon College, N. C.

We are asking that these nominations be in no later than March 31, 1960.

The following offices are open for nominations: president, vice president, secretary, and treasurer. We also will need nominations for the three commission chairman.

Won't you please give this some thought, and send us your nominations as soon as possible?

God's Protesting Providence

Background Scripture: Acts 22:30—23:35

Devotional Reading: Psalm 121

Memory Selection: **God is our refuge and strength, a very present help in trouble.** Psalm 46:1.

Roman rule was rigid and rigorous, but Roman justice was impartial and fair. When the captain, who had rescued Paul from the mob which was about to kill him, learned that he was a Roman citizen, even though a Jew, he made provision for Paul to have a hearing, and for Paul to speak for himself. Today's lesson gives us a vivid account of that hearing, and the events growing out of it.

CONTEMPT OF COURT

Paul could be gracious on occasion, but he was not always tactful. He started his defence by declaring that he had lived "in all good conscience before God until this day." It was true, but it was not tactful to say it. And the High Priest, Ananias, ordered him to be struck on the mouth for this rash statement. Whereupon Paul said in effect, "You're a fine type of judge indeed! You are sitting here to judge me after the law, and you ordered your men to strike me contrary to the law. Some judge, you!" But the sting was all the greater, because Paul called Ananias "a whited wall." To touch a dead body was for an Israelite to incur ceremonial defilement. It was therefore customary to whitewash tombs so that no one would touch one by mistake. So Paul was really calling this old bloated, blustering, badgering, brutal high priest "a white washed tomb." That was rubbing it in! Paul of course, knew that Ananias was the high priest. When he said that he "wist not that he was the high priest" he was really saying: "This man sitting here — I never knew a man like that could be the High Priest of Israel." Talk about contempt of court — that was really it. One suspects that if old Ananias could have had his way, he would have torn Paul to pieces with great glee.

CONFUSION IN THE COURT ROOM

Then Paul made another statement that threw the court room into confusion. Shrewdly observing that the Sanhedrin was made up of Pharisees and Sadducees, Paul began his defense with the statement that he was a Pharisee and the son of a Pharisee. That really set the Sanhedrin by the ears. For there was a deep cleavage of beliefs between these two groups. The Pharisees believed in the smallest detail of the Law, both written and oral; the Sadducees accepted only the written Law, and only the first five books of Moses at that; the Pharisees believed in fate and pre-destination; the Sadducees believed in free-will; the Pharisees believed in angels and spirit; the Sadducees believed in neither; the Pharisees believed in the resurrection of the dead; the Sadducees did not. So when Paul said he was a Pharisee, and stated that it was because he believed in the resurrection of the dead that he was on trial, the Sanhedrin was split in two. The two parties went at each other, with no holds barred. Indeed so fierce did the argument become that the commander, to save him from "being pulled in pieces of them" had to take Paul back to the barracks again. Paul might have to go down, but he was going down fighting.

A CONTRAST IN SPIRIT

This incident, and the incidents following it, show two things. They show the lengths to which the Jews would go to eliminate Paul. They would even murder Paul to get him out of the way. They were like a mob which lynches a man without ever giving him a trial before a court. Indeed so deep and dark was their hatred that forty of them bound themselves neither to eat or to drink until they had carried out their diabolical scheme. And they suggested to the rulers that they have Paul brought forth for trial again on the morrow so that, enroute to the court room, they could assassinate him. There are always groups which will stop short at nothing to vent their hatred against those whom they would get rid of. Think, for instance, of a man or a group of men who would bomb a school or a synagogue! Or a mob which would lynch a man!

SUNDAY SCHOOL LESSON
MARCH 6, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

In sharp contrast to the Jews, were the Roman officials charged with administering justice. As in so many cases today, the prisoner was spirited away, by night, under guard, and committed to others for safe keeping. And the commander furnished an armed and mounted guard to see that Paul suffered no harm. What a contrast between the fanatical, hysterical hatred of the Jews, and the cool, impartial justice of the Romans! And the one regarded themselves as God's Chosen People, while they regarded the others as heathen!

A WORD OF ENCOURAGEMENT

"And the night following the Lord stood by him (Paul) and said **Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome."** The master missionary must have been rather low at this time. He was having a hard time, and things were not going well. But in the dark hour, God stood by him, and renewed his courage and quickened his faith. That long-dreamed of trip to Rome would become a reality — although as we shall probably see in a later lesson not in exactly the way that Paul had thought — and he would fulfil God's appointed mission. Thus does God come to men in moments of deep discouragement and despair and seeming defeat. When the sky seems dark, when all reserves have been spent, when the way seems permanently blocked, there comes an unassailable assurance that God is standing not only in the shadow, but beside us, and hearts are brave again and arms are strong. There are those who read these Notes who know from personal experience many such occasions. We can thank God and take courage.

GOD'S PROTECTING PROVIDENCE

We have here a striking illustration of the mysterious ways in which God moves, his wonders to perform. Paul's nephew, his sister's son, happened to hear about the plot to have Paul assassinated, and he told Paul about it. Paul in turn had the lad to tell the commander about it, and thus the plot was forestalled. Just as earlier in his ministry, Paul's life was saved by the good workmanship of a man who all unknowingly made a basket strong enough to carry him safely to

(Continued on Page 15)

At Our Church Home for Children

Some Churches Going Beyond Quota

John G. Truitt, Superintendent

Dear Friends:

The churches — 208 of them — are being asked by the directors of the campaign to let us know whether they will accept their suggested quotas or not. A letter and brochure has gone out to the pastor of each of the churches, and if possible the campaign would like to know the answer to this question within the next few weeks.

The churches from which we have heard have agreed to the quota, several have voluntarily increased it, and some have doubled it. If every church subscribes its quota it will mean $75,000. Some of the churches are organizing a sort of special gifts campaign over and above the quota wherein persons who are especially interested in seeing the Home for Children brought up to a good standard will make voluntary contributions. These will be credited to the church. Later in the campaign, church contributions will be shown in The Christian Sun.

Just this week two of the larger churches have voted to contribute more than double their quotas. There are brochures, and questions and answer pieces of printed material, for every family unit in our churches. The pastors should order this material and distribute it not only for the help it will give this campaign, but for the valuable information which will help interest everyone in maintaining a curren background for running expenses. If the people really know about the fine boys and girls being helped at the Home, and the actual needs of the Home, they are generous in spirit and will see that sufficient funds are given.

It is a real thrill to me as superintendent to get around to see our ministers. They are doing a fine job in their churches from every aspect of the work, and they are enthusiastic about the fact that the Home for Children is now being given the improvement it so much needs and deserves.

One of the revealing things about the job of superintendent is the calling on little children who have been recommended for placement in the Home for Children. To see some poverty-stricken neighbor trying to take care of still more helpless little children, because there is no place for them, is a pathetic sight. We get a case history of the children, their parents, their needs, their mental and physical status, a physical examination by a doctor, whether the parents are living or dead, or permanently ill, or what the score is. When the facts are all in they are presented to a committee of the board of trustees with recommendations of the superintendent. If the applications are approved, the children are then received into the Home.

From that time on a transformation begins, a tranformation which brings joy to the children, slow, it may be, at first, but kindness and love, cleanliness, good clothes, good food and many other little folks about who are happy, and who are first-rate teachers of the little new ones, make that transformation marvelous and worthy of the Church, and, of the Christ Jesus who said, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." How quickly their gratitude overcomes their shyness and one knows without a doubt that God blesses all the efforts being put forth. Seeing all that causes the house mothers and the other staff members to push forward with the hope of doing an increasingly better job.

THE T'S OF STEWARDSHIP

Elizabeth F. Caviness

The Treasure that you give away
  Is another pair of feet
To walk the way Jesus walked;
  His children's needs to meet.

The Time that you give away
  Is another pair of hands
To feed or help someone
  In this or other lands.

The Thought that you give away
  Is another tender heart
To show great love as Jesus did
  When He was here on earth.

The Talent that you give away
  Helps answer your own prayer,
"God's will be done on earth," and
  He will know you really care.

These Things that you give away
  Are also yours to keep,
Like bread cast upon the waters
  Returning in bushel heaps.

REPORT FOR FEBRUARY 23, 1960

MONTHLY OFFERINGS

Amount brought forward		$14,081.80

NO REPORT THIS WEEK

Grand Total		$14,081.80

SPECIAL OFFERINGS

Amount brought forward		$33,439.57
H. H. Waters, Newport News, Va.	$ 5.00	
Mrs. H. T. Perry, Mystic, Conn.	5.00	
In Memory of Mrs. Mamie Beckom White	5.00	
In Memory of Mrs. Ruby Loy Garrison	5.00	
In Memory of Mrs. Ruby Loy Garrison	5.00	
In Memory of Mrs. Mamie Beckom White	5.00	
In Memory of Miss Pearl Preston Paris	5.00	
In Memory of L. T. Saunders, Sr.	1.00	
In Memory of Howard Brown	5.00	
In Memory of R. D. (Bob) Anthony	20.00	
In Memory of W. T. Dunn, Sr.	5.00	
In Memory of Mrs. W. M. Jay	10.00	
In Memory of Dougles Smith	20.00	
Friendly Service Gifts:		
Women's Fellowship, Hunterdale Cong. Christian Church, Franklin, Va.	17.87	
Women's Asso., Whitneyville Cong. Church, Hamden, Conn.	20.00	
Christian Wowen's Fellowship, Calispell Valley Church, Cusick, Wash.	2.50	
Special Gifts	45.00	
Total		$ 181.37
Grand Total		$33,620.94
Total for the Week		$ 181.37
Total for the Year		$47,702.74

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

MINISTERIAL DIRECTORY

ORDAINED MINISTERS WITH FULL STANDING

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1960 OR OTHER STATUS
Akin, Jack T., P.O. Box 64-557, Meta Br., Miami 64, Fla.	EVA	Teacher
Alley, George D., Box 364, Suffolk, Va.	EVA	Suffolk
Allred, C. Fred, Belew Creek, N. C.	NCVA	Belew Creek, Salem Chapel
Andes, Mark W., Box 307, Winchester, Va.	VVA	Winchester, Va.
Andes, William J., Box 625, Elon College, N. C.	NCVA	Elon College Community Church
*Ansley, Rufus	EVA	Retired
Apple, J. Frank, 437 Norvell St., Henderson, N. C.	ENC	Fuller's Chapel, Mt. Auburn
*Barrett, John C., 959 W. 21st St., Norfolk 10, Va.	EVA	Business
Bell, Charles W., Altamahaw, N. C.	Ga.-Ala.	Bethlehem and Student (Elon College)
*Bowden, Daniel J., 936 S. High St., Bloomington, Indiana	NCVA	Indiana School of Religion
Bowers, Thurman F., Rt. 4, Box 132, Greensboro, N. C.	NCVA	Greensboro, "Calvary," Business
Brady, E. Carl, Box 35, Robbins, N. C.	WNC	Teacher
Bray, H. Winfred, Rt. 2, Burlington, N. C.	NCVA	Union Ridge
Brittle, R. E., 107 Northbrooke Ave., Suffolk, Va.	EVA	Bethlehem (Nans.), Eure
*Brooks, Arthur, Asheville Boys' School, Asheville, N. C.	NCVA	Teacher, Chaplain
Brown, Arthur Mason, Tryon, N. C.	NCVA	Tryon, Associate
Carnes, Harvey L., Damascus Ch. Rd., Chapel Hill, N. C.	ENC	Student
Carter, Emory M., Youngsville, N. C.	ENC	Good Hope, Youngsville
Clapp, Rosser Lee, Route 1, Luray, Virginia	VVA	Leaksville, Mt. Lebanon, Newport
Clark, Ellis N., Rt. 1, Box 610-B, Suffolk, Va.	EVA	Cypress Chapel, Oak Grove
Cosby, B. R., 4415 Boonsboro Rd., Lynchburg, Va.	NCVA	Lynchburg
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel — Business
Crutchfield, Henry E., Box 129, Sunbury, N. C.	EVA	Sunbury (Damascus)
‡Daye, Carl T., 4198 Phillips Ave., Greensboro, N. C.	NCVA	Greensboro, "St. Peter's"
Dollar, C. Carl, Box 126, Holland, Virginia	EVA	Holland
Dollar, Jesse H., 2308 Roanoke Ave., Newport News, Va.	EVA	Newport News
*Dollar, Melvin, 213 Charlotte Dr., Portsmouth, Va.	EVA	Southern Convention — Associate Superintendent
Farrell, Earl T., Varina, N. C.	ENC	Wake Chapel
Farrell, W. Clay, Rt. 5, Sanford, N. C.	WNC	Ebenezer, Grace's Chapel, Business
Felton, Calvin, 307 Causey Ave., Suffolk, Va.	EVA	Portsmouth, First (Interim)
Fields, Clyde L., 737 Lee St.,, Asheboro, N. C.	WNC	Asheboro
Fogleman, James U., Rt. 6, Burlington, N. C.	WNC	Big Oak, Business
French, Joe A., 320 Pettigrew St., Henderson, N. C.	ENC	Henderson, First
*Fuller, Walter B., 272 Franklin St., Harrisonburg, Va.	VVA	Retired
Granger, A. Lanson, Jr., 50 Tucker Lane, Newport News, Va.	EVA	Warwick
*Graves, John S., Elon College, N. C.	NCVA	Prof., Elon College
*Griffin, Johnson L. (Capt.), 2431 Young Dr., Augusta, Ga.	EVA	U. S. Army Chaplain
Grissom, Raymond T., Route 1, Holland, Va.	EVA	Holy Neck
Grissom, William A., Windsor, Va.	EVA	Isle of Wight, Windsor
Hall, W. Walter, Box 105, Virgilina, Va.	NCVA	Hebron, Union (Va.)
Hamilton, Frank R., 300 W. 33rd St., Norfolk, Va.	EVA	Christian Temple
Hardcastle, Howard S., Driver, Va.	EVA	Berea (Nans.)
‡Harman, Henry V., 1404 White Rose Lane, York, Pa.	NCVA	Memorial E. & R. Church, York, Pa.
*Hartshorne, Hugh, Chapel Hill, N. C.	ENC	Retired
*Hayes, Cameron D., Marne Hgwy., Rt. 2, Moorestown, N. J.	VVA	Retired
*Helfenstein, Roy C., 31 Hibiscus Dr., Ormond Beach, Fla.	EVA	Retired
*Hess, James M., 777 Alden Rd., Claremont, Calif.	NCVA	Retired
Heymann, C. M., Box 1207, Hendersonville, N. C.	NCVA	Hendersonville
High, G. Truett, 1910 Lyon Rd., Fayetteville, N. C.	ENC	Fayetteville, Hope Mills
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Retired
Hubbard, Lynwood L., Rt. 1, Ramseur, N. C.	WNC	Pleasant Ridge, Spoon's Chapel, Student at Elon Col.
Humphries, Tucker G., 414 N. High St., Franklin, Va.	EVA	Franklin
*Hurdle, Allen L., 214 Watson Dr., Burlington, N. C.	NCVA	Business
*Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Retired
*Jones, Charles M., Box 2, Chapel Hill, N. C.	ENC	Community Church
*Jones, Elwood W., Homewood Apts., Baltimore 18, Md.	EVA	Retired
*Key, Carl R., 612 Virginia St., E., Charleston 1, W. Va.	NCVA	West Virginia Council of Churches
Kimball, Robert M., 522 Parkview Dr., Burlington, N. C.	NCVA	Burlington, First
*Knowles, Robert A., Box 336, Elon College, N. C.	NCVA	Southern Convention, Minister of Christian Education
*Koon, Clyde O., St. David's Church, Va.	VVA	Business
Lackey, John R., 637 S. Sunset Dr., Winston-Salem, N. C.	NCVA	Pfafftown, Winston-Salem
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired
Leebrick, Bland A., Rt. 1, Gibsonville, N. C.	NCVA	Apple's Chapel
Lester, Fletcher C., 840 Sunset Ave., Asheboro, N. C.	WNC	High Point, Editor, *The Christian Sun*
*Long, William G., 9-B William Circle, Chapel Hill, N. C.	ENC	Teacher
Loy, W. M., Route 6, Burlington, N. C.	NCVA	Long's Chapel
*Lucas, A. L., Rt. 5, Asheboro, N. C.	WNC	Business
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, Spring Hill, Waverly — Teacher
*Madren, James W., 424 N. Main St., Suffolk, Va.	EVA	Business
Madren, Silas E., 504 N. Stuart St., Elkton, Va.	VVA	Bethel, Mt. Olivet (G), Mt. Olivet (R), New Hope
Madren, Thomas W., Rt. 1, McLeansville, N. C.	NCVA	Hines Chapel
Madren, Weldon T., Rt. 2, Ruffin, N. C.	NCVA	Happy Home
*Magill, Samuel H., Colonial Heights, Chapel Hill, N. C.	ENC	Graduate student
‡Marks, Carl K., 8530 Cherokee Rd., Richmond 25, Va.	EVA	Richmond, St. Andrews U.C.C.

Name and Address	Conference Membership	Churches Served In 1960 or Other Status
*Matthews, A. Warren, Doane College, Crete, Neb.	NCVA	Prof., Doane College
*Morgan, William H., 2074 Forest Dr., W., Tallahassee, Fla.	NCVA	Retired
‡Myers, G. Harold, Route 7, Burlington, N. C.	NCVA	Burlington, Edgewood U.C.C.
Myers, DeWitt L., Jr., 211 W. Cameron Ave., Chapel Hill, N.C.	ENC	Chapel Hill
Neese, J. Everette, 3000 Grove Ave., Richmond, Va.	EVA	Richmond, First
*Neese, J. L., Bradenton Trailer Park, Box 5, Bradenton, Fla.	NCVA	Retired
Nelson, Samuel D., Jr., Lynnhaven Colony, Va. Beach, Va.	Ga.-Ala.	Lynnhaven Colony Community Church
*Newton, R. E. Box 287, Pomona Park, Fla.	VVA	Retired
Noyce, Gaylord B., United Church, Raleigh, N. C.	ENC	Raleigh
*Pearce, George A., Rt. 1, Franklin, Va.	EVA	Business
Pegram, Charles F., 1041 Bayview Blvd., Norfolk, Va.	EVA	Bayview
Pendleton, Olin B., Rt. 4, Box 127, Norfolk, Va.	EVA	Norfolk, First
*Perkins, James C., 617 Morningside Dr., San Antonio 9, Tex.	NCVA	Teacher
†Permar, John M., Route 4, Reidsville, N. C.	NCVA	Kallam Grove, Mt. Bethel, New Lebanon
Petersen, Richard M., Rt. 1, Elon College, N. C.	NCVA	Shallow Ford
Phelts, H. Raymond, Rt. 1, Suffolk, Va.	EVA	Liberty Spring
*Phillips, Slade W., Dillon, S. C.	EVA	Business
Powell, Elmore M., Box 395, Henderson, N. C.	ENC	Mt. Gilead, Oak Level, Pope's Chapel, Business
*Poythress, O. D., 1214 Guierrere St., S. Norfolk, Va.	EVA	Retired
Presnell, Lacy M., Box 132, Seagrove, N. C.	WNC	Seagrove, Pastor-At-Large (WNC Conf.)
Ratzell, Frank E., 308 Merrimon Ave., Asheville, N. C.	NCVA	Asheville
Register, Kenneth D., 721 N. Church St., Burlington, N. C.	NCVA	Burlington, Beverly Hills
Reynolds, Ferris E., Elon College, N. C.	NCVA	Professor, Elon College, Berea
Rice, G. Julius, Box 206, Bayside, Va.	EVA	Bayside
Rich, William A., Vernon Hill, Va.	NCVA	Ingram, Liberty, Pleasant Grove
*Robinson, Allyn P., Nat. Conf. of Christians & Jews, 21 Ridgeway Blvd., Bay Shore, New York	ENC	Sec. Conf. of Christians & Jews
Rohart, Emerson J., Rt. 2, Box 78, Harrisonburg, Va.	VVA	Antioch, Beulah, Concord, Linville, Mayland
Schoning, Arnt L., Rt. 1, Gore, Va.	VVA	Timber Ridge
Scott, Wm. T., Jr., 811-813 W. Main St., Durham, N. C.	NCVA	Durham, First
Scott, William T., Chuckatuck, Va.	EVA	Oakland (Supt. to 5-1-60)
Seymour, Collie, 1124 Carolina Ave., Albemarle, N. C.	WNC	Albemarle
Shepherd, David W., 326 McIver St., Sanford, N. C.	ENC	Sanford
Shreve, Thomas F., Route 2, Liberty, N. C.	WNC	Pleasant Hill, Student at Elon College
Simmons, Lewis Bill, Route 1, Hickory, Va.	EVA	Great Bridge
*Sloan, W. W., Elon College, N. C.	NCVA	Prof., Elon College
*Smith, H. Shelton, 2721 Dogwood Rd., Durham, N. C.	NCVA	Prof. at Duke University
*Smith, Leon E., Jefferson Blvd., Sylvan Beach, Bayside, Va.	EVA	President Emeritus of Elon College
Smoot, Lowell A., 215 Charlotte Dr., Portsmouth, Va.	EVA	Portsmouth, United Cong. Christian
Snyder, Walstein W., 3507 Bainbridge Blvd., S. Norfolk 6, Va.	EVA	Rosemont
*Sorrell, Matthew T., Blairs, Va.	NCVA	Superintendent of Faith Home
*Steininger, William R., 2122 Cooper St., Raleigh, N. C.	ENC	Chaplain at State Hospital
Stevenson, Wm. R., Tryon, N. C.	NCVA	Tryon
Sutton, Thomas D., 212 Cornwallis Dr., Greensboro, N. C.	NCVA	Greensboro, Palm Street
Tally, George M., Rt. 3, Sanford, N. C.	ENC	Christian Chapel, Mt. Pleasant, Pleasant Hill
Tally, R. Eugene, 162 Third Ave., Danville, Va.	NCVA	Danville, Va.
*Thelen, Mary Frances, Randolph Macon Woman's College, Lynchburg, Va.	NCVA	Professor at RMWC
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Cong. Christian Home for Children
Truitt, John G., Jr., 1109 Decatur St., South Norfolk 6, Va.	EVA	South Norfolk
Veazey, Guy H., Elon College, N. C.	NCVA	Lakeview, Moonelon Resident Mgr.
Vestal, Max B., 509 E. Main St., Jonesboro Hts., Sanford, N.C.	ENC	Shallow Well
Wallace, Carl E., Box 62, Southern Pines, N. C.	ENC	Southern Pines
Welch, Mack V., 508 Montgomery St., Reidsville, N. C.	NCVA	Reidsville
*Williamson, R. L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired
Wisseman, William E., 103 W. Greenway N., Greensboro, N.C.	NCVA	Greensboro, First, & Pleasant Ridge
*Wood, William L., Box 55, Long Eddy, N. Y.	ENC	Retired
Wright, T. Fred, Box 192, Wakefield, Va.	EVA	Barrett's, Burton's Grove, Dendron, New Lebanon, Wakefield

MINISTERS WITH LOCAL CONFERENCE ORDINATION STANDING

Askew, Reuben S., Jr., Rt. 5, Sanford, N. C.	ENC	Moore Union, Turner's Chapel, Zion, Student at Duke
Bennett, Garland B., Ramseur, N. C.	WNC	Antioch (R), Ramseur, Shiloh, Student at Duke Div.
Bennett, J. Robert, Rt. 2, Box 231, Clayton, N. C.	ENC	Amelia, Plymouth, Student at Duke Divinity School
Brady, Gale, Rt. 1, Henderson, N. C.	ENC	Liberty Vance, Student at Duke Divinity School
Brown, Avery, Box 133, Gibsonville, N. C.	NCVA	Gibsonville
Burgess, Lunnie W., Ramseur, N. C.	WNC	Bennett, Business
Daniel, W. B., Eclipse, Va.	EVA	Mt. Zion
*Denton, J. A., Route 5, Sanford, N. C.	ENC	Retired
Dixon, Carl J., Route 1, Benson, N. C.	ENC	Clayton, Mt. Hermon, Wentworth — Business
Edwards, Kenyon, 7974 Shore Dr., Norfolk, Va.	EVA	Central, Norfolk
Fogleman, Martin L., Route 2, Liberty, N. C.	WNC	Pleasant Cross, Pleasant Union, Business
Garrett, Glenn, Route 3, Mebane, N. C.	NCVA	Mt. Zion, Student at Duke Divinity School
Gibbs, John B., Walters, Va.	EVA	Antioch, Mt. Carmel, Teacher
Hultman, Robert, Route 3, Pittsboro, N. C.	WNC	Hank's Chapel, Student at Duke Divinity School
Joyner, William T., 1518 Goldston Blvd., Sanford, N. C.	WNC	Northview, Lee's Chapel, Damascus, Student at Duke
Littiken, John P., 307 Climax St., Graham, N. C.	NCVA	Graham, Providence, Student at Duke Divinity School
Loy, J. C., Rt. 1, Louisburg, N. C.	ENC	Beulah, New Hope, Student at Duke Divinity School
Moore, Dwight W., Box 168-A, Halifax Rd., South Boston, Va.	NCVA	South Boston, Center, Student at Duke Divinity School
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	Business
*Olson, Sidney, 1805 Baum Ave., Bayside, Va.	EVA	Business

NAME AND ADDRESS	CONFERENCE MEMBERSHIP	CHURCHES SERVED IN 1960 OR OTHER STATUS
Powell, Odell J., W. Academy St., Randleman, N. C.	WNC	Randleman
Stanley, J. Lester, Route 1, Elon College, N. C.	NCVA	Hopedale, Business
Taylor, Morris E., 1104 W. Broadway, Hopewell, Va.	EVA	Hopewell, Prince George
Walker, Clifton, 2411 Chapel Hill Rd., Durham, N. C.	NCVA	Business

LICENTIATES

Allcox, Elmo, Garner, N. C., 214 Griffin St.	ENC	Antioch, Bethlehem, Martha's Chapel, Business
Bew, Robert A., Sem. Trailer Pk., Lot 30, Wake Forest, N.C.	NCVA	Elk Spur, Rocky Ford, Student at Southeastern Sem.
*Brill, Walton E., Lehew, West Virginia	VVA	Business
Burns, Grant J., Route 3, Burlington, N. C.	NCVA	Carolina, Student at Elon College
*Chang, Timothy S., Rt. 3, Myerstown, Penna.	NCVA	Business
Fields, Clyde L., Jr., Asheboro, N. C.	WNC	Union Grove, Student at Elon College
*Gleason, H. Allen, Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Faculty, Hartford Seminary
*Holland, Mrs. Wilkerson, Holland, Va.	EVA	
Liverman, Thomas F., Box 37, Liberty, N. C.	WNC	Liberty, Smithwood, Student
McFarland, Charles K., Bridgewater Col., Bridgewater, Va.	VVA	Bethlehem, Wissler's Chapel, Woods Chapel, Student
Nichols, Ronald, 911 Wade Ave., Garner, N. C.	ENC	New Elam, Morrisville
*Painter, Page, RFD, Luray, Va.	VVA	Student
*Robertson, George A., Jr., 55 Elizabeth St., Hartford, Conn.	EVA	Student at Hartford Seminary
Sessom, E. H., Rt. 4, Raleigh, N. C.	ENC	Auburn, Hayes Chapel (Garner), Mt. Carmel, Student
*Thomas, J. Rex, 407 S. 7th St., Sanford, N. C.	ENC	U. S. Army
Traylor, Bill J., Rt. 3, Burlington, N. C.	NCVA	Bethel, Concord, Student at Elon College
Wilkins, Lafayette T., Elon College, N. C.	EVA	Howard's Chapel, Lebanon (NCVA), Student at Elon
*Wilkins, Louis B., Amerikan Kolleji, Tarsus, Turkey	NCVA	Teacher
*Willett, Billy Joe, Piedmont College, Demorest, Ga.	ENC	Student at Piedmont College
*Wright, Keith C., Baptist Hospital, Winston-Salem, N. C.	NCVA	Student
*Young, Curtis, 211 W. Trinity Ave., Durham, N. C.	NCVA	Teacher

CANDIDATES FOR THE MINISTRY — BIBLICAL CLASS (PRE-MINISTERIAL)

*Albert, Douglas, Chicago Theol. Sem., Chicago, Ill.	NCVA	Student
*Booth, Mary Lou, Elon College, N. C.	EVA	R.E. Student at Elon College
*Britt, Paul Raymond, RFD, Biscoe, N. C.	WNC	Business
*Brittle, Martha, Elon College, N. C.	EVA	R.E. Student at Elon College
*Carden, Betsy, Elon College, N. C.	ENC	R.E. Student at Elon College
Caviness, James W., Jr., Elon College, N. C.	WNC	Flint Hill (M) Student Supply, Student at Elon Col.
*Chapman, George, Elon College, N. C.	NCVA	Student at Andover-Newton Seminary
*Coble, John, Route 5, Burlington, N. C.	NCVA	Student
*Daughtry, T. N., Rt. 1, Clayton, N. C.	ENC	Business
*Frye, Homer, Route 2, Liberty, N. C.	WNC	Business
*Gardner, Wayne, Elon College, N. C.	EVA	Student at Elon College
*Jackson, James C., Oberlin Theol. Sem., Oberlin, Ohio	NCVA	Student at Oberlin
Jones, Daniel W., Jr., Rt. 1, Haw River, N. C.	NCVA	Haw River, Student at Elon College
*Jones, Harold, Elon College, N. C.	ENC	Student at Elon College
*Lawson, Bobby, Elon College, N. C.	ENC	Student at Elon College
*‡Leonard, James Ottis, Rt. 6, Lexington, N. C.	NCVA	Business
*Mellburg, Adolph G., Jr., Elon College, N. C.	EVA	Business
*Milteer, Richard, Elon College, N. C.	EVA	Student at Elon College
*Mulholland, C. C., III, 4169 Duke Sta., Durham, N. C.	NCVA	Student, Duke Divinity School
*Petersen, Francis G., 811 W. Main St., Durham, N. C.	NCVA	Student, Duke Divinity School
*Pierce, James M., 1542 Holland Rd., Suffolk, Va.	EVA	
Ritter, Hayes Wesley, Rt. 1, Box 51, Seagrove, N. C.	WNC	Needham's Grove, New Center Supply, Providence Ch.
*Rosser, Jimmie Lewis, Elon College, N. C.	ENC	Student at Elon College
Talbert, Dolan, Elon College, N. C.	WNC	Pleasant Grove, Student at Elon College
*Wicker, Lewis, Greensboro College, Greensboro, N. C.	ENC	Student at Greensboro College
*Woodall, Emerson, Route 1, Garner, N. C.	ENC	Business

APPROVED MINISTERS OF OTHER DENOMINATIONS

(Methodist Licentiate)

Lane, William A., Rt. 2, Brown Summit, N. C. c/o Monticello Cong. Chr. Church	NCVA	Monticello

*—Not engaged as pastor within the Southern Convention
†—Dual Standing with Friends Church
‡—Dual Standing with Evangelical & Reformed Church

Faculty for the ministers' school at La Foret, Colorado, include Dr. Stanley U. North as Dean, Professor Allen G. Wherli, Doctors Hugh Vernon White, Gerald J. Jud, Howard Stone Anderson, George B. Drew, Purd E. Deitz, William F. Frazier, and Francis W. Eastman, and Rev. James Waery, Mrs. Marlowe Anderson, and Dr. A. M. Hollis (Bishop of the United Church of South India). Attendance is limited to fifty.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

the ground from a high city wall, so here his life was spared because a lad, or even a young man, by chance learned of a plot to have him killed and acted promptly, and also bravely, for his own life would have been forfeit if the authorities had known what he was doing. Here was undoubtedly an expression of God's protecting providence. But this matter of Providence is no simple matter. If you want to have an interesting class session, get the members of your class to give their ideas of Providence. Here are two G. I.'s side by side, and one is struck down while the other is unhurt. Was the one spared because the bullet struck a New Testament he had in his pocket? Perhaps this lesson should be devoted to a discussion of Divine Providence. Try it.

DOES IT MATTER?

IF I never join a Church?

Of course it does. You may think you are just as good a Christian being a "lone wolf" and only God can judge that. But you are not too effective a Christian as far as the world goes, any more than an educated man who never joins a college, or a doctor who never goes near a hospital, or a businessman who has nothing to do with other businessmen. When we really believe in something we usually join with others who believe the same thing, don't we? Is Christianity any different?

IF I stay home on Sundays and rest up?

Certainly there's nothing wrong with resting up after a busy week. Indeed, it was Judaism and Christianity that first stressed the need of every one of us having one day in seven to relax from work; you can thank religion for the Sunday you are having off. But have you ever thought that the best way to rest may not be to be lazy at home but to do something different, more personal, more creative than what you do the other six days? Sunday is your one chance to worship God in the beauty of holiness. Don't miss it. You'll get a new strength and perspective for your work that will give you a fresh start on Monday.

IF I Let my family get my religion for me?

Sure, it doesn't matter if you're the sort of person who wants to get all the best things in life secondhand. Or if you want to be part of your family in all the lighter moments of life, such as eating or playing, but never part of its deepest moments, such as worship. Or if you want your children to feel that you are always sending them some place but never bothering to go with them yourself. No, think it over. Religion is something you can never get secondhand and have it mean much. And as they get older, your children will size you up for the halfhearted Christian you really are.

IF I neglect prayer and family devotions?

Let's admit that it's often hard to arrange the proper time and place for family devotions. But why not start with grace at meals, then follow it with a bit of reading from the Bible and turns at prayer? You'll find it does matter — to have your family united before God. A family altar creates family harmony.

IF I don't give very much to the church?

That all depends upon whether you are very honest, or practical, or grateful about life. An honest person always realizes that he spends money for what he believes in and that his checkbook is a pretty reliable index to what he considers worthwhile. A practical person knows that churches, like other institutions, need money to carry on their work; they don't live on air, like orchids. A grateful person thanks God for his many blessings and gives generously because he has received so generously of the good things of life.

IF I "pass the buck" when asked to do church work?

None of us admires a person who is always eager to evade his responsibilities and let others do the job for him. A Christian who believes in his church will work in it and out of love of God and Christ will work gladly. He soon learns two things about Church work. One is, that each of us has his own talent, so that every person in his own small way can help his Church. The other is that the busiest people in any community are the very ones who never try to "pass the buck". They always seem to be the ones who have time for God's work. It's the others who make all the excuses.

IF I keep quiet about what I believe?

My friend, this is no time in history to be silent about your Christian faith. The Communists, the secularists, the pagans are advertising their ways of life and beliefs in every television show, every book, every lecture, every movie, everv newspaper. By keeping quiet you betray yourself, because telling others about your religion is the best way to get it clearly in mind yourself. Also, you betray the cause of Christ round the world. People nowadays never buy a product they never hear about, even in religion; they just presume the pagans have the only articles on sale. For a Christian, there are times when silence is not golden!

OF COURSE IT MATTERS, MATTERS VERY MUCH, THAT YOU BE THE BEST CHRISTIAN YOU CAN POSSIBLY BE — STARTING TODAY!

—The Southern Synod **Standard**

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Ch
Church History Room X
Box 232

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 112 MARCH 8, 1960 NUMBER 10

SEE

APPORTIONMENT TABLE,

PAGES 13-15

DR. AND MRS. HORTON TO VISIT AREA

Ministers and their wives in our area are urged to take advantage of the opportunity of conferring with Dr. and Mrs. Douglas Horton when they visit here next week. Tuesday, March 15, the Hortons will be at First Church, Norfolk, and Thursday, March 17, they will be at the Elon College Community Church. These conferences begin at 10:00 and continue until 4:00. Reservations for lunch should be made with Rev. Olin D. Pendleton and Rev. W. J. Andes.

Well-known in the Southern Convention, Dr. Horton served for many years as secretary and minister of our denomination. He retired in 1959 as dean of the Divinity School of Harvard University. Mildred McAfee Horton was war-time commander of the WAVES, president of Wellesley College, and now is serving as the first woman president of the American Board, our foreign mission agency.

Organ of the Southern Conention of Congregational hristian Churches.

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Here And There Among The Churches

Mr. Eugene Thompson layman of Apple's Chapel, was the speaker for the morning service at Bethlehem, Altamahaw, February 28.

As the church school staff at Tryon, North Carolina, continues its study of the story of Congregationalism, Mrs. W. R. Stevenson told them March 2 of her visits to churches in Great Britain and Holland.

"Youth Marches On" was the theme for the youth Sunday worship at Liberty Church, Nathalie, Virginia, February 28 with Elaine Guthrie giving the message. Others participating were: Carl Fisher, JoAnn Blackstock, Sarah Fisher, Mary Lee Arendall, Billy Ragsdale, Faye Powell, Shirley Forlines and Phyllis Fisher. Special music was rendered by the Junior Choir, and by Elaine and Sandra Guthrie and Faye Powell. Ushers were: Wayne Powell, Faye Clardy, Stewart Forlines and Phyllis Saunders.

More than 100 members of the four Raleigh Congregational Christian churches met in a supper meeting at United Church February 28 — postponed from Race Relations Sunday because of bad weather. Speaker was Miss Florence Irving, director of a survey in Durham in 1959 studying employment opportunities for Negroes. Present also were Congregational and Baptist students from Shaw University, who interpreted to the group the needs and hopes of the student movement in the present passive protest against racial discrimination at lunch counters, according to information from Rev. G. B. Noyce, pastor of the host church.

It is never too early to begin planning for a special event: The religious education committee of Union, Virgilina, composed of Mrs. Frances Tuck, Mrs. Emron King, Mrs. W. W. Hall, Mrs. Evelyn Murray and Reams Long, met the last day of February to begin preparation for the summer daily vacation Bible school.

Leslie Wicker, a high school junior who is a member of Northview church, spoke March 6 at Zion and will speak next Sunday at Turner's Chapel. He was raised in the latter community. Mr. Wicker plans to enter the Christian ministry. Rev. Reuben Askew is the pastor of these churches in Eastern North Carolina.

SPECIAL NOTICE TO WOMEN

Offerings at the Women's Fellowship spring meeting are going to HELP (Homeless European Land Program) which is part of a program to help close all 8 refugee camps in Italy as a special effort for World Refugee Year. These are hardcore refugees, who have been in camps 10-15 years.

Mrs. Ray Gordon, president, is asking that our women try to raise $1500 to completely resettle one family — which is ⅓ of the cost, the other ¾ being paid by United Nations and the Italian government. This program is being directed by Rev. Belden Paulson, a minister of our denomination. The suggestion is $1.00 per member for the offering. If you do not get to attend your district meeting, your money may be sent by your local fellowship treasurer to your conference treasurer marked "For HELP." This should be sent in as soon as possible.

Dr. W. W. Sloan of Elon College gave the foreign mission study on Africa at Northview church the afternoon of February 28, with people from nearby churches invited to share in the study.

Next Sunday at the morning worship at Leaksville, Luray, Virginia, a mortgage burning ceremony for the parsonage debt will be a part of the morning worship service.

Rev. Rosser Lee Clapp, pastor, will address a joint session of Leaksville, Newport and Mt. Lebanon churches at the former March 16 at 7:30, giving a review of "People, Land and Churches."

Mrs. David Shepherd, president of the North Carolina women, has returned to her home in Sanford following a lengthy stay in New Port Richey, Florida, where her mother is ill. This week she is "making the rounds" of the N. C. Rallies with the guest speaker, Mrs. Robert Edwards.

A service of appreciation for Sunday school teachers and officers was included in the morning worship at Sanford February 28. Dr. David W. Shepherd's sermon topic was: "Here I Am, Use Me." That evening an "All Church Sing" was enjoyed.

"Some Voices and Sins of the Passion" is the theme for Sunday evening services during Lent at Eutaw Community, Fayetteville. The morning sermon, February 28 "Twentieth Century Discipleship" by Rev. Truett High, was followed by explanation of a proposed plan of lay visitation evangelism. During March the morning services at Eutaw are being broadcast over WFNC.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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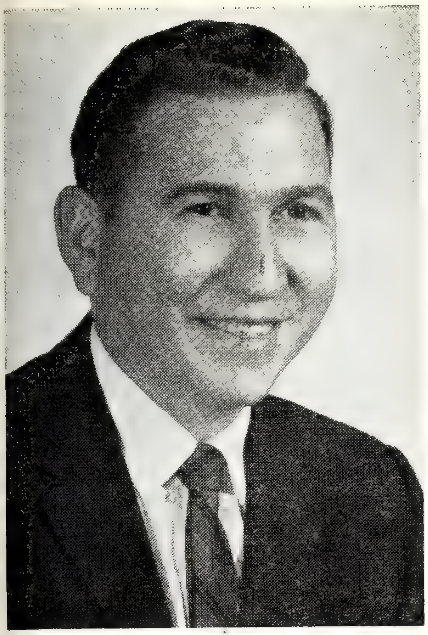


Rev. Rosser Lee Clapp

PASTOR OF NEW CHURCH

Rev. Rosser Lee Clapp, who has been serving Leaksville, Mt. Lebanon and Newport churches in the Valley of Virginia, since October 1957, begins work April 1 as pastor of the newly organized church at Garner, North Carolina.

A graduate of Elon College and the Divinity School of Duke University, Mr. Clapp has served in four of the five Southern Convention Conferences since 1949. He is a member of Convention committees on the ministry, recruitment, finance, CHEF, and a member of the Board of Christian Education. He is Secretary is the Valley Conference, chairman of the committee on the ministry, and has been active in the Newport Association of Churches, the Luray Ministerial Association, the Page County Ministerial Association, the United Ministerium (C. C. and E. and R. ministers in the Valley), Powell's Fort Camp work, and in the Virginia Council of Churches.

Mr. Clapp and his wife are both native North Carolinians, as are their two young sons, so in a sense they will be returning "home" when they begin their new field of work.

SCOTTS HONORED AT ELON

Mrs. H. D. Lambeth, Sr.

Sunday afternoon, February 28, from 3:30 to 5:30 o'clock in the Parish House of Elon College Community church, a reception was given in honor of Dr. and Mrs. W. T. Scott and family at which time over two hundred called to say "goodbye" to the Scott family. Dr. Scott's office as superintendent of the Southern Convention of Congregational Christian Churches was on the college campus and they resided in the community on Williamson Avenue.

For the occasion the Parish House was lovely with decorations of green and yellow, depicting the coming springtime. Dr. H. H. Cunningham, dean of Elon College and chairman of the board of deacons of the church, and the seven circles of the Women's Fellowship sponsored the delightful affair and during the afternoon, the president of the Fellowship, Mrs. Leroy Hughes, presented to Mrs. Scott a silver bowl, a gift from the women of the Fellowship.

In the receiving line were: Dr. and Mrs. J. G. Truitt, Dr. and Mrs. W. J. Andes, Dr. and Mrs. Scott, Jimmy Scott, Rev. and Mrs. Bill Scott, Jr., and little son, Mr. and Mrs. James Luke, Rev. Melvin Dollar and Dr. and Mrs. Earl Danieley. Mr. and Mrs. J. Mark McAdams invited guests to a lovely table where refreshments were served. Mrs. Hughes poured punch and Misses Edith and Madge Brannock, Mesdames K. K. Hughes, Gerald Points, Brinson Rouse and T. H. Mackintosh assisted with the serving.

Goodbyes were said to Mrs. Robert Knowles of Elon College, and to Mr. and Mrs. Martin Garren of Greensboro.

During their residence at Elon College the Scott family has been active in religious, social and civic affairs of the town and entire community. Mrs. Scott is a past president of the Women's Fellowship here.

It is with regret that they are leaving the community. Dr. Scott will be pastor of the Oakland Congregational Christian church at Chuckatuck, Virginia.

Thursday Is Founders' Day At Elon

Dr. Theodore August Distler, executive director of the Association of American Colleges, will be the featured speaker for the annual Elon College Founders' Day program, which will be held in Whitley Auditorium at 11 o'clock, Thursday morning, March 10.

The Founders' Day event marks the seventy-first anniversary of the granting of the Elon College charter by the North Carolina Legislature, which took place on March 11, 1889. Construction of the first Elon buildings began immediately after that date, and the college opened its doors to students in the fall of 1890.

Although it is not included in the purpose of this 1960 observance of Founders' Day, the program also marks the second anniversary of the inauguration of Dr. J. E. Danieley as sixth president of the college. His inauguration took place on March 11, 1958.

The Founders' Day convocation will be followed at noon by a buffet luncheon in the banquet room at McEwen Memorial Dining Hall, at which the college will be host to all those attending the day's program.

Among the Founders' Day guests will be the Elon College Board of trustees, many of whom will be on the campus for the board's annual spring meeting that is set for Wednesday, March 9.

Another feature of the observance will be a musical concert in Whitley Auditorium on Wednesday night, when William Kirkpatrick, tenor, of Burlington, will be presented in one of the programs of the Elon College lyceum series.

Dr. Distler, the Founders' Day speaker, is a native of New York and attended Brown University. He interrupted his education for World War I service, after which he was graduated from New York University and later received master's and doctor's degrees from the same instituton. Since 1942 he has received honorary doctorates from twenty-two American colleges and Universities.

After graduation he became a member of the faculty of New York University, where he held a number of administrative positions before becoming dean and later president of Lafayette College in 1934. He was named to his present post as executive director of the Association of American Colleges in 1954.

Also in the field of education, he has been a member of the boards of trustees or visitors for a number of institutions, and he holds membership in several outstanding academic honorary organizations. A nationally recognized author and lecturer, he has been awarded the New York University Alumni Award, the George Washington Honor Medal, the Guguenot Cross and the Frinklin and Marshall College Alumni Medal.

EDITORIALS

Forty Days To Live

This first day of Lent reminds us that Jesus had only forty days more to live as the harbingers of spring sang along the shores of Galilee and by the Jordan as Jesus led his disciples steadfastly towards Jerusalem in that unforgetable long ago. He was only thirty-three, a young man in his prime, when death came to him. It was a horrible death, caused by people who should have known better. They crucified him because they hated him. That is what hate always does — it crucifies.

Jesus seems to have known what was ahead of him. He had talked with his disciples about how he would be delivered into the hands of gentiles, and be crucified. They tried to deter him, but he would have none of it. He walked straight to the end of the road without fear. On the cross he sang Psalm 22 and said his bedtime prayer.

Suppose you knew that you had only forty days more to live. What difference would that make? Would you become frantic? Would you whine that it was totally unfair? Would fear chill you through and through? Or would you calmly finish the work given you to do, and then wrap the drapery of your couch about you and lie down to pleasant dreams?

Lent is a reminder; and it gives time for preparation for the life that is everlasting. Forty more days — and then comes Easter.

"White As Snow"

From my third floor window in High Point, North Carolina, on this second day of March in the year of our Lord 1960, it is easy to see a miracle taking place. The street, trees, lawns and houses that were drab in the early morning wetness are now as white as snow, and it is not yet noon. They are white because they are covered with the fine flakes of snow that drift downward gently and nestle closely on every ledge and housetop. The rugged ugliness that was here an hour ago can be seen no more, for it is covered with a whiteness that defies definition. We can say "as white as snow," and know what it means, but we cannot say "snow is as white as ——" and know what word to use to fill the blank.

When king David was making his plea for forgiveness he said, "Wash me, and I shall be whiter than snow." Only God's cleansing can give such whiteness and purity. James Nicholson had this in mind when he wrote the poem that became a well-known song:

> Lord Jesus, I long to be perfectly whole;
> I want thee for ever to live in my soul;
> Break down every idol, cast out every foe;
> Now wash me and I shall be writer than snow.

Men have made rain to refresh the ground and to give drink to the thirsty, but the secret of snow with its entangling breezes, its fluffy heaviness, its blinding whiteness, and its cold warmth still lies in the mind of God.

Neither do we understand the forgiveness of sins. "Once I was blind and now I can see" is a witness made by Christians. Filth that clusters about the soul is excessively destructive to all that is high and holy, and no fuller's soap can cleanse it away as poor old Job knew full well when he bewailed his fate in these words:

> If I wash myself with snow,
> And cleanse my hands with lye,
> Yet thou wilt plunge me into a pit,
> And my own clothes will abhor me.

This miracle of beauty that thrills children and brings older people to the window to watch its falling, this snow that cleans the air and covers the earth with a blanket of brightness — this is a challenge to yield the soul to the cleansing powers of the Eternal and receive the robe of righteousness offered to each of us by the Divine Goodness.

Staggering Statistics

The statistics given by Superintendent Scott on page 9 are impressive and startling. Surface indications are that the churches of the Southern Convention are progressing nicely, but underneath are other statistics that give cause for serious consideration.

One out of eight of the churches has no pastor, even though we are using ministerial students who are freshmen in college. Business may not have enough engineers whose salaries far surpass those of ministers, but civilization can do without mechanics better than churches can do without pastors.

The number of young people reported is staggering. If we have no more than the figures indicate, our future is doomed unless immediate steps are taken to enlist the growing generation in the activities of the churches. It is just possible that the report blanks did not get properly filled, and that all the churches have active young people in larger numbers than most churches reported. It is also possible that many churches do little to encourage young people to share in the work of the church.

Total church membership decreased. We lost more than we received. It is easy to explain that we lost a church. Many churches lose members who still live in the vicinity. This is tragic. It appears to be even worse to lose a whole church. Oh, yes, there were extenuating circumstances; but the fact still remains that we lost a church last year, and by adding another the total membership was less than it was the year before.

What is our trouble? Other churches around us are growing. The church served by the editor is in transition, and lost some members last year. That excuse may not be valid this year. It is time for all of us who love the Congregational Christian ideas, and the United Church of Christ, to seriously consider ways in which to increase the membership of our churches. Lent is a good time to begin this soul searching.

About * * *

In the Periodical Room of the Library of Congress are the leading daily, weekly, monthly and quarterly publications on most subjects. The room is open to the public and is used daily by thousands of readers.

In the not too distant past a reader could glance over the religious periodicals and observe such headings as: "More missionaries sent to China"; "New hospital built in China"; "Five more doctors leave for China"; and similar indications of the progress by many denominations along Christianity's front in a centuries-old land.

But a change, and a sad one too, has caused all these reports to disappear . In most cases denominations that have established hospitals and other places of assistance in China do not know for what purpose their property is being used, or the fate of some personnel.

CHINA AND CHRISTIAN MISSIONS

All this illustrates the blighting effects of communism when it places its firm grip of slavery and blood-stained hands on a once free people. In China that means an estimated 650,000,000 slaves to a form of so-called government that is repulsive to all freedom-loving people.

The first missionary to China from the United States was Elijah C. Bridgeman, who was sent in 1829 by the American Board of Commissioners for Foreign Missions. From that small beginning more than 6,000 missionaries of all faiths and nationalities were working in China when its people were cut off from the outside world by the bamboo curtain.

The early missionary effort in China was to preach the gospel directly to the people. Gradually this single effort was enlarged to include teaching, medical work and the operation of hospitals. Later the development of agriculture was added mainly because of the widespread famine from which China has so frequently suffered.

When missionary work in China began to come to a standstill under communist domination, there were about 225 hospitals with a total of more than 500 doctors and nurses, about half the number being natives of the United States. With a total bed capacity of 16,000, caring for 200,000 in-patients and several times that many out-patients annually, this particular type of work meant much to the Chinese people in ministering to their physical needs.

But on this and other types of Christian missionary work in China, church periodicals in the Library of Congress, and elsewhere, are silent. Silence is not golden in this case. It is gloom for Christians of all faiths and origins.

In a London park is a sundial with these words by Robert W. Service inscribed around its rim: "It is later than you think". While the western world is fighting communism, often half-heartedly, it should ponder the words on that sundial.

C. B. Riddle

The Korean Bible Society will observe this year the 50th Anniversary of the translation of the Bible into Korean. The Korean translation was completed on April 2, 1910.

GROWTH

I stood the children, straight and tall,
By last year's marks upon the wall.
Another year! How soon they go.
And see how fast the children grow!

And then I thought of how God's Word
Says, "Grow in grace and in the Lord."
And as I knelt with God alone
He asked me gently, "Have you grown?

Can you look back and understand
How sun and rain came from my hand?
The trials which My love decreed,
Did they not prove Me real indeed?

Or would you change a single hour
And miss the knowledge of My power?
Do I seem nearer when you pray
Than just a year ago today?

And does your zeal for lost men die,
Or greater grow, as years go by?"
What deep and searching questions these!
They kept me long upon my knees;

Before His gaze my soul must own
How very little it has grown.
Dear Lord, this year may all men see
That I grow daily more like Thee.

B. C. Ryberg
In Sunday School Times

Contributed by O. W. Andes,
Harrisonburg, Virginia

This Interested Me * * *

Emily C. Lester

For as long as I have been married (which is almost 22 years) I have heard references from time to time to a Japanese girl who was in Elon College in the days of Alma Bowden Smith and F. C. Lester.

Recently Miss Alice True of Amesbury, Massachusetts, sent us the card she received from "Toshio" at Christmas. No doubt it will interest her old friends in the Southern Convention:

"How have you been since I heard from you last? I was with your parents at Amesbury. I loved your mother, and your father and uncle were so nice, too. I can see the upstairs room where I slept, and the church and the river and the swans. It was so nice of you to let me stay with you that long.

"I am now a member of a Bible class here on the Base and we have a very nice group and meet on every Friday evening. The next lesson is the fourth chapter of Acts. I'm still working. My hair is getting gray and my eyes weak, but my dreams are still young and hoping to be back at Wakuya. There is no regular Sunday school and no chapel now. Mr. Muraoka is well and working for Wakuya-Machi, the other side of the river. Praying God's blessing on you. Much love, Toshio Kato."

Miss True writes that Toshio went from her home in Amesbury to Elon College. She things that Toshio was in Elon the latter part of 1914 and 1915-16. She went back to Japan, taught, then married Mr. Kato from her home city, Wakuya, in the north of Japan. He had been in Michigan and in North Carolina. They had four children — a girl who died and three boys. Toshio now teaches Japanese to U. S. Airforce men to help put her youngest son through the university.

Her address is: Toshio Sato Kato, Egota Ishome, Nakarocho, Tokyo, Japan. No doubt she would be delighted to hear from old friends in the United States.

READING DURING LENT

G. Truett High

Lent is the six week period, or 40 week days, preceding Easter. In the Middle Ages and still in the Roman Catholic Church it was and is a time of fasting. Since we Protestants do not observe fast days, what is the significance of Lent for us? How may we observe Lent to our greatest spiritual profit?

As a suggestion, in keeping with the idea of giving up something for Lent, why not give up every form of reading just for pleasure and read the four Gospels through once, or several times? These are the best source of information and inspiration of our Lord and he is the subject of Lent. It will do us little good to give up anything or take on anything in ignorance of Him. Or, let us secure a good book on the life of Jesus and live with it during the Lenten season.

Easter can hardly be the resurrection unto a new life for us unless we devote ourselves to the companionship of Jesus in these days leading up to that Day of Days!

THE MOOD OF LENT

George D. Alley

Throughout its long history the Church has entered this special period before Easter with the shadow of an ancient tragedy hanging about it, as it has recalled the way in which the world flung Christ's young life away and trampled it down. The mood of Lent has, therefore, been one of mourning that one so loved should have moved so soon into the shadows of a sudden ending. It has been, also, a mood of penitence because mankind so grievously misunderstood him and so cruelly cast him out. But when we have confessed and admitted all this and have set about cleansing our hearts of those things whereof we do by conscience stand accused, there remains yet something more to be said. Despite the fact that over these weeks has fallen the long, dark shadow of the Cross, we need to remember that those shadows were shot through and through with splendor! We need to remember, too, that the glory of the Christian life cannot be separated from the Cross and that we will never understand or experience the full joy of Easter unless we have first confessed our sins and, at the same time, have taken up our cross, preparatory to following where Christ would lead. It is my hope and prayer that all of us, entering humbly into the regular and special services of worship in these coming weeks, may succeed in making this very sort of preparation.

MINISTERS MAKE MISTAKES

Wm. Kincaid Newman

There are three mistakes made by some of our ministers which jeopardize their future security:

I. **Failure to join Social Security.** The value of the dollar put into Social Security is tremendous, not only in terms of provision for retirement, but for disability and for care of widows and children in the event of a man's death. That anyone should wish to throw these benefits away, seems incredible. Unfortunately, a number of young ministers are not joining. This cannot be corrected later in life. They must join soon after ordination or not at all, losing protection badly needed by their wives and children.

II. **A number also fail to join the Annunity Fund.** Note these advantages.

1. Pilgrim Memorial Fund credit available ($45 in recent years).
2. No operating expenses (all paid by Pilgrim Memorial Fund).
3. No sales commissions.
4. Ministerial Relief grants to supplement annuities in case of great need.
5. Fund pays no taxes.

III. Some members of the Fund pay only minimum dues. Six per cent does not produce an adequate annuity. Leading business organizations are being much more generous with their employes than many churches. Church people are anxious to do the right thing. If it is properly called to their attention, they are almost certain to cooperate. Actually 40 per cent of our churches served by ministers pay the full 11 per cent.

LAYMEN SPONSOR SCOUT TROUP AT WAKE FOREST

At the Wake Chapel Christian Church, Fuquay-Varina, North Carolina, Sunday morning, January 31 a few minutes were devoted to awarding advancement cards to the Scouts pictured.

Troop 312 is sponsored by the Wake Chapel Laymen's Fellowship, and the laymen pictured are serving on the Scout committee. Rev. Earl T. Farrell, third from the right, is pastor of the church.

The troop meets at the church and opens every meeting with a devotional service conducted by the boys themselves. The laymen's goal in sponsoring this troop is to provide opportunities for the boys to do things for themselves and to enable them to assume responsibilities of citizenship in the home, the church, and the community. There were 16 boys present at the last meeting.

Troop 312 is particularly fortunate to have as its Scout Master Mr. Harold W. Johnson, Jr., a member of the Wake Chapel Church, a graduate of the University of North Carolina, and a former Eagle Scout. Mr. Johnson led a troop at Chapel Hill while he was in school there.

SOUTH NORFOLK WOMEN CONSIDER SOCIAL ACTION

Beatrice George, Historian

The regular monthly meeting of the Women's Fellowship of South Norfolk church was held Thursday evening February 25 with devotionals led by Mrs. Alice Hardy, Spiritual Life Chairman, who read scripture from the 12th chapter of Hebrews followed by prayer and the hymn "Jesus Calls Us."

Mrs. Virginia Hare emphasized the social action program in its work and concern for the orphans, aged and mentally ill. Mrs. Mary Treadwell read scripture from St. John's 15th chapter through the 14th verses, which shows that to love one another is the root of social action.

Mrs. Hare enlarged her thoughts on God's will through social action which meets the need of the individual. This can be done through the channels of keeping informed; volunteer services; experimental service in pioneer work; emergency needs; care for children; concern of adults for youth needs; the aged needs, and their opportunity to participate in community wide projects; and the sick in mind and body. Mrs. Hare complimented the six circles for their work in visiting the nursing homes assigned, and urged that the visits be repeated. She closed her program with responsive reading of the 12th chapter of Romans — "Christian Life and Service."

After routine business and announcements the meeting closed with the Mizpah Benediction.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

THE MICRONESIAN MISSION

Marshalls

Majuro — Atoll of 33 islets in the southeastern Marshall Islands.

13—**Anna Dederer** was born in Germany and went to Micronesia as missionary in 1925; during World War II she stayed in cave and in internment camp. In 1948 Miss Dederer left Micronesia for first time since 1935; studied at Andover-Newton; was ordained Congregational Christian minister. Supervises programs for women and children from Ron Ron.

14—**Rev. Eleanor Wilson** went to Japan as missionary in 1925; to Micronesia 1936; home during World War II; back to Micronesia in 1946. She has done a variety of things, including skippering "Morning Star VI" and "Morning Star VII."

15—**Ida May Woodbury** is serving a special 3-year term as assistant to Miss Wilson. She has been missionary to Burma, worked with Goodwill Industries, and for last 15 years has supervised homes for aged.

16—**Christian Training School** at Rong Rong was founded in 1950. 120 students study English, the Bible, and other subjects. Coming from all over Marshall Islands, young people prepare for possible high school training for more effective lay leadership in home islands.

THE MADURA MISSION IN INDIA

Aruppukottai — Town of 50,000 30 miles south of Madurai; trading center of large farming area with hundreds of villages.

17—**Bertha Smith** went to India in 1917 and has served there ever since, most of the time in Aruppukottai. She also served (1945-49) as superintendent for women's work in North Local Council.

18—**Church of South India Boarding School** has about 225 students, who learn in addition to usual elementary school subjects gardening, weaving, poultry raising. This area had severe famine 1951-56, making it hard for children to get education.

Bangalore — Major rail junction and commercial center of southern India; capital of State of Mysore; population over 750,000.

19—**Rev. and Mrs. M. Hunter Harrison** are now on pre-retirement furlough after 40 years in India. He was principal of United Theological Seminary 1937-54, where his wife taught English.

Rev. Sally Edwards

LEADER OF SPIRITUAL RETREATS

The Reverend Sarah Edwards (Mrs. Robert) of Hartford, Connecticut, is the leader for Spiritual Life Retreats being held by our Southern Convention Women's Fellowship. North Carolina women are experiencing a new type of spring meeting under her leadership this week. She will preach at Durham next Sunday. Next week she will be in Eastern Virginia (Wednesday — First, Norfolk; Thursday — Eure; Friday — Wakefield) and Sunday, March 20, she will be at Linville Church for the Valley Women's Fellowship session.

Joint World Day of Prayer service for Spoon's Chapel and Pleasant Ridge churches was held at the latter. These churches share the same pastor, Rev. Lynwood Hubbard. Mrs. F. C. Lester was the speaker at Pleasant Ridge last Sunday evening in the absence of Mr. Hubbard who was attending the Youth Work Retreat at Bricks, North Carolina.

The Southern Convention Missionary Education Committee met at Elon College February 16. After careful study of the needs of Our Christian World Mission, the projected deficit of $7,190 in our convention home mission budget seemed the most urgent call. Therefore, the churches of the Southern Convention are asked to receive a special offering for Convention Home Missions, over and above regular apportionments, on Easter Sunday morning. Rev. Melvin Dollar is chairman of this committee.

Southern Convention Staff Responsibilities And Schedule Of Operations Of Convention Office

March 1 - April 30, 1960

Approved by the Executive Committee of the Executive Board

Elon College, N. C.

February 25, 1960

Pursuant to the action of the Executive Board, November 17, 1959, when the Board authorized "the Executive Committee of the Executive Board of the Southern Convention to implement the time schedule (contained in Superintendent Scott's resignation) and to make such adjustments as may be found necessary in the interim," the Executive Committee in session at Elon College, North Carolina, on February 25th, approved the following schedule of operation:

By common consent, the Committee agreed that as nearly as possible, during the interim, Mr. Dollar, Mr. Knowles, Miss Fitch, Miss Dunn, and Mrs. Andes should continue their services as at present.

Dr. Scott will continue to be Superintendent on a part time basis, from Chuckatuck, Virginia, as agreed between the Executive Board and the Oakland Church, from March 1 through April 30, 1960. This action is in accordance with the vote of the Executive Board in accepting Dr. Scott's resignation November 17, 1959. We are profoundly grateful to the Oakland Church for their fine spirit in sharing their pastor during this time of need. Likewise, we are grateful to Dr. Scott for his willingness to serve the Convention in this way.

The Executive Committee on February 25 appointed an **Advisory Committee** to counsel in Convention matters with the Convention office and staff. This Committee is composed of Dr. William J. Andes, Chairman, Dr. J. Earl Danieley, Dr. John G. Truitt, and the President of the Convention.

Convention correspondence usually handled by Superintendent Scott will be answered by Mrs. Carey Andes and Miss Edna Fitch where possible, with necessary consultation with Dr. Scott and the Advisory Committee.

The finances of the Convention, the Boards, and agencies will be handled by Miss Fitch as usual, but she will have the counsel of Superintendent Scott, the Advisory Committee, the Chairman of the Finance Committee, and the Chairmen of the respective Boards.

Field service to the churches, ministers, etc., is to be handled as follows:

The Valley of Virginia and Eastern Virginia Conferences will be served by Rev. Melvin Dollar, in continued consultation with Superintendent Scott. In North Carolina, Mr. Dollar, in consultation with Dr. Scott, will handle such emergency service as his time will permit, but Mr. Knowles will also be available where needed for emergencies and to render necessary service. In this connection, the Advisory Committee will be available for office counsel where needed.

The materials for the national **Year Book** and the **Annual** are now in the hands of the printers. Mrs. Andes and Miss Fitch, with Superintendent Scott, will complete this work.

Relative to the approaching Southern Convention session to be held at Burlington, North Carolina, April 26-28, 1960, Mr. Knowles will be the staff person responsible for processing the Blue Book. He will also be responsible for registration, reservations for overnight accomodations and meals, and will work closely with the host pastor, Rev. Robert M. Kimball. Dr. Scott will be responsible for completing and printing the program.

Regarding Fall Conferences, the Conference programs will be arranged as usual by the respective Conference Committees, with desired assistance from any of the field or office staff. The suggested Conference dates are as follows:

October 25 — Virginia Valley Conference — at Leaksville Church, RFD, Luray, Va.

October 27 — Eastern Virginia Conference — at the Christian Church, Holland, Va.

November 1 — Eastern North Carolina Conference — Place to be determined by Executive Committee of Conference.

November 2 — Western North Carolina Conference — Place to be determined by Executive Committee of Conference.

November 3 — North Carolina and Virginia Conference — Place to be determined by Executive Committee of Conference.

Communications and questions regarding any phase of the Convention or Conference business should continue to be directed to the Southern Convention Office, Elon College, North Carolina, but Dr. Scott may be reached at Chuckatuck, Virginia. He will also be available for limited counsel and other assistance.

We believe that if the above suggestions are kept in mind, the work of our Convention can move along smoothly for the next two months. We ask for your understanding and cooperation.

The Special Committee appointed to nominate a new Superintendent is continuing in its work and they are hoping that in due time they will have a recommendation and nomination to present.

Martin T. Garren, President
Southern Convention

CHANGE OF VISION

Gaylord B. Noyce

One thing we seek in the season of Lent is a change of vision. For many reasons we ordinarily view the world and ourselves in ways that leave out God. But there is another way of seeing and speaking and thinking.

I may say, for example, the earth evolved in such and such a way through the ages and finally supported life. Or I may say the earth with its life was created through millions of years in such and such a way. . . I may say the Jews developed a high religion; or I may say their history was a revelation of God to man. . . I may say I chose my vocation, but I could say I was led to enter it.

The two modes of speech find their own appropriate usage. Each statement is true. But in faith the choice is more than a matter of taste. Ultimately there is expressed in the one a deeper truth than in the other. One usage leaves the world and our human life open to infinitely greater meaning than the other which makes the world self-contained in three dimensions and life's three score years and ten.

So use the season, then, that you may see in the spring a renewal given earth by God; in the acts of kindness among men a reflection of his love towards man; in the upward look of faith, the image of God in man seeking its true posture. Get you a change of vision.

—United, Raleigh, News Letter

Our 1959 Convention Record

William T. Scott, Superintendent

The materials for **The Annual** and the national **Year Book** are now in the hands of the printer, and the statistics give us reason both for rejoicing and concern.

As for the number of churches, there are 208 churches listed, two new ones being added during the year — Lynnhaven Colony, Virginia Beach, Va., and Edgewood United Church of Christ, Burlington, N. C., while one church was dropped — South Norfolk "Community Christian". One new church, located in the Forest Hills section of Garner, N. C., is in the process of being organized, under the leadership of Associate Superintendent Dollar. Rev. Rosser Lee Clapp will take up his duties with this new church April 1 as its first pastor. Of our 208 churches, 24 are vacant, and 5 are inactive.

Our total membership for the Convention is 36,539, with 4,106 nonresident. During the year, our churches reported receiving a total of 2,263 members, 1,027 of whom were received on confession of faith, while 2,178 were removed from the roll by death, letter, and otherwise, plus the membership of South Norfolk Community Christian, of 228 members, or total removals of 2,406. A total of 99 of our churches reported their average attendance at their principal church service on Sunday, with an average attendance reported being 80 for these churches.

We are concerned with regard to churches receiving members on confession of faith because 25 of our churches made no report on this question, 46 churches reported having received none on confession of faith, 107 reported receiving 9 or fewer, 23 reported receiving on confession of faith from 10-24 members, 6 reported receiving from 25-49 members on confession, and 1 reported having received more than 50.

The size of our churches ought also to concern us. Two reported having 9 or less members, 32 reported 10-49 members, 47 reported from 50 to 99 members. This means that 81 of our 208 churches have fewer than 100 members. 82 churches reported having members from 100 to 249, 25 reported having 250-499 members, 9 reported 500-999 members, and 1 reported having a membership of 1,000 or over.

Sunday Schools. 182 churches reported having Sunday schools, with membership totaling 28,096. We are certain that other churches have Sunday school, but did not report. 123 churches reported having young people's organizations, with membership totaling 3,542, and we are certain that there are more young people in our church organizations than were reported. If not, these are alarming statistics. 118 churches reported having Vacation Bible Schools, with total enrollment of 8,863, and we belive this figure is low.

We have a total of 155 ordained Congregational Christian ministers in the Southern Convention, 25 of whom have Limited Ordination, and our churches are served by 116 pastors, including regularly ordained, those with limited ordination, licentiates, students, etc.

Financially, we have continued to make progress, but we are always concerned lest our spiritual content not keep pace with our economic achievement . For our Christian World Mission, including conference, convention and national apportionment (including Women's Fellowship), 199 churches reported a total of $253,346.00. These figures also include amount raised for C. M. A. and North Carolina Church Builders Club. Our churches reported other gifts totaling $89,858.00 or a total contribution for missions and benevolences of $343,204.00.

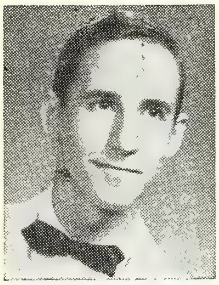
192 of our churches reported home expenses of $1,156,576.00. 80 churches reported having spent $110,577.00 for improvement to present property; 16 reported spending $384,047.00 for new church property; 14 reported spending $118,845.00 for new parsonages or parsonage improvement; 69 churches reported payment on principal of building debts of $193,243.00. 197 churches reported value of church property of $12,302,387.00. 56 churches reported debt on property of $801,067.00.

In studying the 1959 statistics as they appear in The Annual, it should be borne in mind that the statistics given covered a period from the adjournment of the 1958 sessions of Conference through December, 1959. That means that in the case of the Valley and Eastern Virginia Conferences, this covered a period of fifteen months, while the North Carolina Conferences covered a fourteen months period. This is not quite an accurate statement because we are certain that many of our churches did not report their statistics for the full fourteen or fifteen months period. This fact gives us concern because of the failure of many churches to keep accurate records. We had a most difficult time collecting the report blanks from the churches, which increased the work of the Convention Office considerably, and has been the cause for delay in printing of The Annual and Year Book.

A new feature of The Annual will be the change of order of the churches. The churches are no longer listed alphabetically by Conferences, but by post office or nearest town, and the name of the church. For example, in the previous Annuals, Antioch Church in the Valley Conference was Church No. 1, whereas in the new Annual and Year Book, it will be church No. 6, Harrisonburg — "Antioch". This change was made because of the request of our national Year Book. We in the Southern Convention know where our churches are located, but the way in which we have previously placed them makes it almost impossible for anyone not familiar with our churches to find them. We have several Antiochs, Bethlehems, Flint Hills, "Firsts", etc. Without having them located by towns it renders our record very unintelligible. We believe that when you become familiar with the arrangement, you will agree that the changes made are for the better.

CHRISTIAN LAYMEN OVERSEAS

Almost 1,600,000 U. S. citizens live and work abroad, including military personnel and their dependents, learned the 106 representatives of 23 denominations at the first Consultation on Christian Laymen Overseas called by the National Council of Churches in Atlantic City, New Jersey, in February. About 32,000 are civilians working for the government; 25,000 represent U. S. business firms; 12,000 are students and professors and 30,000 are missionaries. Dr. Buell Gallagher, president of the College of the City of New York, and a minister of our denomination, was chairman of the conference, which emphasized the importance of these U. S. Christians becoming identified with the local communities in which they live overseas. "There are more things that unite Christians than divide them, even where they are a small minority," said Dr. John Smith of the United Presbyterian Church.



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Bethlehem Pilgrim Fellowship Active

Randolph Walters, Reporter

The youth group of Bethlehem Christian Church and Nansemond County were richly entertained by the Women's Fellowship of the Bethlehem church at a Youth Banquet on Sunday night, January 31. Jessie Lee Weaver served as toastmaster. Our guest minister, Rev. Mr. Gorber of a neighboring Baptist church, spoke to us on "Building a Christian Life," which was very enlightening. Special music was furnished by Miss Diana Schadel, and the much talented "Junior Dutch Dollies" who were as follows: Martha Alice Quate, Paige March, Martha Hanna and Mary Dixon Rawls. Jerry Byrd sang a delightful Ballad of "The Lost Sheep."

We would like to take this opportunity to express our sincere thanks to the Women's Fellowship of our church for their work and effort which they so faithfully put into the banquet for us.

On the previous Saturday, the Senior group of the P. F. sold B.B.Q. which proved to be a very successful project. The total amount sold was $91.50. This money along with $5.00 raised by the Junior Group was added to our Church Building Fund.

Youth Sunday was observed on February 7, 1960. The call to worship was given by Phyllis Guthrie followed by an invitation by Marvin Mathews, Jr. Jo Ann Joyner read the scripture and a litany of prayer was lead by Bobby Mizelle. Edgar Savage gave the offertory prayer, and a trip composed of Louise Harrell, Mary Jernigan, and Bobby Mizelle, sang "Somebody Did A Golden Deed." Mary Cross Brittle gave the address entitled, "Thy Kingdom On Earth." In this she urged that everyone find his place in God's Kingdom and do those things which God expects of his people.

Sunday night, February 21, a foreign study book was reviewed by Mary Cross Brittle. The topic of the book reviewed was "Jungles Ahead." I am sure that all present gained a great deal from this well prepared review. For the service, we had as our guest, the youth groups from the Eure and Cypress Chapel churches. A social hour followed the service, in the church fellowship hall.

INFORMATION NEEDED FOR NOMINATIONS

Attention is called to all P. F.'ers and advisors that in presenting names of persons for nomination for office in the Southern Convention Pilgrim Fellowship it is necessary to give information concerning the person being suggested so the Nomonating Committee can know how to select the best persons for office. Mimeographed blanks are being sent to the various organizations to be filled and returned during March. It is hoped that all groups will cooperate by sending in names of people who would be good leaders. Information requested includes the following:

Information and Qualifications

Name, address, Date of birth, sex, place of birth, name of church, conference, pastor, name of school attending, grade, honors won, extra-corricular activities, position in local P. F., offices held in conference P. F., other activities such as U.C.Y.M., Hi-Y., 4-H, etc., reasons for nominating this person, the position for which he is best suited. Does the person expect to attend college? Send a recent photo if possible.

It is understood that from the list sent to the committee on nominations (Box 78, Elon College, N. C.), nominees will be presented to the convention meeting. Other nominations can be made from the floor at the convention.

BURTON'S GROVE YOUNG PEOPLE

Celia E. Parsons

The young people's class of Burton's Grove Christian Church, Wakefield, Virginia, has recently been reorganized under the leadership of the following officers: president, Daniel Gay; vice president, Andrew Parsons; secretary, Rose Simms; treasurer, Helen L. Parsons; program chairman, Bernice Gay; reporter, Celia E. Parsons.

Meetings will be held in the homes of members on Friday after the first Sunday in each month at 7:30.

It was voted that each member pay a penny for every year old he is on his birthday. The main objective of this class is to redecorate the church. Another project is to award pins to members with 100 per cent attendance at Sunday school.

Three members of our Suffolk, Virginia, church received the coveted God and Country Award at the morning worship service on Boy Scout Sunday, February 7. Congratulations to Walker Felton, Jimmy Hill and Hubert Young, Jr.

Youth Sunday was observed at Union, Virginia, February 21, being postponed on account of the weather. Participating were Margaret Hall, Sonny Murray, Rusty Campbell, Kitt Campbell, Joyce Snead, and ushers Allen, Billy, Cecil and Glenn Murray. The pastor, Rev. W. W. Hall, preached concerning "Thy Kingdom on Earth."

Rev. G. B. Noyce of United, Raleigh, will speak to the Southeast Convention Pilgrim Fellowship at Chattanooga, Tennessee, March 11.

Before Governors And Kings

Background Scripture: Acts 24-26

Devotional Reading: Matthew 10:16-25

Memory Selection: **God did not give us the spirit of timidity, but a spirit of power and love and self-control.**

Jesus had said "ye shall be brought before governors and kings for my sake." Matthew 10:18. He also said "It shall be given you in that hour what ye shall speak." Matthew 10:19. Both of these predictions were literally fulfilled in Paul's life as recounted in today's lesson. He appeared before two governors, and one king. And his words spoken on these occasions certainly indicate that God had given them to him. There was a directness and simplicity and incisiveness about them that not only refuted the charges of his enemies, but that brought fear and conviction to the hearts of those in high position.

PAUL BEFORE FELIX

Felix was the Roman governor stationed at Caesarea, sixty miles from Jerusalem. He was the first slave in history ever to become a governor of a Roman province. Tacitus, the Roman historian said of him "He exercised the prerogatives of a king with the spirit of a slave." He was completely unscrupulous, covetous, and capable of hiring thugs to murder his own closest supporters. He had been married three times, and he got his third wife by hiring a magician to help him seduce her and take her away from Azizus. He was a crafty, time-serving, favor-seeking politician. To his credit be it said that he was not unkind to Paul, allowing him some freedom, and permitting Paul's friends to visit him. He was greatly troubled by Paul's conversations with, and admonitions to him. In the light of what we know about the man as stated above, it is no wonder that as Paul talked about "righteousness, self-control, and judgment to come" that Felix was afraid, (or trembled as the King James Version puts it). Although he knew that Paul was completely innocent of the crimes charged to him, Felix kept him as a prisoner, hoping that Paul would give him some money for his release, and also because Felix saw that "it pleased the Jews." He was trying to curry favor with the Jews. But to no avail, for a little later he was deposed from his position as governor, and barely saved from execution by his brother Pallas who had some "pull" with the Emperor.

In his defense against the charges that Tertullus, a big wind-bag, brought against him before Felix, Paul simply stated the facts — the best defense for a man with a clear conscience. Rather than breaking the Law, he had actually been fulfilling the Law by taking the Nazarite vows and going into the Temple. As evidence that he was a loyal Jew, he stated that he had come to Jerusalem to bring a gift to his fellow-countrymen. But, as always, Paul had to bear his witness, he did preach that Christ rose from the dead, and he was willing to stand trial for that. Ever and always Paul was a witness for Christ.

PAUL IN PRISON

"Felix, willing to show the Jews a pleasure, left Paul bound" — in prison for two years. But they were not "lost years," for scholars are agreed that some of Paul's finest letters were written from that prison cell in Caesarea, among them, Philippians, Colossians, and Ephesians, if not others. When a man has Christ in his heart and Christ at his side, he can turn the worst of experiences into good. One is reminded of John Bunyan writing his immortal Pilgrim's Progress in the dirty Bedford jail. And we may be sure that Paul was always talking to his guards and his visitors about Christ, even though he was a prisoner.

PAUL BEFORE FESTUS

Festus took Felix's place when the latter was deposed from office. He was a different type from Felix. Although we know but little about him, what we do know indicates that he was a just and upright man. As soon as he came into office, the Jews tried to take advantage of him. What die-hards they were, these Jews! They tried to persuade Festus to send Paul back to Jerusalem for trial, planning to have him assassinated on the way. But Festus had the Roman instinct for justice and he would have none of it. If they had any charges against Paul, let them come down to Caesarea and make them in open court. Again they charged Paul with heresy and sacrilege and sedition. From their point of view the first charge was true, but it had no weight in a Roman court. As to the other charges — they were deliberate and calculated and insupportable lies. Not wishing to get in bad with the Jews at the very beginning of his tenure of office, Festus asked Paul if he would be willing to go to Jerusalem for trial. Whereupon Paul, knowing that there was no such thing as fair play at Jerusalem, exercised his rights as a Roman citizen and uttered the fateful words, "I appeal to Caesar." I will take my case to the Supreme Court! ! Festus had no choice, the appeal was valid. And under vastly different circumstances than he had ever dreamed of, Paul had set his foot upon the first step that would take him to Rome.

SUNDAY SCHOOL LESSON
MARCH 13, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

But Festus was still "on the hook." When a man appealed to Rome, there must be sent with him a written account of the case and the charges against him. And so far as Festus could see, there was just no charge to send. So when King Agrippa and his wife Bernice came down to pay a courtesy call to the new governor, Festus arranged to have Paul appear before them to see if some charge could be made against him that he could send along in writing to Rome.

PAUL BEFORE AGRIPPA

Paul had stood before governors; now he stood before a king. It was a dramatic scene, one of the most dramatic in the New Testament. Agrippa and Bernice would have on their royal robes, and their crowns; Festus probably wore his scarlet robe. The attendants of the royal couple and the guards of the governor stood nearby. The "big shot" Jews were also there in their Sunday-go-to-meeting clothes. And before them stood a little Jew, a tent-maker with his hands in chains! And yet from the moment he speaks, it is Paul who dominates the scene. As was the case when Christ stood before Pilate, the

(Continued on page 13)

At Our Church Home for Children

Money Needed To Improve Care

John G. Truitt, Superintendent

Dear Friends:

Churches all across the Southern Convention are making up their minds regarding the suggested quotas for the Home for Children. It seems that many of them are cognizant of the fact that the amounts assigned are only minimum amounts, and they are going beyond what was suggested. That is as it should be, because we shall not be able to hear from each church a full acceptance of their quota. Almost all of them will accept it. We are anxious for each church to return signed their "letter of intent" as soon as the church can meet to consider it.

It is hoped that these funds will be paid in two years, not more than three years at most. Several churches are putting it in their regular budget. Others are putting it in their budget, and on top of that, because of their great interest in seeing the Home come into its own, are asking several of their most interested members to make "special contributions". A list of names are being considered by interested persons who themselves wish to make special gifts and they are seeing them personally.

Whatever happens will be determined by the interest in the care of homeless children as undertaken by our own Congregational Christian Home for Children. If people become interested they will find ways in which to do their fair share. The church which is deeply interested and sympathetically understanding of the obvious need will see that the church does its fair share. Perhaps you, the one reading these lines now, are going to express your interest to persons who can join with you in doing a job for the Home right where you are.

There is so much we could do here with the right sort of money. For instance, John Crumpler has been here nearly 9 years, since his father was killed on a power line, leaving 5 little children, John being the oldest. This year John is graduating from high school. In spite of the fact that it is hard to study when you live in a group of twenty-five boys in one building, in ages ranging from 10 to 18 years of age, he has made good grades, and has a high intelligence quotient. He needs help in getting into college, and maintaining himself during his college career. There are ways and ways, to be sure, for a student with ability to go to college, but even so an orphan boy in a Home such as ours needs help.

We have proof plenty that this sort of help pays back to the Home good dividends, and to society fine citizens. Also we learn by experience that smaller groups in group child care are better than large, unwieldly size groups. Better study, better training, better attitudes all around are the results. Our Home for Children has a good record, but it could have been better were we able to keep our

REPORT FOR FEBRUARY 29, 1960
MONTHLY OFFERINGS

Amount brought forward			$14,081.80
Eastern North Carolina Conference			
Amelia	$ 9.00		
Ebenezer	50.00		
Pleasant Hill	4.75		
Pope's Chapel	5.00		
Sanford	43.00	$111.75	
Eastern Virginia Conference			
Norfolk, Bay View	17.87	17.87	
North Carolina and Virginia Conference			
Danville, S. S.	5.00		
Greensboro, Palm St.	14.00		
Monticello	19.00		
Salem Chapel	12.00		
Union (Va.), S. S.	5.00		
Burlington, Edgewood	2.00	57.00	
Western North Carolina Conference			
Albemarle	12.00		
Asheboro	26.00		
Randleman	7.00	45.00	
Virginia Valley Conference			
Antioch	16.00		
Bethel	7.00		
Leaksville — Thanksgiving	35.75	58.75	
Total			$ 290.37
Grand Total			$14,372.17

SPECIAL OFFERINGS

Amount brought forward		$33,620.94
Mr. & Mrs. Clifford Bowers, Asheboro, N. C.	$ 2.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Herman W. Donnell, Greensboro, N. C.	25.00	
Harvard Church School, Harvard Cong. Church, Brookline, Mass.	40.00	
Class No. 15, Reidsville Cong. Christian Church	30.00	
West Memorial Bible Class, Suffolk Church	33.75	
Harrison Factors Corp. (dividend)	37.50	
In Memory of W. T. Dunn, Sr.	2.00	
In Memory of W. T. Dunn, Sr.	2.00	
In Memory of W. T. Dunn, Sr.	5.00	
In Memory of W. T. Dunn, Sr.	5.00	
In Memory of L. E. Carlton	85.00	
In Memory of Miss Pattie Adams	15.00	
Special Gifts	101.25	
Total		$ 393.50
Grand Total		$34,014.44
Total for the Week		$ 683.87
Total for the Year		$48,386.61

children in smaller groups, say 12 to 14, where they could have studied better in their childhood and made better places in school for themselves. They got something here that has caused them to do so well we are proud of them wherever we find them. At least, so far as we know, not one of them has become a criminal and thus a burden on society. They have done well, and your contributions are really investments. The Church believes in divine guidance on their lives.

Protestant churches and church schools in Puerto Rico are doing vital work, Governor Luis Munoz Marin reported in a recent interview. He also praised the programs of health, education and religious training conducted by many U. S. churches for the Puerto Rican people. He also stated that the tide of emigration from the island is waning, as economic and social conditions there improve — net income there rose 7½% last year.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

prisoner was not on trial; his judges and his accusers were on trial. And they stood condemned.

Here again Paul simply recounts his experience. He tells what happened to him on the road to Damascus. He tells what happens to any man when Christ comes into his heart: how he opens his eyes, transfers him from the power of Satan to the power of God, turns him from darkness to light, gives forgiveness of sins and a share with the sanctified. Paul spoke with such earnestness and power that the king was impressed. "Almost thou persuadest me to be a Christian," he said, but perhaps with irony and with his tongue in his cheek. But with Festus, he agreed that there were no grounds for the charges against Paul, and if he had not appealed to Caesar, he could have gone free.

IF

You are richer today than you were yesterday . . . if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping stones of stumbling blocks; . . . if you have thought more in terms of "thyself" than of "myself," or . . . if you have succeeded in being cheerful even if you were weary. You are richer tonight than you were this morning . . . if you have taken time to trace the handiwork of God in the commonplace things of life, or . . . if you have learned to count out things that really do not count, or . . . if you have been a little blinder to the faults of friend or foe. You are richer . . . if a little child has smiled at you and a stray dog has licked your hand, or . . . if you have looked for the best in others and have given others the best in you.

Ruth Wilson

in Union Grove Fellowship

Southern Convention Apportionment Tables

Eastern Virginia Conference Apportionment for the Calendar Year January 1, 1960 - December 31, 1960

CHURCH	Conv. Home Miss.	Congl. Chris. Home	Elon Coll.	Chr. Educ.	Conv. Fund	Minis. Schol.	Chr. Sun	Per Capita	Natl. H.M. & Min. Relief	For. Miss.	Conf. Fund & Va. C. Chs.	Conf. H. M.	Grand Total
Antioch	66	57	100	32	103	9	22	26	32	50	33	15	545
Barrett's	20	18	31	10	32	3	7	8	10	15	10	5	169
Bayside	85	74	130	41	134	11	28	33	41	65	42	20	704
Berea.Nans.	151	132	230	72	237	20	49	59	72	115	75	35	1247
Bethlehem.Disp.	71	62	108	34	111	9	23	28	34	54	35	16	585
Bethlehem.Nans.	394	342	599	188	616	51	128	154	188	300	194	90	3244
Burton's Grove	21	18	32	10	33	3	7	8	10	16	10	5	173
Centerville	23	20	36	11	37	3	8	9	11	18	12	5	193
Cypress Chapel	200	174	305	96	314	26	65	78	96	153	99	46	1652
Dendron	27	24	42	13	43	4	9	11	13	21	14	6	227
Eure	118	102	179	56	184	15	38	46	56	89	58	27	968
Franklin	323	281	491	154	505	41	105	126	154	246	159	74	2659
Franklin.Hunterdale	184	160	279	88	287	24	60	72	88	140	91	42	1515
Great Bridge	219	190	333	105	343	29	71	86	105	167	108	50	1806
Holland	250	218	381	120	392	33	82	98	120	190	124	57	2065
Holy Neck	197	172	300	94	309	26	64	77	94	150	97	45	1625
Hopewell	71	62	107	34	110	9	23	27	34	53	35	16	581
Isle of Wight	60	53	92	29	95	8	20	24	29	46	30	14	500
Liberty Spring	266	231	404	127	416	35	87	104	127	202	131	61	2191
Lynnhaven Colony	61	52	92	29	95	8	20	24	29	46	30	14	500
Mt. Carmel	122	106	186	59	192	16	40	48	59	93	60	28	1009
Mt. Zion	38	33	58	18	59	5	12	15	18	29	19	9	313
New Lebanon	17	15	26	8	26	2	6	7	8	13	8	4	140
Newport News	455	396	692	218	712	59	148	180	218	346	225	104	3753
Norfolk — Bay View	109	95	167	52	171	14	36	43	52	83	54	25	901
Central	107	93	163	51	168	14	35	42	51	81	53	25	883
Christian Temple	687	598	1046	329	1076	90	224	269	329	523	339	158	5668
First	148	129	225	71	232	19	48	58	71	113	73	34	1221
Little Creek	67	58	102	32	105	9	22	26	32	51	33	15	552
Oak Grove	32	28	49	15	50	4	11	13	15	25	16	7	265
Oakland	258	225	393	124	404	34	84	101	124	197	128	59	2131
Portsmouth — First	146	126	221	70	228	19	48	57	70	110	72	33	1200
Shelton Memorial	128	111	195	61	200	17	42	50	61	97	63	29	1054
United	61	52	92	29	95	8	20	24	29	46	30	14	500
Prince George	71	62	107	34	110	9	23	27	33	53	35	16	580
Richmond — First	120	104	183	58	189	16	39	47	58	92	59	27	992
St. Andrew's	—	—	—	—	—	—	—	—	—	—	—	—	—
South Norfolk	466	405	709	223	730	61	152	182	223	355	230	107	3843
Rosemont	556	484	846	266	871	73	181	218	266	423	275	127	4586
Spring Hill	36	32	55	17	57	5	12	14	17	28	18	8	299
Suffolk	963	837	1465	460	1507	126	314	377	460	733	475	221	7938
Sunbury.Damascus	116	101	176	55	181	15	38	45	55	88	57	27	954
Union.Surry	16	14	25	8	25	2	5	6	8	12	8	4	133
Wakefield	79	69	120	38	123	10	26	31	38	60	39	18	651
Warwick	75	65	114	36	117	10	24	29	36	57	37	17	617
Waverly	159	138	241	76	248	21	52	62	76	121	78	36	1308
Windsor	148	129	225	71	232	19	48	58	71	113	73	34	1221
TOTALS	7987	6947	12152	3822	12501	1041	2606	3127	3821	6078	3944	1829	65861

N. C. & Va. Conference Apportionment for the Year Jan. 1, 1960 - Dec. 31, 1960

CHURCH	Conv. Home Miss.	Congl. Chris. Home	Elon Coll.	Chr. Educ.	Conv. Fund	Minis. Schol.	Chr. Sun	Per Capita	Nat'l. H.M. & Min. Relief	For. Miss.	Conf. Fund	Grand Total
Apple's Chapel	288	251	438	138	451	38	94	113	138	219	182	2350
Asheville	208	181	317	100	326	27	68	81	100	158	132	1698
Belew Creek	55	47	83	26	85	7	25	21	26	58	35	468
Berea	69	60	105	33	108	9	22	27	33	52	44	562
Bethel	87	76	132	42	136	11	28	34	42	66	55	709
Bethlehem	180	156	273	86	281	23	59	70	86	137	114	1465
Burlington, Bev. Hills	189	163	285	90	294	24	61	73	90	143	119	1531
Burlington, Edgewood	25	21	37	11	39	4	8	9	12	19	15	200
Burlington, First	734	1638*	1116	351	1148	96	239	287	351	558	464	6982
Burlington, Lakeview	44	38	66	21	68	6	14	17	21	33	28	356
Carolina	96	83	146	46	150	12	31	37	46	73	61	781
Concord	70	61	107	34	110	9	23	28	34	54	45	575
Danville	308	268	469	147	482	40	100	120	147	234	195	2510
Durham	398	346	606	190	623	52	130	156	190	303	252	3246
Elk Spur	18	16	28	9	28	2	8	7	9	14	16	155
Elon College	340	296	518	163	533	44	111	133	163	259	215	2775
Gibsonville	139	121	212	67	218	18	45	55	67	106	88	1136
Graham, Prov. Mem.	77	67	117	37	120	10	25	30	37	58	49	627
Greensboro, Calvary	51	45	78	25	81	7	17	20	25	39	33	421
Greensboro, First	689	599	1049	330	1079	90	225	270	330	525	436	5622
Greensboro, Palm St.	203	176	308	97	317	26	66	79	97	154	128	1651
Greensboro, St. Peter's	25	21	37	11	39	4	8	9	12	19	15	200
Happy Home	199	173	302	95	311	26	65	78	95	151	126	1621
Haw River	154	134	234	73	240	20	50	60	73	117	97	1252
Hebron	47	41	72	23	74	6	15	19	23	36	30	386
Hendersonville	78	68	119	37	123	10	26	31	37	60	50	639
Hines Chapel	139	121	212	67	218	18	45	55	67	106	88	1136
Hopedale	85	74	129	40	133	11	28	33	41	64	54	692
Howard's Chapel	34	30	52	16	53	4	11	13	16	26	22	277
Ingram	112	98	171	54	176	15	37	44	54	86	71	918
Kallam Grove	52	45	79	25	82	7	17	20	25	40	33	425
Lebanon	80	70	122	38	125	10	26	31	38	61	51	652
Liberty	104	90	158	50	162	14	34	41	50	79	66	848
Long's Chapel	123	107	188	59	193	16	40	48	59	94	78	1005
Lynchburg	73	63	111	35	114	9	24	28	35	55	46	593
Mebane	21	19	33	10	33	3	7	8	10	16	14	174
Monticello	87	76	133	42	136	11	28	34	42	66	55	710
Mt. Bethel	55	48	84	26	87	7	18	22	26	42	35	450
Mt. Zion	98	85	149	47	154	13	32	38	47	75	62	800
New Lebanon	119	103	181	57	186	15	39	46	57	90	75	968
Pfafftown	38	32	56	17	58	5	12	14	17	28	23	300
Pleasant Grove	129	112	196	62	202	17	42	50	62	98	82	1052
Pleasant Ridge	49	43	75	23	77	6	16	19	23	37	31	399
Reidsville	488	425	743	234	764	64	159	191	234	372	309	3983
Rocky Ford	24	21	36	11	37	3	8	9	11	18	15	193
Salem Chapel	56	49	86	27	88	7	18	22	27	43	36	459
Shallow Ford	159	138	242	76	249	21	52	62	76	121	101	1297
South Boston	86	75	131	41	135	11	28	34	41	66	55	703
Tryon	309	269	471	148	484	40	101	121	148	235	196	2522
Union (N. C.)	234	204	357	112	367	31	76	92	112	178	148	1911
Union (Va.)	260	226	396	125	408	34	85	102	125	198	165	2124
Winston-Salem	81	70	123	39	126	11	26	32	39	62	51	660
Zion	49	43	75	23	77	6	16	19	23	37	31	399
TOTALS	7915	7882	12043	3786	12388	1030	2588	3092	3789	6038	5017	65568

*$638 represents regular apportionment. $1000 accepted as an extra gift, making a total of $1638.

Virginia Valley Conference Apportionment for the Calendar Year January 1, 1960 - December 31, 1960

CHURCH	Conv. Home Miss.	Cong. Chr. Home	Elon Coll.	Chr. Ed.	Conv. Fund	Min. Schol.	Chr. Sun	Per Cap.	Nat'l. H. M. & Min. Rel.	For. Miss.	Conf. Fund	Grand Total
Antioch	81	70	123	39	126	11	26	31	39	61	93	700
Bethel	107	93	163	51	167	14	35	42	51	81	124	928
Bethlehem	105	91	160	50	165	14	34	41	50	80	121	911
Beulah	11	10	17	5	17	1	4	4	5	8	13	95
Concord	23	20	36	11	37	3	8	9	11	18	27	203
Dry Run	45	39	68	22	70	6	15	18	22	34	52	391
Joppa	17	15	26	8	26	2	5	7	8	13	19	146
Leaksville	108	94	164	52	169	14	35	42	52	82	125	937
Linville	80	69	121	38	125	10	26	31	38	61	92	691
Mayland	50	44	77	24	79	7	16	20	24	38	58	437
Mt. Lebanon	63	55	96	30	99	8	21	25	30	48	73	548
Mt. Olivet (G)	47	41	71	22	74	6	15	18	22	36	55	407
Mt. Olivet (R)	90	79	137	43	141	12	29	35	43	69	104	782
New Hope	41	35	62	19	64	5	13	16	19	31	47	352
Newport	116	100	176	55	181	15	38	45	55	88	134	1003
Palmyra	33	28	50	16	51	4	11	13	16	25	38	285
Timber Ridge	93	81	142	45	146	12	30	36	45	71	108	809
Winchester	343	298	521	164	536	45	112	134	164	261	396	2974
Wissler's Chapel	51	45	78	25	80	7	17	20	25	39	59	446
Wood's Chapel	51	45	78	25	80	7	17	20	25	39	59	446
Totals	1555	1352	2366	744	2433	203	507	607	744	1183	1797	13491

Eastern North Carolina Conference Apportionment for the Calendar Year January 1, 1960 - December 31, 1960

CHURCH	Conv. Home Miss.	Congl. Chris. Home	Elon Coll.	Chr. Educ.	Conv. Fund	Minis. Schol.	Chr. Sun	Per Capita	Nat'l. H.M. & Min. Relief	For. Miss.	Conf. Fund	Grand Total
Amelia	81	70	123	39	127	11	26	32	39	62	57	667
Antioch	37	32	56	18	58	5	12	14	18	28	26	304
Auburn	81	70	123	39	127	11	26	32	39	62	57	667
*Bethel	22	22	22	7	52	3	3	3	19	21	10	184
Bethlehem	28	25	43	14	44	4	9	11	14	22	20	234
Beulah	96	84	147	46	151	13	31	38	46	73	68	793
*Catawba Springs	42	91	91	15	94	7	9	13	37	41	51	491
Chapel Hill	148	129	226	71	232	19	48	58	71	113	105	1220
Christian Chapel	29	25	44	14	46	4	9	11	14	22	21	239
Christian Light	66	57	100	31	103	9	21	26	31	50	47	541
Clayton	64	56	98	31	101	8	21	25	31	49	46	530
Damascus	39	34	60	19	61	5	13	15	19	30	28	323
Ebenezer	85	74	129	40	132	11	28	33	40	64	60	696
Fayetteville	127	110	193	61	198	16	41	50	61	96	90	1043
Fuller's Chapel	58	51	89	28	91	8	19	23	28	44	41	480
Good Hope	31	27	47	15	49	4	10	12	15	24	22	256
Hayes' Chapel	48	41	73	23	75	6	16	19	23	36	34	394
Henderson	223	194	340	107	349	29	73	87	107	170	158	1837
Hope Mills	33	29	50	16	52	4	11	13	16	25	24	273
Lebanon	7	6	11	3	11	1	2	3	3	5	5	57
Lee's Chapel	38	33	58	18	59	5	12	15	18	29	27	312
Liberty Vance	208	181	317	99	326	27	68	81	100	158	148	1713
Martha's Chapel	18	16	27	9	28	2	6	7	9	14	13	149
Moore Union	41	35	62	19	64	5	13	16	19	31	29	334
Morrisville	34	29	51	16	53	4	11	13	16	26	24	277
Mt. Auburn	78	68	119	37	122	10	25	31	37	59	55	641
Mt. Carmel	30	26	45	14	47	4	10	12	14	23	21	246
Mt. Gilead	45	39	68	22	70	6	15	18	22	34	32	371
Mt. Herman	44	38	66	21	68	6	14	17	21	33	31	359
New Elam	87	75	132	41	136	11	28	34	41	66	61	712
New Hope	104	90	158	50	162	13	34	41	50	79	73	854
Niagara	9	8	13	4	14	1	3	3	4	7	6	72
Oak Level	55	48	83	26	86	7	18	21	26	42	39	451
O'Kelly's Chapel	—	—	—	—	—	—	—	—	—	—	—	—
Piney Plain	63	55	96	30	98	8	21	25	30	48	45	519
Pleasant Hill	22	19	34	11	35	3	7	9	11	17	16	184
*Pleasant Union	41	61	61	14	73	3	6	16	36	40	27	378
Plymouth	50	44	77	24	79	7	16	20	24	38	36	415
Pope's Chapel	38	33	58	18	60	5	12	15	18	29	27	313
Raleigh	175	152	267	84	274	23	57	69	84	133	124	1442
Sanford	198	172	301	94	309	26	64	77	94	150	140	1625
Shallow Well	133	115	202	63	208	17	43	52	63	101	94	1091
Six Forks	—	—	—	—	—	—	—	—	—	—	—	—
Southern Pines	237	206	361	113	371	31	77	93	113	180	168	1950
Turner's Chapel	68	59	104	33	107	9	22	27	33	52	48	562
Wake Chapel	254	221	387	122	398	33	83	99	122	193	180	2092
Wentworth	45	39	69	22	71	6	15	18	22	34	32	373
Youngsville	29	25	44	14	46	4	9	11	14	22	21	239
TOTALS	3384	2940	5151	1619	5298	441	1099	1326	1620	2573	2399	27850

*No figures were available to figure an average percentage for these churches. Arbitrary figures were used and are not included in the totals.

Western North Carolina Conference Apportionment for the Calendar Year January 1, 1960 - December 31, 1960

CHURCH	Conv. Home Miss.	Congl. Chris. Home	Elon Coll.	Chr. Educ.	Conv. Fund	Minis. Schol.	Chr. Sun	Per Capita	Nat'l. H.M. & Min. Relief	For. Miss.	Conf. Fund	Grand Total
Albemarle	151	132	230	72	237	20	49	59	72	115	284	1421
Antioch (C)	38	33	58	18	60	5	13	15	18	29	72	359
Antioch (R)	33	29	50	16	52	4	11	13	16	25	62	311
Asheboro	187	162	284	89	292	24	61	73	89	142	350	1753
Bailey's Grove	23	20	34	11	35	3	7	9	11	17	43	213
Bennett	10	9	16	5	16	1	3	4	5	8	19	96
Big Oak	25	22	39	12	40	3	8	10	12	19	48	238
Biscoe	10	9	16	5	16	1	3	4	5	8	20	97
*Brown's Chapel	61	72	95	25	110	11	21	29	33	56	137	650
*Center Grove	4	4	7	2	7	2	2	2	5	5	10	50
Ether	46	40	70	22	72	6	15	18	22	35	86	432
Flint Hill (M)	23	20	36	11	37	3	8	9	11	18	44	220
Flint Hill (R)	24	21	37	12	38	3	8	9	12	18	45	227
Grace's Chapel	104	90	158	50	163	14	34	41	50	79	195	978
Hank's Chapel	153	133	232	73	239	20	50	60	73	116	286	1435
High Point	71	61	108	34	111	9	23	28	34	54	133	666
Liberty	67	59	102	32	105	9	22	26	32	51	126	631
Mt. Pleasant	40	34	60	19	62	5	13	16	19	30	74	372
Needham's Grove	49	43	74	23	77	6	16	19	23	37	92	459
New Center	26	23	40	13	41	3	9	10	13	20	49	247
*Parks' Cross Roads	25	20	20	10	40	5	5	20	20	30	35	230
*Patterson's Grove	10	10	10	5	15	5	5	5	10	10	15	100
Pleasant Cross	43	38	66	21	68	6	14	17	21	33	81	408
Pleasant Grove	102	89	155	49	160	13	33	40	49	78	191	959
Pleasant Hill	133	115	202	63	207	17	43	52	63	101	249	1245
Pleasant Ridge	111	96	168	53	173	14	36	43	53	84	207	1038
Pleasant Union	53	46	80	25	83	7	17	21	25	40	99	496
Providence Chapel	13	12	20	6	21	2	4	5	6	10	25	124
Ramseur	66	58	101	32	104	9	22	26	32	51	125	626
Randleman	102	88	155	49	159	13	33	40	49	77	191	956
Sanford . Northview	21	18	33	10	34	3	7	8	10	16	40	200
Seagrove	64	55	97	30	99	8	21	25	30	48	119	596
Shady Grove	38	33	58	18	60	5	13	15	18	29	72	359
Shiloh	33	29	50	16	52	4	11	13	16	25	62	311
Smithwood	52	45	79	25	82	7	17	20	25	40	98	490
Sophia	42	36	64	20	66	6	14	16	20	32	79	395
Spoon's Chapel	28	24	42	13	44	4	9	11	13	21	52	261
Union Grove	49	43	74	23	77	6	16	19	23	37	92	459
Zion	79	69	120	38	124	10	26	31	38	60	148	743
TOTALS	2109	1834	3208	1008	3306	273	689	825	1008	1603	3958	19821

*No figures were available to figure an average percentage for these churches. Arbitrary figures were used and are not included in the totals.

School Of Churchmanship At Henderson

THE MINISTER AS AN EXECUTIVE

Joe A. French

Executive Procedure may be outlined in nine words:

ANALYZED	Survey the field and need
DEPARTMENTALIZED	Determine the areas of work
ORGANIZED	Prepare a working order
DRAMATIZED	Course of procedure charted
PERSONALIZED	Specific assigned responsibility
DEPUTIZED	Put program into operation
PUBLICIZED	Churchwide and personal promotion
SUMMARIZED	Secure progress reports
SUPERVISED	Review and revise as needed

Take any given church situation and follow the above procedure and things will happen. The effective Minister-Executive will do well to follow some such program procedure with the church and its organizations.

RESOURCES AND LIABILITIES

SPIRITUAL RESOURCES: Christ, Gospel, Bible, Prayer, Worship, Fellowship, Faith, Love.

PHYSICAL RESOURCES: Church building, Equipment, Literature, Transportation.

HUMAN RESOURCES: Attendance, Giving, Serving, Evangelism, Leadership, Talents, Devotion, Loyalty, Faith, Organizations, Boards, Committees.

LIABILITIES: Sin, Unbelief, Disloyalty, Non-attendance, Non-contributors, Inactive, un-educated, un-informed, Inactive Officers, Criticism, Talebearing, Un-reached, Un-saved.

Take a second look at the liabilities and it is obvious that the purpose of the church, as commissioned by Christ, is to turn them into RESOURCES.

THE DUTIES OF A MINISTER

By Weldon Crossland

1. Leading in public worship and the administration of the Sacraments.
2. Preaching the Gospel.
3. Christian Education: (A) Adviser to the Board of Christian Education; (B) Encourage improvement and expansion of the Sunday School; (C) Help formulate adequate program of leadership education; (D) Counsel with Youth and their leaders in their work.
4. The multiple pastoral duties.
5. Administrative and executive duties.
6. Leadership and guidance in all Boards, Committees, Organizations.
7. Counseling.
8. Community activities.

Three practical and effective methods of distributing information and giving instruction are: (1) Attending meetings of various groups; (2) Meetings called for study and discussion; (3) Distributing needed and helpful literature.

This means that the minister should be member ex-officio of Boards and Committees. In the Henderson C. C. Church the administrative and executive procedure is greatly aided by the Administrative Board which serves "as a co-ordinating agent for all the interests and activities of the church."

The minister is an administrator without executive authority: He cannot hire or fire; cannot buy or sell; cannot command or demand anything of anyone; cannot determine policies nor procedures. His only authority is that of persuasion, promotion, personality, and the good graces of his people to respond in working together as a team." A church that has lost its team spirit is on its way to defeat and death."

"The unique function of (executive procedure) is that of organizing and operating all the services of the church so that it will make maximum spiritual impact on the life of the community." — G. S. Dobbins. The minister seeks to use the time, ability, and service which members are willing to give to Christ, and be faithful "lest, after that I have preached to others, I myself should be rejected." I Cor. 9:27.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian

The Christian Sun

Church History Room X
Box 232

VOLUME 112 MARCH 15, 1960 NUMBER 11

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

All beautiful the march of days,
As seasons come and go.
The hand that shaped the rose hath wrought
The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill and wood and field.

O thou from whose unfathomed law
The year in beauty flows,
Thyself the vision passing by
In crystal and in rose,
Day unto day doth utter speech,
And night to night proclaim,
In ever-changing words of light,
The wonder of thy name.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Powers Heads Division Of Christian Education

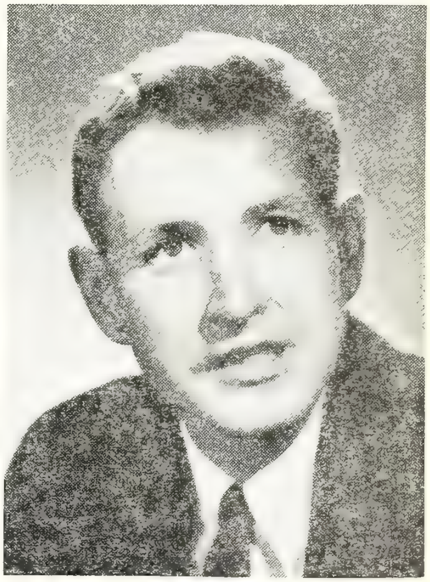
The Rev. Edward A. Powers, Boston, has been elected general secretary of the Division of Christian Education of the Board of Home Missions, Congregational Christian Churches, it was announced recently by Rev. Dr. Truman B. Douglass, the Board's executive vice-president.

Mr. Powers will assume his new office immediately. He will be in charge of all the Christian education work of the denomination, which is engaged on a major expansion of Sunday school curriculum and other teaching materials for local churches.

The division of Christian education is in charge of administering local church, regional and national Christian education programs for children of all ages, youth and adults. It also conducts research in education and leadership training in aid of local church educational work.

Mr. Powers will administer the staff developing a new million dollar curriculum for the United Church of Christ and will supervise a program to train 2,000 Christian education "associates" who will, in turn, aid local churches throughout the country in improving their educational work.

Mr. Powers has been secretary of young people's work for the Board of Home Missions since 1956. As chief administrator of the 150,000-member Pilgrim Fellowship, the youth group of the Congregational Christian Churches, he worked with local, state and national groups in developing the youth program of the denomination.



Prior to 1956 he was pastor of the Congregational Christian church in Pleasant Hill, Ohio, for three years. From 1949 to 1953, he was minister of the Dunbar United Church, Hamden, Connecticut. He maintained strong youth programs in both churches.

Mr. Powers is a native of Jamestown, New York. He is a graduate of The College of Wooster, Wooster, Ohio, and he received the Bachelor of Divinity degree from Yale University in 1952.

He is married to the former Ella Pierson of Hockenssin, Delaware. They have three children. The family lives in Natick, Massachusetts.

Here And There Among The Churches

Nine churches in the community were invited to participate in the World Day of Prayer service held at Leaksville church, Luray, Virginia, March 4.

"Great Characters in the Bible" are being presented to congregations of Newport News each Sunday morning during Lent by the pastor, Dr. J. H. Dollar. Holy week theme is "Spending a Week with Jesus" with services each evening from Palm Sunday through Good Friday, when a film will be shown entitled "His Triumph and Defeat."

Youth Sunday was observed at Union Grove, near Asheboro, North Carolina, January 31, with young people teaching all the Sunday school classes. Grover Hammer served as superintendent; Linda Jordan as secretary and junior and youth choir leader; Betty Hammer as pianist. Teachers were: Linda Johnson, Bruce and Wade Brown, Jr., Betty McNeill, Hilda Cagle, Carolyn Johnson, Brenda Tedder, Patricia and J. W. Cagle, Larry Trotter, C. L. Tedder, Henry Hammer, Roy Coble, Martha Tedder and Betty Hammer.

North Carolina ministers who do not wish to have part of their salary withheld by the church for taxation purposes must write individually to the Withholding Unit, Department of Revenue, Raleigh, North Carolina, according to information from Superintendent W. T. Scott. The individual letter should state the name and address of the minister and the name of the church or churches he serves. Otherwise, beginning with 1960 each church must act as a business establishment and withhold tax and forward it to the state.

Rev. Max Vestal of Shallow Well, Sanford, is to be the speaker for the Sanford Easter Sunrise Service.

The Wake Forest Baptist Church of Winston-Salem, North Carolina, was welcomed into full membership in the North Carolina Council of Churches at the latter's recent annual meeting. Individual churches of non-member denominations may affiliate if they so desire. Dr. J. Glenn Blackburn is pastor of this Baptist church.

Rev. H. E. Crutchfield reviewed the home mission study book, "People, Land, and Churches" at our Sunbury church March 1. Guests of the Sunbury Women's Fellowship were members of Oak Grove Women's Fellowship. Sunbury women joined women of Philadelphia Methodist Church for World Day of Prayer service.

A recent letter from Mrs. R. L. Williamson of Charlottesville, Virginia, concerning "The Christian Sun" which she has read since a girl, brings the news that her husband, who served a number of our churches in North Carolina and Virginia, has been confined to the home for nearly four years with a heart condition. Former parishioners may wish to drop him a friendly greeting at 2316 Fontaine Avenue.

Superintendent W. T. Scott was the speaker at Bethlehem Church, Altamahaw, North Carolina, Sunday morning, February 21. Following the morning service, the congregation was led by Superintendent Scott in a groundbreaking ceremony for the new parsonage. It was announced that Rev. Charles Bell of Roanoke, Alabama, will become pastor of this church April 1.

"An African Safari" is the theme of the All-Church Family Night at the United Church, Raleigh, March 18. It is promised that all ages will enjoy the "trip," following a 6:30 supper.

"Basic Beliefs of the Christian Faith" is the text being used by Dr. J. H. Dollar in his pastor's class which is meeting from 10:00 - 10:45 each Sunday morning during Lent in our Newport News church.

"In Search Of His Riches" is the Lenten sermon theme for Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines. The series is climaxed with "Like a Lamb to the Slaughter" (Passion Sunday), "Credentials of the King" (Palm Sunday) and "A Victorious Life" (Easter).

Rev. Frank Hamilton of Christian Temple, Norfolk, will attend the meeting of the directors of our Service Committee in New York March 21 and the semi-annual meeting of the General Commission on Chaplains in Washington March 28-30. He is our denominational representative on this important commission. March 2 Mr. Hamilton spoke to the Men's Club of our new United Church in Portsmouth.

Operation Build Up is the theme for Bayside, Norfolk, for 1960. All organizations, boards, and committees are being asked to make special plans to improve their work. Rev. G. Julius Rice is the pastor of this relatively new church which has outgrown its first building. It is hoped that the new building will be ready for occupancy by Easter. Building committee is composed of E. F. Caldwell, C. S. Nock, Oscar Atkinson, Dean Hayes, George Brickhouse and J. K. McBride.

Volume 112 Number 11

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Edgewood, Burlington, is to be the first recipient of money from the Church Builder's Club of the Southern Synod of the Evangelical and Reformed Church.

St. John's Evangelical and Reformed Church, Burlington, voted in February to build a parsonage at a cost of approximately $25,000. This church was organized in 1953 and has a membership of 230.

Mrs. J. Frank Morgan reviewed the home mission study book, "The Church's Mission In Town and Country" at Bayside, Norfolk, the evening of February 25. Thirteen women from the new Lynnhaven Colony Congregational Christian Church were guests.

Girl Scout Sunday was observed at First, Burlington, March 6. March 7 the Women's Fellowship held a supper meeting, followed by circle meetings, and then a joint session when Mrs. Ruth Boland Wallace reviewed, "People, Land and Churches."

Rev Hartland Helmich of the department of campus ministry of the United Church of Christ is the leader for the annual Religious Emphasis Week at Elon College this week. Mr. Helmich spoke at the Elon College Community Church Sunday morning, met with college faculty that afternoon, is conducting morning chapel services, meeting with evening school students, and will meet with the Area campus ministry committee Friday afternoon.

Mrs. Harrison Butler, widow of a well-known Christian Church minister, was 104 years old March 14. In addition to being the oldest member of Suffolk Christian Church, she is also the senior citizen of the town and of Nansemond County. Congratulations, and best wishes.

From the Leaksville, Virginia, bulletin for February 28 we learn some important dates for Valley meetings:

March 20 — 2:00-4:00 — Valley Women's Fellowship Rally at Linville.

March 24 — 9:45-3:30 — Mid-Year Session of Valley Conference at Bethlehem.

March 28 — 7:00 p.m. — Church Leader's Banquet for the United Church of Christ at St. Paul's E. and R. Church, Woodstock.

LAKEVIEW SERVICE OF DEDICATION

Guy H. Veazey, Pastor

Service of dedication for Lakeview Community Congregational Christian Church, Burlington, North Carolina, will be held at the morning worship service next Sunday (March 20). Organized in 1952, under the leadership of Rev. John G. Truitt, Jr., the original building and four additional classrooms were paid for late in 1959.

Mr. Martin T. Garren, president of the Southern Convention, will give the dedicatory address and Dr. John G. Truitt will lead the dedicatory prayer. The choir will be directed by Mr. M. Z. Rhodes. A picnic lunch will be spread at 12:30. The public is cordially invited to share this occasion with us.

ATTENTION, N. C. WOMEN

A joint "Spiritual Retreat" for women of the Asheboro, Henderson, Raleigh, and Sanford Districts will be held next Saturday (March 19) morning at our Durham church, 811 W. Main Street, beginnisg at ten o'clock, according to announcement by Mrs. David Shepherd, N. C. Women's Fellowship president.

Spring meetings for these districts were canceled last week because of bad weather. Mrs. Sally Edwards is returning to North Carolina, "sandwiching in" this Saturday meeting between the Eastern Virginia and Valley of Virginia meetings. Every local women's fellowship is urged to make a special effort to have representatives present in Durham. Separate district business sessions will be held.

DR. JOYNER TO ADDRESS LAYMEN

Mahlon Snider, Reporter

Dr. George W. Joyner, prominent Asheboro surgeon, will speak to the laymen of the Pleasant Union Congregational Christian Church Sunday night, March 20 at 7:00 p.m.

Dallas McDowell, president of the laymen, and the program committee have selected this meeting as ladies night and have invited ladies and visitors to come to this fellowship meeting.

Pleasant Union is located approximately 12 miles west of Asheboro near the Jackson Creek Community.

Ten new members were received into Bayside, Norfolk, during February. Rev. G. Julius Rice is the pastor.

Monthly "Family Night" at Christian Temple, Norfolk, was held March 7. Following a turkey dinner, the Women's Fellowship and Men's Fellowship had their meetings, the former considering "The Church's Mission to Town and Country" and the latter hearing Rev. W. W. Snyder, pastor of Rosemont church. After this the organization classes held monthly meetings and then the official board met. Quite an evening's program!

Sunday morning sermons during Lent at Shallow Well church, Sanford, North Carolina, are centering around "The Seven Last Words of Christ." Topics used by Rev. Max Vestal are: Forgiveness from the Cross; Eternal Life Through Grace; Blest Be the Family Ties; Alone — On A Cross; The Humanity of Christ; All the Way for Jesus; and Trust Justified.

ALLIED ENLISTMENT WORKSHOPS

Melvin Dollar

Last year when our Allied Enlistment Workshops were conducted representatives from eighty-five churches attended the first one in March. After that many of these churches dropped out, feeling this was too big an undertaking. This year several of these churches have expressed a desire to promote this program. Also several other churches that were unable to attend the 1959 workshops have requested some training sessions for this year's program.

The schedule for five workshops within the Convention is as follows:

Sunday, March 20 — Albemarle

Wednesday, March 23 — St. John's (E. and R.), Richmond

Friday, March 25 — Center, South Boston

Sunday, March 27 — Pleasant Ridge (R)

Sunday, April 3 — Turner's Chapel

All sessions will begin at 7:00 p.m.

It is hoped that as many churches as possible can participate in these workshops. All the Sunday school and church officers should be in attendance at this first session. The Missions Council has done an excellent job in preparing the materials for these workshops and our churches should take advantage of this opportunity.

An Important Book

"You Shall Be My Witnesses" is the intriguing title of a history of the American Board of Commissioners for Foreign Missions printed last year. The author is Dr. Fred Field Goodsell, who for nineteen years (1936-1955) served the Board as its first Executive Vice President. He had served as a missionary of the Board in Turkey before being called home for this executive activity. While now in retirement, he has looked back across 150 years of Board history and brought from his personal knowledge, the records of the Board, 2,400 bound volumes of letters to and from the home offices (now in the Houghton Library of Harvard University) and from many other sources a very valuable report concerning the activities of this first American attempt at world evangelism.

Dr. Goodsell properly places the missionary idea and activity in the heart of the Christian religion. It was Jesus who said "You shall be my witnesses." Missions is the effort of Christians to be witnesses across the world. Theology, political philosophy, social culture, and all other differences between the peoples of earth fade out as humble people by word and deed witness to what God does to human beings through the Person of Jesus and the power of the Holy Spirit. Missionaries go not to take American culture; they go to be witnesses to the saving grace of God through Jesus Christ.

This witnessing can be done through evangelistic preaching, education, medicine, and many forms of social service. The original flame that sent missionaries abroad was evangelistic fervor. But in the glow of that flame missionaries, board members, and American church people gradually saw that service to humanity in whatever form was a witness to him who said, "Inasmuch as you did it unto one of the least of these my brethren, you did it unto me." During the century and a half many a cup of cold water has been given in the name of the Lord Jesus.

Those who want to know the rich heritage of the pioneer work of missions as represented by the American Board will most certainly want to read this new history of the Board by one who helped to make that history exciting. From 1810 to 1957 the American Board had sent as witnesses to the Christian faith 4,800 men and women to American Indians, South Africa (Zululand), East Africa (Southern Rhodesia), West Africa (Angola), Cape Palmas (Africa), Gaboon (Africa), North China, Foochow (China), Shaowu (China), Canton (China), Hongkong, Singapore, Siam, Borneo, Amoy (China), Java-Sumatra, Marathi (India), Madura (India), Ceylon, Arcot (India), Turkey, Syria, Lebanon, Albania, Greece, Bulgaria, Persia, Cyprus, Malta, Austria (Czechoslovakia), Italy, Spain, Mexico, Japan, Philippine Islands, Micronesia, Sandwich Islands (Hawaii), France, and Patagonia (South America). What a witness!

There is only one way to know what is in the book, and that is to read it. There you will find men, women and young people, including "Female Cent Societies," governors and ministers, college dreamers, dauntless missionaries, hungry and naked savages, searchers after truth. In it are budgets, institutions, governments, cultures, wars, depressions, and golden opportunities.

Starting with nothing but a hope and a prayer 150 years ago, the American Board of Commissioners for Foreign Missions is this year expecting Congregational Christian people in America to contribute $1,847,522 as a witness to our faith in this time of tremendous turmoil. If you will read Dr. Goodsell's book, you will give with gladness.

The Constitution Is Completed

Announcement from the commission to prepare a constitution for the United Church of Christ, dated January 13 at Cleveland, Ohio, says that the work is complete. Copies are to be printed and distributed to the 700 delegates to the General Synod in March so they will be prepared to vote when Synod convenes in July.

The constitution was written by a commission of twelve members from each of the uniting communions. It was presented to the General Synod last summer for discussion, and by that Synod it was referred to the people and churches of the two denominations for their consideration and recommendations, and it has now been revised, and will be presented to an adjourned session of Synod next summer. If acceptable to Synod, it will then be referred to Congregational Christian churches and Evangelical and Reformed Church Synods for approval. When two-thirds of the churches and synods voting have approved, the Synod will declare it operative, and the churches which have voted to join will be members of the United Church of Christ.

This is the first time in history that two denominations so different in historic background and plans of operation have united. It is little wonder that there are those who oppose it. The marvel is that so many favor it heartily, and that leaders of both denominations are thoroughly convinced that it is possible to preserve the rich heritage of both groups and to work as a unit in the new Church with delightful and fruitful fellowship.

Area Workers Needed

A Pastor-at-Large in the Western N. C. Conference and an Associate Superintendent working primarily in Virginia have confirmed the opinion of some that there should be workers in various areas rather than trying to do all the Convention work from a central office.

Some of these "extra" workers could be specialists in such things as Christian Education or church building, and be exchanged from one area to another. Some might be pastors giving part time to this work.

This appears to be the way to minister to churches effectively. The central office could, then keep records, act as agent for denominational and interdenominational activities, counsel with area leaders, and otherwise educate and inspire leadership all along the line.

This Interested Me

Emily C. Lester

It interested me to find out if every minister in the Southern Convention subscribed to The Christian Sun — or had one regularly available through a church subscription, or some such. So — one snowy afternoon when I was "shut in" I checked the list of ministers as given in The Sun for March 1 with the March mailing list which had just come from the printer. And I found out some interesting — to me — things.

Of the 130 ordained ministers listed, 87 are pastors of local churches in the Southern Convention. Twelve of these 87 do not — apparently — have regular access to their denominational area paper.

Then I looked at the list with Conference Ordination — 24 in this group. These men, I thought, would be particularly helped by reading The Sun, as they are the ones with less formal education, or young men who are furthering their education. Well, 9 who are pastors do not take their area church paper and 2 others do not. So only about half of them subscribe.

The licentiates record is a bit better. There are 21 of them, 10 of whom are listed as pastors. Of this 10, four do not take The Sun. Fourteen licentiates in all take it.

Most of the members of the "Biblical Class" are students and might be expected to have access to the paper in college libraries. Of the 26, four do subscribe — two of them listed as pastors.

To sum up, out of the men serving as pastors, 12 ordained, 9 with conference ordination, 4 licentiates and 2 pre-ministerial students do not subscribe to The Sun. And these 27 men serve 40 of our churches.

How can you help change this situation? Well, you might find out if your minister subscribes. If not, an individual or a class might give him this paper — as a birthday gift, or Easter remembrance.

About

A LONELY PLACE IN A TREELESS DESERT

There is something intriguing about lonely places, and many are the times when these faraway spots become a fascinating part of a world swirling with anything but loneliness. Most of these places are found in the older sections of the world, and one in the Syrian Desert is the most isolated of all.

Historically and officially the place is known as Rutbah Wells, and despite its international fame, it is only a single building, the only permanent abode for 100 miles in all directions. The lone structure is a gray stone fortress built in a hollow square, with ramparts on the walls and low towers at the corners. It is a solitary landmark in a treeless desert. Sight of it is good news to man and beast, for sunstroke and sandstorm are a constant menace in this area.

Rutbah Wells is halfway on the eastward journey of about 600 miles from Bible scenes to the capital of the Arabian Night country. It is found only on a few maps, but those who travel in its direction know well its location.

Once Rutbah Wells was headquarters for a camel corps of desert police. Now, provisioned by a truck from Bagdad, it has its own power plant for lights, refrigeration, and radio, and is a center for more modern ships of the desert — the airplane. And with all this, it often serves as a temporary hospital for the wounded from bandit attacks, or for those who find it almost unbearable in a desert crossing.

From time immemorial, the wells of Rutbah Wells have attracted nomadic desert people and their flocks of camel and goat herds. Bedouins still pitch their smoke-blackened tents, woven skilfully of black goat's hair, near the water holes.

Hundreds of graves of an unidentified race mark the nearby hillsides, and beyond are scattered remains of stone walls and primitive mine shafts. They arouse conjecture about a vanished city built in the ages past, mysteriously maintained in what is now barren desert, and just as mysteriously wiped out.

But despite its isolation and loneliness, travelers find a helping hand at Rutbah Wells, which means that there is something lovely about a lonely place.

C. B. Riddle

SOMETHING TO THINK ABOUT

Robbins Ralph

One could make a fascinating collection not of butterflies or salt cellars, but of the remarks made to the preacher on the way out of church. Heading the list in frequency would be "I enjoyed the sermon," which could mean everything or nothing and which irritated one preacher until he barked, "Never mind if you enjoyed it—did you get the point?"

Perhaps second in frequency would be the compliment implied in "You gave us something to think about." Sorry is the sermon which fails to do that much but occasionally at least one must expect a sermon which "gives us something to do something about."

There would be some amusing items in the collection. "My old mother enjoys your sermons so much; you know we think she is losing her mind" . . . "Reverend, I'll bet you could really preach if you didn't have to watch your language." The gushing parishioner, "O, your sermons are so wonderful. They ought to be published." The modest minister, "Well, perhaps some of them will be published posthumously." The gurgled reply, "O goodie! I do hope it will be soon."

Probably every preacher has at least once delivered a blast at some sinful tendency of erring human nature, to which we are all prone, only to be told by the listener, "That was a great sermon, but the man who really deserved it wasn't here to hear it." (Yes, he was, Brother, but he surely missed the point.)

The effectiveness of preaching is a two-fold responsibility. Happy is the congregation which hears preaching that can be enjoyed, that has point, that can be thought about and acted on. Happy is the preacher in whose congregation are at least some for whom enjoyment is secondary, but who can see the point, think about it and translate thought into action. "Blessed is the man who heareth these words and doeth them."

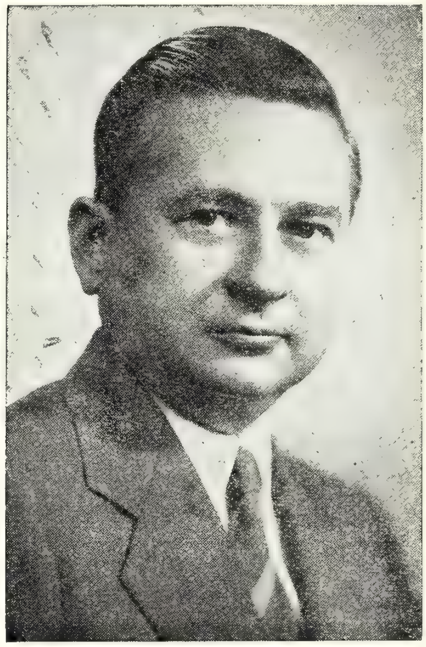
—Florida Congregational News

Christian Church Layman Gives Library

The Tidewater News of Franklin, Virginia, in its issue of January 18 carried a long front page article on "Library Takes Books to All County Areas." Paul Anderson, the writer of that article, indicates that the people of Southampton County are greatly pleased with their library, and that they are reading the 9500 books in the Rawls Library located at Courtland, the county seat. Twenty-six thousand people borrowed books last year, and ten thousand of the readers were children and young people.

This beautiful $300,000 building with books available to all the people of the county was presented June 13, 1959, by Walter Cecil Rawls, a dreamer-lad of Ivor (his birthplace), a newspaper boy of Suffolk, an investment banker in St. Louis, and a native son who has made good and come home to live and serve among his own people. Books are no respector of people, he thinks, and are valuable to white and colored alike. To those who have difficulty in visiting the library, books go by mobile every two weeks to central communities all over the county. This gift of a native son brings joy and opportunity to the people of Southampton, and they flock to the mobile for more books to read.

"It is rather astounding to me," said Miss Louise Boone, librarian, who is daughter of Judge and Mrs. W. D. Boone of Winton, N. C., "that fiction-technical books are loaned on about a 60-40 rate." For every sixty persons reading boudoir classics there are about forty studying chemistry handbooks and other technical volumes. This would seem to indicate, the writer concludes, that the library is succeeding beyond expectations in raising the educational standards of Southampton County. This is of course a delight to Dr. Rawls, who received his doctorate from Elon College and who has been a generous contributor to the college.



WALTER C. RAWLS

"The library building is a functionally beautiful structure set on a sylvan site among lean, sky-tall pines. A green, clipped lawn is carpeted with pine straw, giving the area a rustic appearance. Plate glass, picture type windows form great sections of the wall, admitting ample light to the spacious interior, where are arranged the book shelves, tables, reference cabinets, chairs and other furniture designed to make reading for whatever purpose as attractive as possible." So the writer describes this unusual library.

To serve the 27,000 people in the county, the librarian thinks there should be 60,000 volumes. Books are arriving more rapidly than she and her assistant can get them processed and on the shelves.

Here in southside Virginia is a demonstration of what can be done for the happiness and welfare of a whole county by the dedicated money of one man.

DR. AND MRS. SCOTT ENTERTAINED AT SUPPER BY MINISTERS' FAMILIES

Congregational Christian ministers and their families in the Burlington area were the hosts of Dr. and Mrs. William T. Scott, Jimmy Scott, and Lois and Jimmy Luke at a covered dish supper at the Beverly Hills Church, Burlington, on Saturday evening, February 26.

A group of about 40 gathered in the hut of the Beverly Hills Church to enjoy a bounteous meal prepared by the wives of the ministers. This was the last meeting that the Scotts would be able to attend with this group, since they would be moving shortly to Chuckatuck, Virginia.

Fun and good fellowship were also a part of the program. Dr. John G. Truitt, master of ceremonies, spoke in appreciation of Dr. Scott and his work in the Convention. He presented to Dr. Scott a gift from the group — a leather briefcase. To Mrs. Scott, he presented perfume.

Rev. Kenneth Register, president of the North Carolina and Virginia Ministers, spoke on behalf of the group in expressing appreciation to the Scotts.

The evening was brought to a close with the singing of "Blest Be the Tie That Binds."

Rev. Neill Stevens, retired Presbyterian minister, was the speaker for the first Lenten evening worship service at Eutaw Community, Fayetteville, March 6. The pastor, Rev. K. Truett High, attended the State Council of Churches Youth Work Retreat at Bricks Sunday through Tuesday.

CENTRAL CHURCH HONORS INTERIM PASTOR

A service of tribute to Rev. O. D. Poythress in appreciation for his services as interim pastor for nine months was held at Central, Norfolk, February 28.

Mr. W. W. Starnes, chairman of the official board, presented Mr. Poythress with a check as an expression of the gratitude of the church. Mr. W. J. Williamson read a tribute to Mr. and Mrs. Poythress which was printed in the bulletin, and also read letters from out of town members and the new minister. Mrs. Marvin Bigson, president of the Morning Star Bible Class, presented Mrs. Poythress with a bouquet of red roses. Mr. D. Scott Maxwell, superintendent of the Sunday school, gave a charge to the congregation. Mr. Poythress' response was in the form of a brief sermonette on the text, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." He challenged the membership to give full support to the new minister, that together they might promote the growth of the church for Christ and assist in building His kingdom on earth.

A special feature of the service was the burning of the mortgage which represented 20 one thousand dollar notes. Participating were the trustees: W. W. Starnes, Jos. Carter, C. C. Foreman, and L. L. Winslow. A service of dedication for the parsonage, located at 7805 Sheryl Drive, was held March 6.

MISS KENYON AT FRANKLIN

Mrs. Darden Jones

The ladies of the Franklin, Virginia, Women's Fellowship were hostesses to ladies of nine neighboring churches for a nice treat on Sunday, February 28, from five until eight o'clock. The "treat" was a marvelous talk on Africa and its missionaries by Dr. Helen Kenyon of New Haven, Connecticut. Dr. Kenyon, a Vassar graduate, is the only woman to have held the position of Moderator of the General Council of Congregational Christian Churches.

Dr. Kenyon did not confine her remarks to any one mission study book, but combined several. A light supper was served by the hostesses, after which Dr. Kenyon spoke on specific missionaries.

We were also fortunate in having Mrs. W. B. Williams bring Dr. Kenyon and introduce her to our group.

I am certain that each one of the ninety present left feeling much better informed on African problems.

MAY FELLOWSHIP DAY MATERIALS

May 6, 1960

May Fellowship Day Packet — F05 — Contains one of each of first four items listed below plus a Call brochure, a form on which to register Christian opinion, and a report blank. One or two packets, each 50. Three or more to one address, each 40c.

May Fellowship Day Poster — F05 — Printed in red and blue on white stock, 11" x 17". Symbolizes theme for 1960 — "Citizenship — Free and Responsible." 15c each.

Worship Service — F05 — Makes use of responsive readings and litanies. 5c each or $4.50 per 100.

Citizenship-Free and Responsible — F05 — Basic study and resource guide for discussion, private study and as a guide for May Fellowship Day speakers. 35c each.

Committee Cues — Guide for May Fellowship Day committees — F05 — Procedures to follow in preparing observance. Suggestions on study groups, publicity, planning the service. 25c each.

Mat and Proof of MFD Poster — F05 — For use in newspaper publicity. 25c each.

Glossy Print of MFD Poster — F05 — For use in newspaper publicity. 25c each.

Order any of the above from: Office of P & D, National Council of Churches, Dept. FG, P. O. Box 301, Madison Square Post Office, New York 10, New York. Postage is paid when you send remittance, either in check or money order, with your order.

A practical topic: The Laymen's Fellowship of Great Bridge, Norfolk, will hear a speaker from the Department of Internal Revenue March 19. Then they will be ready to file their income tax returns!

There has been an unprecedented demand for Scriptures in Brazil since publication late in 1959 of a revised Portuguese Bible, according to the American Bible Society. The Sociedade Biblica de Brasil hopes to produce a minimum of 300,000 Bibles in the new version during 1960, if paper supplies and funds permit. Paper is rationed by the Brazilian government.

Miss Margaret R. Blemker, secretary for the Near East for our American Board, left March 8 for a 2-month study of mission work in Turkey. The purpose of her trip, says Miss Blemker is to "evaluate our work in the Near East. Missions, too, must keep up with changing times."

PRAYER

When we are more aware of God than of ourselves, or of any other, we have begun to pray. It is this being with God and with God alone that is the essence of prayer. In prayer we realize the fact or the presence of God. We cannot do so without immediately diminishing the power of evil both in us and about us. We shut the door on the unruly passions within, as on the distracting world without; and we are alone with God. When we have really received Him we have received the answer to all our prayers.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

THE MADURA MISSION IN INDIA

20—**Rev. Bruce Jones** was appointed in 1959 for 3-year term as campus minister for Student Christian Movement in India and his first year is being spent at Bangalore. He is a graduate of Amherst and Union Seminary.

21—**The United Theological College** was founded in 1910 through the joint efforts of six missionary bodies, including the American Board. In 1958 the enrollment was 38. Students come not only from India and Ceylon, but from other Asian countries.

Batlagundu. Small town about 35 miles northwest of Madurai.

22—**Church of South India Basic Training School** was founded in 1951 by Lloyd Lorbeer to train men to teach in "basic schools." These schools relate education program to rural India and prepare children from the beginning in useful work. The spirit of the school is unified through common religious worship. This school offers 2-year course to high school graduates and has about 85 students.

23—**Church of South India Boarding School** provides a broad elementary training for aboout 400 boys and girls. In addition to usual studies, students receive training in gardening and some cottage industry, such as metalwork, grass mat weaving, handspinning, poultry raising and bee keeping.

Chatrapatti. Village about 60 miles from Madurai.

24—**Miss Carolyn Weeber** is a missionary nurse doing village public health work and evangelism. (See "Village Center Does Many Things" in February 16 issue of The Sun.) She travels by jeep to surrounding villages to teach reading, writing, public health, and to help the churches.

Dindigul. Trade center 35 miles north of Madurai with population of 78,000.

25—**Church of South India Boarding School** has history which reaches back to early days of American Board work in India. Boys' school was founded in 1847 and girls' school the next year. About 140 children can secure an elementary education here while living in hostels under Christian discipline and guidance.

26—**Church of South India High School** was started in 1955 by Rev. Samuel Davapragasam, who was the local council chairman of the district and the manager of the elementary boarding school. As an indication that it is meeting the need for higher education, the enrollment in 1958 was 428.

DELEGATES TO SOUTHERN CONVENTION

It is very important that every church be represented at the Southern Convention session in Burlington, North Carolina, April 26-28. Each church is entitled to one delegate; churches having more than 200 members are entitled to one delegate for each additional 200 members or major fraction thereof, provided that no church shall have more than four delegates.

Many churches sent their nominees for delegates to the Conferences last fall. However, there are still more than 100 churches to be heard from. If your delegates have not been selected, Superintendent W. T. Scott requests that your church attend to this matter at once and send the name and address to the Southern Convention Office, Elon College, North Carolina. This needs to be done soon, as material about the meeting will be sent to the delegates in advance of the session.

ADJOURNED MEETING OF GENERAL SYNOD

According to information received from Rev. Albert C. Ronander of the General Council office, the adjourned meeting of the Second General Synod of the United Church of Christ will be held at the Sheraton-Cleveland Hotel, Cleveland, Ohio, July 6-8. It will convene the morning of Wednesday and adjourn on the afternoon or evening of Friday.

Delegates to the regular session of the General Synod last summer at Oberlin will be the delegates to this meeting. If an alternate served in the space of a delegate then, he will normally be the delegate to this meeting. If a delegate is unable to attend, he should notify the Southern Convention office at once.

All Congregational Christian delegates will receive mileage payments at the rate of 3c per mile, round trip, via the shortest route. Churches and conferences are asked to help defray delegates' expenses, whenever possible. Visitors will be welcome to the limit the facilities allow. There will be no registration fee for delegates.

Copies of the proposed Constitution will be in print about March 20 and will be mailed to the Convention Office for distribution in this area. Individuals or churches wishing to order copies may do so by writing Eden Publishing House, 1724 Chouteau Avenue, St. Louis 3, Missouri, sending 10c for each copy desired.

Tentative Program
Forty-Fourth Biennial Session of
THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC.

April 26-28, 1960

First Christian Church, Burlington, N. C.

Theme: "THE WAY OF CHRIST — THE WAY OF LIFE"

(Meeting held simultaneously with the Southern Synod of the Evangelical and Reformed Church, with certain joint sessions.)

Tuesday, April 26, 1960

1:00 Registration

2:00 Convention called to order by Martin T. Garren, President
Hymn, "All Hail the Power of Jesus' Name" .... No. 142
Constituting Prayer .... Dr. W. E. Wisseman, Greensboro, N. C.
Welcome .... Rev. Bobert Kimball, Host Pastor
Response .... President Garren

2:15 Determining of Quorum
Report of Program Committee
Recognition of new Ministers, Visitors, and Fraternal Delegates
Greetings from the Evangelical and Reformed Church
Greetings from the Convention of the South
Hymn, "The Church's One Foundation" .... No. 391
Announcement of Committee Appointments
Nominating Committee Report (first reading) .... Rev. K. D. Register, Chairman, Burlington, N. C.

2:45 Worship Service .... Rev. John G. Truitt, Jr., Chaplain, Norfolk, Va.

3:00 Address, "To the Uttermost Parts of the Earth"
Dr. James E. Wagner, Philadelphia Pennsylvania, President, Evangelical & Reformed Church.
Hymn, "Rise Up, O Men of God" .... No. 313

3:45 Reports:
Executive Board .... Rev. Max B. Vestal, Secretary, Sanford, N. C.
Treasurer .... Walter L. Cooper, Burlington, N. C.
Superintendent .... Dr. William T. Scott, Sr.
Revisions Committee .... Dr. H. S. Hardcastle, Chairman, Driver, Va.
(First Reading)
Finance Committee .... Dr. George D. Alley, Chairman, Suffolk, Va.
(First Reading)
C. C. Home for Children .... Dr. John G. Truitt, Sr., Superintendent
Elon College .... Dr. J. Earl Danieley, President
Christian Higher Education Fund .... Dr. William J. Andes, Chairman
(Our Denominational Emphasis for Home & Foreign Missions)

5:00 Benediction .... Rev. Lewis Bill Simmons, Norfolk, Va.

6:00 Fellowship Banquets
Laymen .... At Moonelon
Women .... At Burlington, First Christian Church
Youth .... At Elon College

Tuesday, April 26 — Evening Session

(Joint Service of Worship and Communion with the Southern Synod)
at
The First Evangelical & Reformed Church
Burlington, N. C.

8:00 Service of Worship
Sermon, "The Glorious Paradox", ... Dr. Fred Hoskins, New York Minister and Secretary, The General Council of Congregational Christian Churches.
Holy Communion .... Rev. Robert M. Kimball & Rev. Lonnie Carpenter, Officiating Ministers

Wednesday, April 27 — Morning Session

9:00 Hymn, "Jesus Shall Reign" .... No. 373
Invocation .... Rev. Mark W. Andes, Winchester, Va.

9:15 Business Session .... Action on Tuesday Reports

9:40 Finance Committee .... Final Action on Report
Revisions Committee .... Final Action on Report

10:45 Reports of Boards and Auxiliaries:
Mission Board .... Rev. Carl Wallace, President, Southern Pines, N. C.
Board of Publications .... Rev. W. W. Snyder, Chairman, South Norfolk, Va.
Editor, The Christian Sun .... Dr. F. C. Lester, Asheboro, N. C.
Board of Christian Education .... Dr. William J. Andes, Chairman, Elon College, N. C.
Minister of Christian Education .... Rev. Robert A. Knowles
Women's Fellowship .... Mrs. Ray Gordon, President, Suffolk, Va.
Laymen's Fellowship .... A. D. Cobb, Jr., Retiring President, Burlington, N. C.
Pilgrim Fellowship ...... Charles Garren, President, Greensboro, N. C.

11:45 Hymn, "O God, Our Help in Ages Past" .... No. 177
Address, "A New Decade" .... Dr. Hoskins
Benediction .... Rev. William A. Grissom, Windsor, Va.

12:30 Luncheon Recess

Wednesday, April 27 — Afternoon Session

2:00 Hymn, "Where Cross the Crowded Ways of Life" .... No. 140
Prayer .... Rev. R. E. Tally, Danville, Va.
Reports:
Stewardship and Evangelism:
Committee on Evangelism .... Rev. Clyde L. Fields, Asheboro, N. C.
Committee on Stewardship .... Rev. Joe A. French, Henderson, N. C.
Report of Associate Superintendent .... Rev. Melvin Dollar, Portsmouth, Va.
Nominating Committee Report and Elections ...... Rev. K. D. Register
Recognition of Outgoing Superintendent .... Dr. John G. Truitt
Race Relations Committee .... Dr. George D. Alley, Chairman (First Reading)
Social Action Committee .... Rev. Gaylord B. Noyce, Chairman, Raleigh, N. C. (First Reading)
Committee on the Ministry .... Rev. H. S. Hardcastle, Chairman
Recruitment Commission .... Rev. Clyde L. Fields, Chairman
Historical Society .... Mrs. W. W. Sellers, President, Burlington, N. C.
Historian .... Dr. F. C. Lester

4:00 Business Session
Miscellaneous Business

4:30 Recess of Afternoon Session

6:30 Joint Evangelical & Reformed—Congregational Christian Banquet
McEwen Dining Hall, Elon College
Honoring Dr. Fred Hoskins and Dr. James E. Wagner
Toastmaster .... Dr. J. Earl Danieley, President, Elon College
Special Music by Elon College Students
Responses by Dr. Hoskins and Dr. Wagner

8:15 The United Church of Christ — Plenary Session —
at Whitley Auditorium, Elon College
Presiding, Dr. Harvey A. Fesperman, President Southern Synod, Salisbury, N. C.
Hymn, "The Church of God is Stablished" .... No. 392
Invocation
Special Music by Elon College
Address, "The Constitution of the United Church of Christ"
Dr. Hoskins
Special Music by Elon College
Address, "Venture & Opportunity in the United Church of Christ"
Dr. Wagner
Discussion of common objectives: Union, Plans, Programs, Church Extension, Stewardship, Evangelism, Missions, etc., as time may permit.
Benediction

(Continued on Page 15)

HAW RIVER MOVES FORWARD

Mrs. P. D. Coffin

Haw River Christian Church has had its yearly meeting and planned for the coming year. We have set a goal of $5,000 for our Building Fund, with a special self-denial collection to be taken up Easter Sunday morning. Our Senior Pilgrim Fellowship helped our pastor, Mr. Daniel Jones, with the worship service on Youth Sunday. As flu and bad weather have kept the social action committee from their usual visits to the County Home, we are looking forward to a good meeting with the old people in March.

Mr. Jones is preaching some special sermons leading up to Easter Sunday. We are looking forward to our spring revival to be held in April beginning on the 17th with Mr. Bill Kirkpatric to lead the singing.

MT. ZION YOUTH CONSIDERING MISSION WORK

Myrtle Shepherd

The Pilgrim Fellowship of Mt. Zion Christian Church, Route 3, Mebane, North Carolina, and an anonymous donor presented a 24-inch cross to the church for our altar January 29.

We have an active Youth Fellowship that meets twice each month on Friday nights with 25 or 30 present. Mrs. Hazel Hargis and Mr. Loftin Hamlett are our youth advisors.

Our pastor, Rev. Glenn Garrett, told us one Friday night in youth meeting that one young person said they'd like to be a missionary. We pray that this might be true. How else could a young person dedicate himself more fully to God's service than as a missionary on the foreign fields?

The young people have formed a youth choir and have been practicing at the last three meetings and also practiced Sunday afternoon, February 28. We hope in the very near future to hear them at our morning worship services. Miss Judy Crutchfield is leading the choir and Miss Linda Wilkerson is accompanist.

The study of "Our Common Protestant Heritage," a course offered in the Pilgrim Series of our denomination, has been much enjoyed by the Young Adult Class of Bayside, Norfolk, during the last five months. Mrs. Doris Hatsog is president and William Wasarhaley is teacher of this active class which is meeting in the church kitchen while waiting for the new aducational building to be completed.

A Page for Young People Edited by R. L. Milteer

Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

HOW DOES YOUR FELLOWSHIP RATE?

Rosemary Hoffman
Fellowship Chairman

By this time of the year, most PF's don't have the "spark" they had in September. If your youth group is losing its togetherness, maybe you should stop to take a look at your fellowship program. Do you have some sort of recreation at each of your meetings? Do you learn new games, or do you always play the same ones? (If you want to learn some new games, look in your church, school, or city library for some good recreation books. Most of these books will have good ideas for all kinds of recreation.) Are newcomers always welcomed and made to feel at ease? All of these things are important in any group.

Spring is just around the corner, so plan to take advantage of the weather. Bike hikes and picnics are always fun. Car-washes and other kinds of money-making projects are always fun for everyone if the weather is nice and there are a lot of people to help. Spring is a good time to have a clean-up day around the church, too.

Work on improving your program of fellowship and you will find that the "spark" of fellowship in your PF hasn't died, it just needs some encouragement.

YOUTH WEEK IN RALEIGH

On January 31, the PF'ers were in charge of the Sunday morning worship service at United Church, Raleigh. Ann Rowland read the Scripture. Following that, Joan Corter, Allen Maltbie, Roxanne Rogers, and Kent Nielsen read "A Teen-Age Prayer" which was published earlier this year in The Christian Sun. Carol Don Ellis gave the morning prayer. Andy Moore, Prudence Beatty and Kathie Carter talked about teenagers — "Why We Are the Way We Are", "We See Problems Too," and "We Pull Our Weight." Mr. Noyce tied these all together with "The Father's Work." Jimmie and Bruce Washburn, Carl Corter, and Chip Smallwood were ushers. Rachel Harrington played the organ.

YOUTH SUNDAY OBSERVED BY HOLY NECK P. F.

Mollie Holland

On Sunday, February 21, the Holy Neck Youth Fellowship observed Youth Sunday. Stanley Weaver, vice president, presided.

The call to worship was led by Stanley Weaver. Bob Johnson had the invocation. Sandra Holland read as the scripture Matthew 6:9-33 and a portion of the seventeenth chapter of The Gospel according to Saint Luke. Mamie Harrell led the prayerful litany for purpose and insight, the congregation then prayed in unison the Lord's Prayer, led by Jackie Wright. A quartet which consisted of Doris Holland, Shirley Simons, Mary Ann Barnes and Paige March sang "Whisper a Prayer." The announcements were read by Melvin Warren and Mollie Holland led the offertory prayer. The entire youth choir sang "Now In The Days Of Youth." The morning address was delivered by Bonnie Rountree on "Thy Kingdom on Earth."

The ushers for the service were: Bobby Rountree, Jimmy Weaver, Dail Simons, and Delbert Warren. Jack Baker closed the service with the benediction.

FAYETTEVILLE P. F. REPORTS

Linda Tyndall

Our P. F. at Eutaw Community, Fayetteville, North Carolina, has never reported before. But now we are getting on our feet and think we have something to report. In the past few months the whole organization has been redone.

First, we were given new leaders, Mr. and Mrs. Carl Beck. They are interested and we would be lost without them.

Next, we divided our group into the three commissions. Allen Tyndall and Dan Hulsapple, two students at Elon College, spoke to our group on this. We spent one entire Sunday on this project. We first discussed it as a whole group and then divided into three groups. Action and Fellowship were led by Allen; Faith, by Dan. Then we assigned the officers as heads of the commissions; the program chairman, overall head; and each P. F. member on the commission of his choice. We have given each commission a designated month in which they will prepare and present the programs.

To inform our parents as to what our Fellowship is doing we held a Parent - P. F.'er banquet Sunday, February 28. We first served a spaghetti dinner. Then we held a panel discussion. Each P. F.'er on the panel discussed a different phase of the Fellowship. Those from the Senior P. F. were: Leader, Buddy Lawson; Faith, Linda Tyndall; Action, Martha McVicker; Fellowship, Eddie Broadwell; From the Junior P. F. were: Fellowship Idea, Linda Dept; Fellowship Program, Sarah McVicker; Fellowship Purpose, Allen Broadwell. We were seated at a table with the P. F. Emblem on the front. The Fellowship members had written questions on the purpose of the Pilgrim Fellowship. These were mimeographed and given to the parents. After the commission discussions, we discussed these questions and all others that arose. After this we went up to the chapel for our devotional which was given by Judy and Robert High. This project was a great success. The attendance was approximately fifty.

Youth Today

Elaine Guthrie

Youth Sunday Message at Liberty Church, Nathalie, Virginia

"I want to have my rights." This is a common expression among teenagers who think they are being treated unjustly.

What are rights, and how do we come by them? The appeal for fair treatment has been the cry of people throughout the ages. Before the coming of Christ the rights of the individual were not known. The emphasis Christ placed on the worth of the individual as being precious in the sight of God was a completely new idea. It was not readily accepted because it was a revolutionary idea and was one of the things that led to the cross.

There are many kinds of rights. In medieval times, there were few rights belonging to common people. It was not until the 13th century that the nobles wrested from the King the Magna Charta, the first political bill of rights. Additional rights came slowly and at a great price.

The Constitution guarantees to each of us certain inalienable rights — among which are life, liberty and the pursuit of happiness.

Yes, rights are important to our happiness and abundant life. People in a democracy sometimes forget how hard these rights came.

What are a teenagers' rights? Perhaps the most persistent is the right to be treated fairly and justly at all times. One should learn early in life that all rights have a corresponding responsibility. If one wants to be treated fairly, he must treat others fairly.

It is tremendously important that a teenager has to fight for his rights; that he has to struggle to achieve his end; that he has to prove to the world and himself that he can do it the hard way. It is not always the easiest way that is best.

In this present world, it is very hard to become a mature person because of the corruption in business, even the government. Last week we all heard of the finding of the Chicago government that most of the police had accepted bribes and some were even part of a syndicate.

How can the teenagers, as well as the adults, be good citizens if the government is corrupt? The answer is that many of them won't.

It is true that today's people are smarter than ever before, but even they can be swayed. Each generation is smarter than the one before them, because they have better facilities. The ones with high ideals, of course, are the smartest. They realize that it is not smart to drink. What good does it do? It just undermines their ability to rationalize. They realize that a social misfit, not a well-adjusted person, drinks. Young people have problems but drink will not help any. Many young people are setting higher goals for themselves than "skid-row." When they finish high school they want to attend college and make something of themselves, and they want to leave behind them good works. Perhaps the older ones did too but not as extensively. They didn't have to be a college graduate to get a good job but today's generation will.

* * *

SNOW

The air is full of flying stars,
The sky is shaking down
A million silver stars of snow
On wood and field and town.

—Frances Frost

* * *

Let's take a look and see if grandma and mother were so much different from us. Grandma was probably quite a girl in the gay nineties. Mother was part of the "flapper age" that followed the first or second world war. Yet, both of them find it hard to keep up with the pace that is set by young people.

Young people are always "going to the dogs" in a sense. Naturally there are differences between the two generations. (1) Youth tends to be daring. (2) Youth enjoys exploring. (3) Youth challenges taboos. (4) Youth takes modern inventions and standards for granted. Parents (1) tend to be cautious. (2- Parents tend to be conservative. (3) Parents remain interested in their children more than other activities.

Youth has not faced difficulties the older generation has. They have to learn for themselves what they can and can not do. Youth learns, as elders have, by doing or at least trying. And much of the world's progress has been achieved by young people who do things which the elders held impossible. H. D. Thoreau said, "The youth gets together his materials to build a bridge to the moon — the middle-aged man concludes to build a wood-shed with them."

Youth likes to be like each other. It is hard for mother to realize that a child's own generation can wield more influence than a whole family can.

We grew up in a world of wonders. We accept these just as father accepted the new gadgets and inventions still strange and awe-inspiring.

Many people today seem to think that honesty is outdated, but the youth does not think so. The majority of people think that honesty is still in style.

In all colleges one takes an honor pledge that he will not cheat, aid others, or if he sees cheating, will report it. To me, this seems a good idea. Would this not help in government and everything around us if it were enforced?

Does the Golden Rule work? The Golden Rule says: "All things whatsoever ye would that men should do to you, do ye even so to them."

Can men satisfy their wants without injury to others? All human beings, young and old, seek recognition. Through consideration for the other fellow, you gain consideration for yourself.

If you have ever been on a team, panel or anything else, you know that one selfish person can kill the good done by the others.

When you comply with the rules of good sportsmanship, you are complying with the Golden Rule.

The Golden Rule works not only because it has the weight of all religious teaching behind it, but also because it meets man's fundamental need for happiness. You can safely make it the foundation for your code of conduct.

Today's youth is faced with the problem of deciding if God is real. We are faced with atom bombs, missiles, etc., that can destroy the world. Can it be possible that God has a hand in this?

Yes, God has a hand in helping man to build the subs and missles. He is a force more powerful than bombs and he has to be reckoned with! ! !

Churches Urged To Support Elon College

David W. Shepherd

As an alumnus of Elon College, Class of '29, I have watched with interest and pride as my Alma Mater has become a bigger and better school, in so many ways. The increase in student enrollment has made it necessary to enlarge and improve personnel as well as expand the over-all facilities. Educational institutions must meet the demands of today and at the same time, compare favorably with similar institutions in its field. Elon has faced the future in a very commendable way. I feel that as alumni we can all be very proud of our college.

Elon College was founded by the Southern Convention of Congregational Christian Churches, which contribute to its support. These churches are found throughout North Carolina and Virginia, and there are over 200 such churches in the two states.

We recognize that steps of progress by educational institutions require an outlay of vast sums of money. What at times we fail to recognize is that there are other ways by which we may help such institutions. As a minister, it is not always possible to show my appreciation by the amount I give. However, there are other ways to help and there are others things vitally needed in addition to monetary considerations.

Specifically, in the more than 200 churches in the Southern Convention, there must be a great many top-ranking students who should have their attention directed to Elon. It is conceded that all sons and daughters of Elon alumni should not be expected to attend the same school. However, it seems that ministers who attended Elon are in an enviable position to acquaint many high school students with the opportunities for an education in a Christian atmosphere. How can we do this? It is suggested that outstanding representatives from the college be invited to participate in special services in our churches; that names of promising high school students be sent to the College office: that outstanding features of the school be pin-pointed occasionally through the medium of church bulletins and sermons; that groups of students be encouraged to visit the College at intervals.

Certainly, no one can presume to tell others what to do, but if each in his own way will become an ardent booster, it is reasonable to assume that together we can influence more of our best students to attend our College. While it is our school, two other denominations furnish more students each year than we do. It is right for us to ask questions about our College, and also ask questions of ourselves in regard to our high responsibility to help it. I am calling attention to the case for concern and influence on the part of ministers and members of our churches. As we succeed in sending more top-grade students to Elon, we will share in the progress of an institution and the education of individuals.

—Elon Alumni News

Visit History Room

Mrs. William T. Joyner

Recently the Literature and Historical Committee of the Northview church visited the Church History Room at Elon College. These are some personal observations I would like to pass on to members of the Southern Convention.

The lack of response from the churches is really appalling. Most of the individual church folders and Women's Fellowship binders in the History Room are still empty. There is a great need for material to go in these folders, and the churches are directly responsible for supplying it. Surely we want to keep records of what is going on in our churches.

It would be well for every church in the Southern Convention to send representatives to the History Room to see what can be used and how these empty folders can be filled with information about the church. Not only is written information needed, but other items such as plates, pictures, old communion cloths and cups, bells, etc., as well. We tend to thing of history as being only that which happened in the distant past. History is also present. Every church is making history every day.

During the visit we had the opportunity of looking at back issues of **The Christian Sun.** This magazine is proof of what the members of the Southern Convention can do. **The Sun** has greatly improved during the last few years. Why? Because the members of the various churches no longer depend upon the editor to do all the work, but do their share by sending in articles every week. Let us do our part in having our churches represented in our Church History Room.

"The Parables of Jesus" is the theme for a series of Wednesday evening prayer services by Rev. Robert A. Kimball at First, Burlington. Friday afternoons after school he is conducting a lenten training class for young people.

PURSES THAT DO NOT GROW OLD

"Provide yourselves purses that do not grow old". Luke 12:33

John G. Truitt

The old man Harrison Truitt, my grandfather, used to let me hold his pocketbook in my hands. To me as a little fellow that was a great previlege. I can see it now, the black leather, the shiny metallic opening and the knoblike fasteners that clicked themselves together.

It had a section for 'greenback', and a section for coins. I liked the coin section better for I could never bother the 'greenback', but once in a while, I could have a penny or a nickel with which to buy an apple or candy. Money was money in those days.

But that purse would wear out. It would wear holes in it and have to be thrown away.

But here is a command of Jesus: "Provide yourselves purses that do not grow old." How about that! Many years have passed since I used to hold so gingerly and proudly for a moment my grandfather's pocketbook. In those passing years I have learned of purses that do not grow old!

Jesus told those first followers of His: "Provide yourselves purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys."

'T was a pretty little song that said: "Catch a falling star, and put it in your pocket; save it for a rainy day." This "treasure in the heavens" in a "purse that does not grow old" is even much greater than that!

To invest in God's Kingdom of life and love is to put your money in a purse that will not grow old. It was in the financial crisis of 1929 a gentleman who had so invested said: "I lost almost all I had, except that which I gave away!"

Yes, purses that do not grow old!

Paul's Voyage To Rome

Background Scripture: Acts 27:1—28:15

Devotional Reading Psalm 107:23-32

Memory Selection: **I can do all things in him that strengtheneth me.** Philippians 4:13

At long last Paul was on his way to Rome. He had long had a desire to visit the proud "mistress of the world" and to preach the gospel there, and on more than one occasion he had planned to go there. And now he was going. But going as a prisoner. As we shall see later, even as a prisoner he preached the gospel in Rome. For Paul, nothing prevented him from preaching or telling the "good news." If he could not do it as a free man, he would do it as a prisoner. If he could not speak to crowds, he would speak to the soldier who guarded him. He had an irresistible compulsion to share Christ with others, which alas, so few of us have. Do you have it?

COMPANIONS ON THE JOURNEY

There were several fellow-travelers on the ship who brightened and lifted the heart of Paul. First of all, Luke was with him, Luke the beloved physician, and a warm personal friend. Then there was Aristarchus, a faithful follower of Paul. As Barclay says in his excellent exposition of Acts, perhaps the only way Aristarchus could accompany Paul was to enroll himself as Paul's slave, and this act of loyalty must have warmed and strengthened the heart of Paul. And finally, Julius the centurion in charge of Paul and the other prisoners, was a man of great kindness and consideration, and he treated Paul with great courtesy and showed him many favors. It is good to have tried and trusted friends in the time of trouble.

NOT LISTENING TO THE PREACHER

The ship soon ran into difficulties. The winds were contrary and progress was slow. The ship had to beat against the wind, and with its large, square sail it could not get very far or go very fast. At last, however, they did reach a little port in a small harbor under the lee of the island of Crete. Because the season for sailing was getting late, Paul suggested that they winter where they were, rather than to venture on the stormy Mediterrannean Sea at that late season of the year. It should be remembered that in those days mariners had neither compass or sextant, and in cloudy or dark weather, they had no way of finding their way. But the owner of the ship wanted to go on, and as senior officer on board, the centurion, who had the last word, rejected Paul's advice, took the advice of the owner (or contractor), and gave orders to sail. Now preachers are not always practically-minded men. Some of them are "so heavenly-minded that they are of no earthly use." But making all allowance for that, preachers often know as much about practical affairs as do the so-called businessmen. Indeed this preacher has discovered that members of an Official Board can be about as impractical about church affairs as anybody in the world. And whatever applies to practical affairs, it is certainly true about matters that involve ethical and moral and spiritual things. Study history and you will find that God's servants have usually been right on the great moral and spiritual issues of the days. Businessmen and politicians often tell the preachers to stick to their business and to preach the simple gospel, and to let them run the practical affairs of the world. Well these practical-minded men have not always done so well, have they? They would do well to listen to what ministers have to say on some of the great issues of today, and consider some of the suggestions that are made.

A STORM AT SEA

There are few descriptions of a storm at sea which surpass Luke's account of the storm which the ship on which Paul and the other two hundred and seventy five people encountered. Read with a little imagination, one can see great towering waves crashing against the ship and sweeping across the deck. He can hear the winds of gale force in all their fury. He can hear the groaning of the mast and the ship under the combined beating from wind and wave. He can see the men as they seek, often in vain, to keep their footing on the pitching decks above or below. The thing went on for two weeks! ! ! The men could not prepare anything to eat so wildly did the ship pitch and toss. In desperation, the sailors threw everything that was loose, overboard, drew the little dinghy on board the ship, and drew heavy hawsers around the ship and tightened them with as much pressure as possible to keep the ship from falling apart. To make matters worse, there had been no light from the sun or moon or stars for two weeks and they did not have the least idea where they were! There was consternation and confusion everywhere. Even the sailors were terrified — they knew the peril they were in.

SUNDAY SCHOOL LESSON
MARCH 20, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

PAUL TAKES CHARGE

In the midst of this confusion and consternation, Paul stands forth and takes charge. As has been said, although he was a man of vision he was also an intensely practical man. Encouraged and fortified by assurance from God, he brought hope to the men by assuring them that although the ship would be lost, there would be no loss of life. Then he insisted that everybody eat something after their long fast so that they would be ready for the demands to be made upon them. He insisted that the sailors remain on the ship — it would have been fatal if they had forsaken the ship and left it to inexperienced hands. In the midst of the storm there was a center of calm — this man was God's man and he was sure that God was in charge of things. The most useful people in the world are those who being brave themselves, help others to be brave; those who being calm themselves, bring to others the secret of confidence.

ESCAPE FROM THE DEEP

Driven aground at the mouth of an inlet or creek, the ship quickly went to pieces. Those who could swim, swam to the shore. The others grabbed parts of the broken ship and made it safely to land. Not a single life was lost, as Paul had said.

WELCOME, HELP AND HEALING, ROME

The cold, wet, dispirited group found a warm welcome from the natives of Malta. Paul exercised a wide ministry of healing while there, and eventually, after boarding another ship, the party landed at Puteoli, the port of Rome where a deputation of friends met Paul and Luke and Aristarchus. Whereupon Paul thanked God and took courage. And on to Rome at last.

At Our Church Home for Children

John G. Truitt, Superintendent

Dear Friends:

The CHIP campaign is now under full swing. We have had problems with the weather but that is something no one can control. We are most happy with the number of churches which have mailed in their "Letters of Intent." Several others have voted to accept the suggested quotas but we need the "Letters of Intent."

Other churches which have accepted their suggested quotas, or more, or less, are asked to please drop us a line and let us know as soon as possible. A "Letter of Intent" has been mailed the pastor of each of our churches, if it has been misplaced just write us what the intent of each church is in order that we may have it in our records, please. We feel sure every church in the Southern Convention intends to pay not less than the suggested quota. It is hoped that many will go beyond it.

The Rosemont Church in South Norfolk, Rev. W. W. Snyder, pastor, is putting on a special canvass for funds, and while only a small number of their canvassers have completed their reports they have $3,275.00, and intend to go beyond $5,000.00. We know that the Bethlehem Church, near Suffolk has plans for special funds going beyond their quota. The First Church, Burlington, and several others, are shaping up approaches which will put them far beyond their quotas. (This was written March 7.)

The first report meeting of the group of workers here in Burlington and Alamance, which area is putting on a special gifts campaign, was made today at noon, and although a terrific snowstorm interfered their first report showed $32,415.00. They will have a second report this coming Thursday. Before their fourth report is made they hope to reach their goal of $100,000.00. As the snow leaves and the sun comes out this campaign is going to pick up. The group which met today was very enthusiastic. I wish you could have heard the expressions of enthusiasm.

Let us everyone everywhere do our fair share now, while the iron is hot, to raise this $200,000. Do not rest until you, and your church have done your part.

"Letters Of Intent" Received

Church	Pastor	Amount
Albemarle	Collie Seymour	$ 552.00
Apple's Chapel	Blank A. Leebrick	879.00
Asheville	Frank E. Ratzell	700.00
Auburn	E. H. Sessoms	296.00
Bethlehem	C. K. MacFarland	285.00
Beverly Hills	Kenneth D. Register	572.00
Christian Temple	Frank R. Hamilton	2,274.00
Elon	W. J. Andes	1,038.00
Great Bridge	Lewis Bill Simmons	724.00
Hayes Chapel	E. H. Sessoms	(double) 348.00
Ingram	William A. Rich	343.00
Mt. Carmel	E. H. Sessoms	109.00
Mt. Zion	Glenn Garrett	299.00
Newport News	Jesse H. Dollar	1,504.00
Pleasant Grove	William A. Rich	394.00
Providence Graham	John P. Littiken	234.00
South Norfolk	John G. Truitt, Jr.	1,542.00
Winchester	Mark W. Andes	925.00
TOTAL		$13,118.00

REPORT FOR MARCH 7, 1960
MONTHLY OFFERINGS

Amount brought forward		$14,372.17
NO REPORT THIS WEEK		
Grand Total		$14,372.17

SPECIAL OFFERINGS

Amount brought forward		$34,014.44
Women's Fellowship, Damascus Church, Sunbury, N. C.	$ 25.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Ladies' Aid, Lisle Associated Church, Lisle, N. Y. — Friendly Service	5.00	
Women's Fellowship, The First Cong. Church, Asheville, N. C. — shoes for Easter	50.00	
In Memory of R. Brantley Andrews	5.00	
Special Gifts	588.78	
Total		$ 678.78
Grand Total		$34,693.22
Total for the Week		$ 678.78
Total for the Year		$49,065.39

COMING!
"How To Teach Workshop"

For Christian Education Leaders
in The Local Church

June 26 - July 2, 1960

Elon College, North Carolina

Save the dates and plan to attend!

PRAYER AND DEATH

Earl T. Farrell

One of the most trying experiences in the life of our Lord was the evening that he spent in the Garden of Gethsemane. Here he knelt before the cross, in the shadow of suffering and death, and prayed to God:

"Father, let this cup pass from me."

So it is natural for all of us to try to avoid pain, suffering, and the separation caused by death. With earnest care and tender love we seek to comfort those who are in trouble. We do all within our power to help those who are in distress. In sincere prayer we seek divine aid and healing for the sick.

God has made us this way. His word assures us of his love. But what happens when our prayers are not answered according to our wishes, and the cup will not pass away?

Here again we return to our Lord in the Garden of Gethsemane. After his prayer to avoid the suffering and death of the Cross he said, "Nevertheless not as I will, but as Thou wilt." This is an expression of the deepest faith. It is complete dedication to the will of God. It is commitment that trusts the wisdom and love of God.

We prayed without ceasing that God would hear our prayer, according to our desires. He heard us and answered us for what was best.

God grant us that measure of faith and courage to trust Him even when we cannot understand. We do believe that, "All things work together for good to those who love the Lord."

When all that is possible has been done by science and medicine, by care and love, we still believe that God knows and does what is best for us.

Now hear these words of Jesus: "Come unto me all ye who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me. . ." "I will not leave you comfortless. . . I will come to you."

Hear Him as He prays: "All that the Father hath given me I will keep. . . . Father, I will that they also, whom Thou hast given me, be with me where I am, that they may behold my glory — which thou hast given me."

Christ said to His disciples: "I go to prepare a place for you." So we sing, "There's a land that is fairer than day" — by faith we can see it. It is without sorrow, pain, tears, a place of peace, a home of life. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Live on, believe on, hope on. God grant you strength and peace — for "The eternal God is thy refuge and underneath are the everlasting arms."

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears
And there, sometime, we'll
understand."

In Memoriam

"Blessed are the dead who die in the Lord."

SMITH

M. Douglas Smith was a life-long member of Wake Chapel Christian Church. He was a deacon of the church, an office he held in high respect and he counted it an honor to serve. For ten years he was treasurer, and he filled other offices in the church across the years. He was faithful in attendance, and generous in his support.

From *The Christian Sun* he always read the "letter" about the Children's Home and the Sunday School notes.

He was a good man, humble, quiet, and on February 4, 1960, at the age of 52, entered into the "Temple of Peace." He leaves with us the memory of a good life.

Earl T. Farrell, Pastor

BENFIELD

We of Hayes Chapel Congregational Christian Church, Garner, North Carolina, wish to express our deep sense of loss in the death of a much loved member, Mr. Kenneth R. Benfield, on December 26, 1959, and desire to pay tribute to his memory as our friend and fellow-member.

The influence of his witness for the Lord Jesus Christ, his willingness to help a brother in need, and the manner of love shown in the support of his Church have left a lasting imprint upon those who knew him.

We acknowledge the grace of God in calling a dear one home without a long period of confinement and while we mourn the loss of one who has meant much to us and to others as well, we bow in humble submission to His divine will.

We acknowledge that "all things work together for good to them that love God, to them who are the called according to his purpose," therefore we extend our deepest sympathy to his family saying for a man of his faith, and God's promises, to be absent from the body is to be present with the Lord.

We resolve that a copy of the memoriam be sent to the family, a copy to *The Christian Sun* for publication, and a copy to be placed upon the minutes of the Hayes Chapel Congregational Christian Church.

Committee:
Mr. Paul Wright
Mrs. J. W. Perry
Miss Nannie Carter

EDWARDS

As a memorial to Mrs. Addie Pierce Edwards, a member of the West Memorial Bible Class, who died on January 16, 1960, at the Lane Nursing Home in Suffolk, the members of her Sunday School Class wish to perpetuate her memory by recording in its records the following resolutions:

1. That we rededicate ourselves to the work of God's Kingdom in paying tribute to one who attended the class as long as her health permitted and was a devoted and loyal member.
2. That we extend to her family and friends our heartfelt sympathy for her loss to the West Memorial Bible Class which she attended for many years.
3. That a copy of these resolutions be sent to the family of Mrs. Edwards and that a copy be forwarded to *The Christian Sun* for publication.

Mamie Basler

(Continued from Page 9)

Thursday, April 28 — Morning Session

9:00 Hymn, "Dear Lord and Father of Mankind" .... No. 224
Prayer .... Rev. Collie Seymour, Albemarle, N. C.
Ministerial Loan and Scholarship Funds .. Dr. John G. Truitt, Chairman
Memoirs Committee Report ...... Rev. J. Frank Apple, Henderson, N. C.
Report of Special Committee on Home for the Aging .... Dr. F. C. Lester, Chairman
Business Session:
  Action on Wednesday and Thursday Reports
  Miscellaneous Business
  Credentials Committee Report
  Resolutions Committee Report
  Final Business Matters
  Installation of New Officers
11:30 Closing Service of Worship .... The Chaplain
12:00 Adjournment
Luncheon

Attention Young People:

Vocations Conference

Southern Convention High School Juniors and Seniors
Moonelon Conference Center
Elon College, N. C.
May 6 (7:00 p.m.) — May 8 (Noon)

Leaders will discuss the following fields of service:

PASTORAL MINISTRY

CHRISTIAN EDUCATION

CHURCH MUSIC

CHAPLAINCIES AND INSTITUTIONAL WORKERS

VARIOUS TYPES OF MISSIONARY WORK

For further information write Rev. John R. Lackey, 637 S. Sunset Drive, Winston Salem 7, N. C.

* * * * *

Have You Thought About This?

What are your plans for a career?
Are you going to INVEST your life, or just SPEND it?
Every Christian should endeavor to make his work a Christian Vocation whatever field he enters

BUT . . .

there is a great need for young men and young women to prepare specifically for CHURCH-RELATED CAREERS.

Have you any idea of the variety of Christian Vocations — meaning definitely CHURCH-RELATED careers?

Would you like to consider some of these vocations and learn how to prepare for them?

Many young persons are fitted by motivation, temperament and ability to serve their fellow men through the channels of the organized church.

ARE YOU ONE OF THESE?

Perhaps you ARE interested but do not know just where to turn for information on church-related careers.

To meet this need the Congregational Christian churches have set up the Office of Recruitment to serve young persons as a clearing house of information on church-related vocations.

SO if you are interested in exploring the possibility of a church-related career why not register, WITHOUT OBLIGATION, in the Office of Recruitment? (Congregational Christian Office of Recruitment, Room 102, 14 Beacon Street, Boston 8, Massachusetts.)

You can do this by sending us your name and address on a postcard.

Materials on church-related careers will then be sent you based on the interests you have checked in the questionnaire; questions will be answered, and your name kept in our files until such time as you make your decision about your life work.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian

Church History Room X
Box 232

The Christian Sun

VOLUME 112 MARCH 22, 1960 NUMBER 12

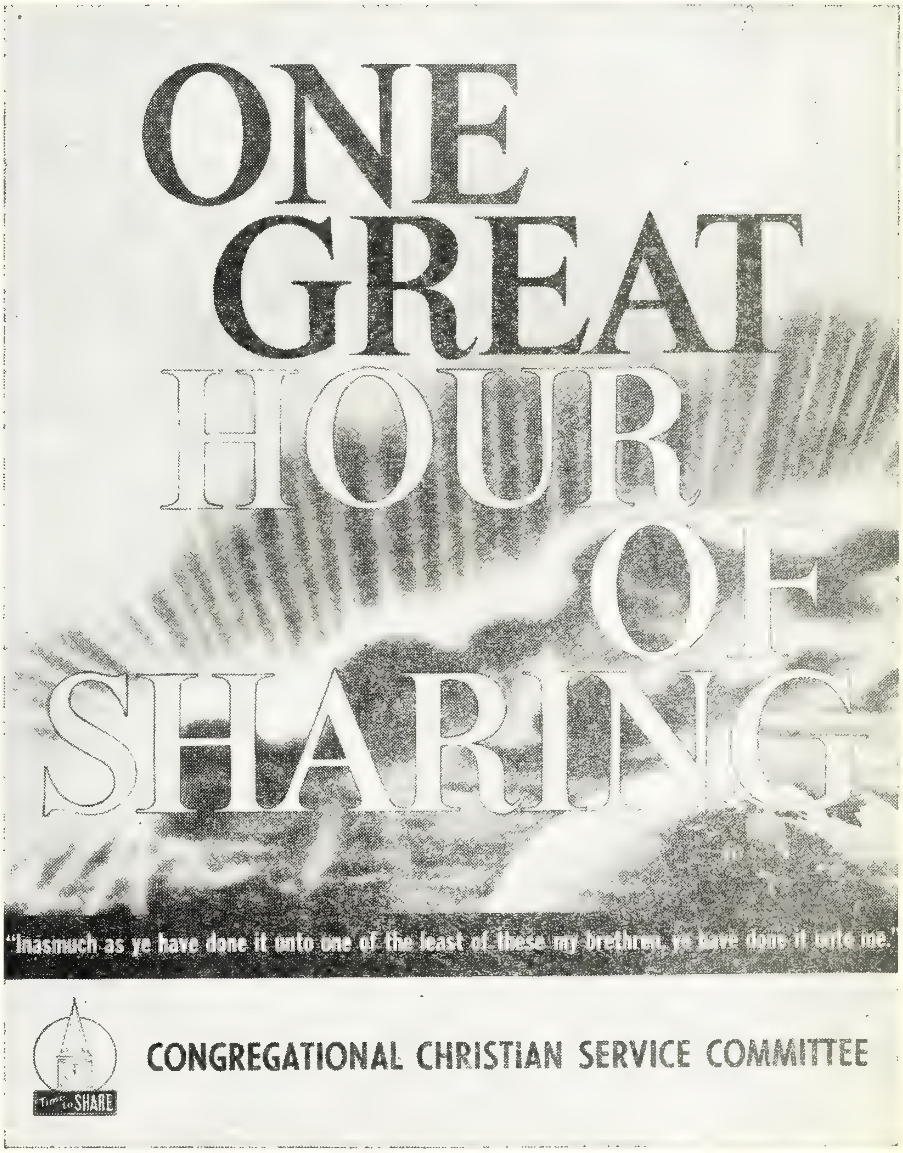
MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THROUGH ONE GREAT HOUR OF SHARING

March 27

American church people will send food, clothes, medicine and other aids to people around the world. It is a united attempt to bring help and hope to multitudes who are not so fortunate as we, and to do it in the name of Christ.


ONE GREAT HOUR OF SHARING
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
Time to SHARE
CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

A special Lenten Service was held in First Church, Greensboro, last Sunday afternoon when the senior choir presented "The Crucifixion" by John Stainer.

Women's Fellowship of Bay View, Norfolk, was host to Third Presbyterian and Christ Methodist churches for the World Day of Prayer service March 4.

The Greensboro District meeting of the Women's Fellowship was held in First Church, Greensboro, rather than at Belew Creek, because of the inclement weather March 7. About 50 women braved the snow to attend.

"Does Foreign Aid Help the Cause of Peace?" will be the subject for a panel presentation and group discussion at our Tryon, North Carolina, church April 1. This is sponsored by the social action committee of the church.

Young people of Zion church, Route 5, Sanford, North Carolina, ate dinner at the church March 7 and then participated in a retreat in which they planned their year's program. This followed the morning worship service at which Leslie Wicker, a high school junior, told why he has chosen the Christian ministry as his life's work.

According to information in the E. & R. **Standard,** Rev. John Carey has resigned as campus minister at Catawba College to accept a similar position at Florida State University. Rev. Porter W. Seiwell, pastor of the First Church, Salisbury, will become the new campus minister and also an assistant professor of religion at Catawba.

Dr. Charles Pegram of Bay View, Norfolk, addressed the Young Men's Fraternity of the Beth El Jewish Temple March 3, using "Brotherhood" as his topic.

On Sunday evenings during Lent a study course planned for the Women's Fellowship is being led at Bay View, Norfolk, by four laymen and by Rev. Olin Pendleton of First, Norfolk.

Women's Fellowship of Bay View, Norfolk, presented members of the Youth Fellowship with Lenten devotional booklets March 6. This is a project of the spiritual life department.

"How the United Church can develop an effective ministry to young adults" was the subject under discussion March 14-15 at the Interchurch Center in New York. Denominational executives and young people ranging in age from 18-25 exchanged ideas. The consultation was under the direction of Rev. Henry Tani, who is director of youth work for the Evangelical and Reformed Church.

NORTHVIEW JUNIORS

Debra Wicker

Our Junior Pilgrim Fellowship meets every first and third Sunday night at 7:00.

We are studying "How the Story of Jesus Goes Round the World." The Sunday we studied about India our minister's wife, Mrs. Joyner, told us about her trip to India. She gave bracelets to the girls and little images of people to the boys.

We had a lot of fun and hope all the boys and girls will come. The ages are from six through eleven.

—Northview Star

Many of our churches are observing "One Great Hour of Sharing" next Sunday. If your church has not planned for this, it can be done some other Sunday — "it is never too late to do good."

Special services will be held at Liberty church, Route 1, Henderson, North Carolina, March 27 - April 1, with the pastor, Rev. Gale Brady, doing the preaching. Pre-Easter services are being planned, as well as an Easter sunrise service followed by breakfast in the church annex sponsored and prepared by the Laymen's Fellowship.

Southern Convention women are invited by the president, Mrs. A. R. Keppel, to attend the session of the Southern Synodical Women's Guild of the Evangelical and Reformed Church to be held April 19-20 at Corinth church, Hickory, North Carolina. Mrs. Ray Gordon will lead the opening worship service at 2:00 p.m. Tuesday. Inspirational speaker will be Miss Frances Kapitsky, national president of the Women's Guild. There will be a fellowship dinner 6:30-8:30 April 19. Tickets are $1.50.

March 20 the service of dedication was held for Lakeview, Route 2, Burlington, North Carolina, where Rev. G. H. Veazey is the pastor. Participating in the service in addition to Martin T. Garren who gave the dedicatory address and Dr. John G. Truitt who led the dedicatory prayer, were E. O. Durham who gave the invocation, Mrs. H. J. Snipes who gave a history of the church, Anita Snipes, pianist, and Mark Z. Rhodes, choir director.

Volume 112 Number 11

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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The Laymen's Fellowship of Bay View, Norfolk, has accepted the sponsoring of a Cub Pack as its latest project. Sponsoring committee is composed of Ben Steverson, W. M. Sydenstricker and J. F. Baldrick.

"ABOUT", the feature article on page five this week and for several to come will be of special interest to children and school people. This is the hope of Mr. Riddle, the only living former editor of this paper.

Mrs. W. R. Stevenson of Tryon, North Carolina, will be in Ohio March 29 - April 8 and April 24-30 visiting church women's groups and reporting on her trip to Europe. The Ohio Women's Fellowship provided the trip on the Fellowship Tour for Mrs. Stevenson, as she was living there at the time the Tour was planned.

Mrs. Frank H. Lewis, newly elected reporter for Shelton Memorial, Portsmouth, Virginia, writes that the Men's Fellowship cleared $140 from a chicken supper February 26, and the Women's Fellowship sponsored a covered dish supper on St. Patrick's day. They joined the Portsmouth Council of Church Women in observance of the World Day of Prayer.

Superintendent W. T. Scott assisted in groundbreaking ceremonies for the educational building at Bethlehem, Disputanta, Virginia, Sunday, March 13, at 3:00 p.m. Rev. Daniel A. Bowers is the minister, and Supt. Scott reports that the church is making splendid progress under his leadership.

Rev. Sidney G. Olson, who holds conference ordination in Eastern Virginia, is an enlisted Hospital Corpsman in the U. S. Navy stationed at the U. S. Naval Hospital, Portsmouth, Virginia. He offers to visit relatives or friends of any Sun reader who are patients in the Naval Hospital — write him at 119 Bingham Drive, Portsmouth. Mr. Olson has served our Little Creek, Hunterdale and Lynnhaven churches as interim pastor. He began his second term in this capacity at Little Creek March 1. During the last 18 months he has also preached at South Norfolk, Driver, Great Bridge, Sunbury, Bayside and Newport News. In connection with his work, he pays high tribute to Rev. Melvin Dollar, associate superintendent.

W.N.C. PILGRIM FELLOWSHIP RALLY

The Western North Carolina Pilgrim Fellowship will meet next Sunday, March 27, at the Asheboro church. Registration begins at 2:30. Guest speaker will be Rev. John R. Lackey, pastor of our church in Winston-Salem and chairman of the Vocations Conference to be held soon at Moonelon.

Young people's groups from every church are urged to have representatives at this meeting, and to bring their dues of 25c per member per quarter.

Jane Rush, Secretary

Guest speakers at the Valley of Virginia mid-year conference meeting at Bethlehem March 31 are Dr. John G. Truitt of the Home for Children, Elon College; Rev. Robert A. Knowles, minister of Christian education, Elon College; and Rev. Melvin Dollar, associate superintendent, Portsmouth, Virginia. Discussion group leaders include: Mrs. Dale Kipps, Rev. Mark Andes, Rev. Kenneth Bishop, Mrs. E. J. Rohart, Clarence Phillips, Rev. Frank Fesperman, Mrs. Tom Good, Dr. Raymond Andes, Rev. Rosser L. Clapp and Mr. Knowles. Rev. S. E. Madren is president of this conference.

EASY TO FORGET

It would be easy to forget that only a few airplane hours away are many places where mothers watch their children die of starvation — or where thousands of refugees sleep in city gutters or in doorways because they have no homes.

But the people of America's churches have not forgotten.

Through our compassionate sharing with the hungry, the homeless, the underprivileged, the disaster-stricken of the world we give witness to the brotherhood of all men in Christ, who taught that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sunday, March 27, is the date set aside for ONE GREAT HOUR OF SHARING — the date on which you may contribute to those in dire need.

—Bulletin, First Church, Greensboro

A NEW CHURCH IN CHARLOTTE?

Melvin Dollar, Associate Supt.

For some time there has been a feeling among many of us that we should have a church in Charlotte, North Carolina. We have no Congregational Christian churches in that city and only two Evangelical and Reformed churches, both of which are new. Many of our people move to Charlotte and we lose them to other denominations.

A few weeks ago I spent some time with some of our Evangelical and Reformed leaders in exploring the new areas in and around Charlotte. After discovering a number of attractive and challenging situations, we unanimously agreed that definite steps should be made in the establishing of at least one new church. The Evangelical and Reformed ministers in Charlotte are now gathering needed information from the Charlotte Chamber of Commerce and other agencies.

Our best results always come when our ministers cooperate by supplying us with the names of their people who live in the areas of our proposed new churches. It would be very much appreciated if our ministers would send me (at 213 Charlotte Drive, Portsmouth, Virginia) the names of their people who are now living in Charlotte. Thanks.

COPIES OF "HE IS RISEN" AVAILABLE

The American Bible Society is urging all Americans to join in the nation's largest sunrise service by reading at dawn on Eastern morning the resurrection message in the Gospel of John.

Two million copies of "He Is Risen", a special booklet reprinting this message, are being made available by the Society to stimulate and encourage the sunrise reading.

The Bible Society suggests that churches and related groups in every community obtain supplies of the booklets and distribute them to such groups as hospital patients and the inmates of penal institutions, as well as to their own members.

Copies of "He Is Risen" may be order at $3.00 per hundred from the American Bible Society, 450 Park Avenue, New York 22, New York, or from any of the Bible Society depositories.

Women And Missions

When the American Board came into being 150 years ago women were not considered by the "fathers and brethren" to be capable of doing missionary work. Neither were laymen. Only ordained white men were commissioned as missionaries. When wives, maidens, Negroes and unordained men were needed for service abroad they were "assistant missionaries." It took a long time for the Board members to discover that such people could be missionaries in their own right, and that their service should be recognized by a commission just like ordained ministers.

The women not only earned their recognition, they "pushed" for it. The earning started with female societies in which pennies were given for missions, and were known as "Female Cent Societies." Then the women of New England organized a Women's Board of Missions, collected money, found candidates for missionary service, established mission work, and became an important part of the effort centered in the American Board. Then came the Women's Board of Missions of the Interia, centered in Chicago. Women on the west coast were not to be left out of this thrilling experience, so they organized the Woman's Board of Missions of the Pacific. During the first fifty years (1868-1918) these boards contributed $10,403,235.88 to the American Board (which did the administrative work in foreign lands) and paid their own expenses. The first legacy assigned to the Board was from Mrs. Mary Norris of Salem, Mass., the amount received being $27,527.19. The second legacy was $500.00 from Miss Sally Thomas, a household servant at Cornish, New Hampshire, and was actually the first to be received. In 1823 Miss Betsy Stocton of Princeton, New Jersey, a colored woman qualified as a teacher, was sent with a group of missionaries to Sandwich Islands. She was classified as a "domestic assistant," but became an effective teacher. Three years before Miss Judith Chase of Cornish, New Hampshire, had been appointed to work among the Cherokee Indians, the first woman to be appointed by the Board, but was not given missionary status.

By 1927 it became obvious that women had a central place in the work of missions, and that they were plenty capable of taking their places among men in all the activities both at home and abroad. The mission boards for women were dissolved, and women became part of the Prudential Committee of the American Board — one third of the Board, in fact.

The story of women in the work of the American Board is worth study. Women still study missions and contribute to missions all across the land. In the Boston office some of the top flight secretaries of departments are women. Bible women of the early days in the mission fields are now doctors, nurses, teachers, college presidents, social workers — they do whatever needs to be done, and do it well. Men of the Congregational Churches were slow in recognizing the capabilities of women, but they learned. Men of this generation may need to remember that statesmen, wealthy industrialists, college presidents, and leading ministers were the organizers of the missionary enterprise in the United States. Women are suited to missionary activity, but missions is also a man's job.

Distinguished Visitors

Last week the Southern Convention people were blessed by visits of Dr. and Mrs. Douglas Horton and Mrs. Sally Edwards. Each is a grand person. They have rendered, and are still rendering superb service through the Congregational Christian fellowship, and otherwise.

Out of their long and varied experiences the Hortons brought heart-warming and intellectually inspiring messages to the ministers and their wives at First Church, Norfolk, and the Elon College Community Church. For some fifteen years Dr. Horton served as minister and secretary of the Congregational and Christian churches, and was one of the leading planners for the United Church of Christ. Before that he was a minister, and since he has been Dean of Harvard Divinity School. Mrs. Horton served as Dean of Women at Oberlin College and as President of Wellesley College before becoming the first "head" of the Waves during the last World War. Out of this wide and fruitful service they brought treasures "new and old" for the leaders of the convention who heard them.

Mrs. Edwards, an ordained minister in our fellowship, led the women in a search for the will of God. Silence was one of the channels through which the search was directed. For the first time, so far as this writer knows, a group of people in the Southern Convention was asked to be quiet for half an hour. The women did it. And they report that it was a rewarding experience.

Unusually heavy snows, and other things, prevented large attendance at the meetings. Those who missed these marvelous opportunities to be enriched by this fellowship and knowledge of the highest order will have a lifetime to regret it, and those who shared will have much to remember many days hence, and, like Mary, will keep treasures in the heart.

QUOTATIONS FOR THE WEEK

Very frankly I think that if a business includes several departments and the general public is invited to trade, the management is not being fair to discriminate against Negro customers, denying them the services of one department.

Any department the management does not wish to make available to all, I think the management should close down. He is not required to do this by law, but to me this is a matter of simple moral justice.

Leroy Collins
Governor of Florida

President Eisenhower was on sound ground when he said peaceful assemblies and street marches, as long as they are orderly, are "constitutional (and) have been recognized in our country as proper since we have been founded."

Editorial, Greensboro Daily News

About * * *

THE ARISTOCRAT OF AFRICAN ANIMALS

In the hidden and mysterious depths of the vast Iturian forest of the Belgian Congo lives the aristocrat of African animals, the okapi (pronounced o-copy). Fiercely independent, courageous and unpredictable, very few people have seen this animal in its prehistoric domain. The okapi was not known to the outside world until 1910.

A member of the giraffe family, the body of the okapi resembles an antelope's and its legs are banded like a zebra's. Its long, narrow head is a deep red, blended into black over the muzzle and into reddish gray to silver over the jowls. Its huge ears, known for their unusually keen hearing, are beautifully fringed with black. The back is deep black, flanks and belly are red. The magnificent ebony bands on a brilliant background, bordered here and there with brown, are met just above the knee by a stocking of immaculate snowy whiteness, with a bracelet of jet at the ankle. Delicate fur covers its skin of incredible thickness — a veritable armor. The animal's size, strength, curious drunken gait, and extraordinary decisiveness, give it the appearance of having only recently emerged from the distant past.

The meticulous care with which the okapi tends its precious coat is remarkable. During the day and sometimes at night it carefully bathes itself, licking its farthest spot of fur its tongue can reach. The tongue, more than 15 inches long, folds and turns like a snake, and when the animal's sinuous neck twists back parallel to its body, the tongue can easily reach the tail.

A curious and interesting characteristic of the okapi is its enormous eyes, which roll over a very large surface and whose vision is remarkably keen. When at rest, these eyes are tender and appealing, but the slightest noise or irritation brings something hard, icy and strangely shocking to the expression, which has a terrifying effect upon the natives.

The okapi can cover more mileage in a day than a man on foot can cover in a week. At twilight, it seeks a pleasant spot to spend the night in a dry, clean and slightly elevated place protected from rain, for falling drops of water from trees irritate the okapi to the extreme.

The home of the okapi is one of the largest undeveloped regions in the world, equal in size to the combined areas of Texas, New Mexico, Arizona, California, Montana, Nevada and Oregon. Traversed by one of the world's largest rivers, the Congo, it is a vast region of natural resources, large portions of which have never been explored. C. B. Riddle

A Prayer

By Roy C. Helfenstein

All-loving and All-wise Heavenly Father, in whose keeping are the spirits of both the living and the dead, we reverently bow our heads and our hearts before thee in adoration and surrender to thee, thou God of all life. We penitently confess our sins. We deplore our unworthiness.

We thank thee for the wooing of thy Holy Spirit over our lives, calling us to the upward paths, and warning us against the pit-falls of sin and wrong-doing along life's way. We thank thee for Christian parents and Christian friends, for Christian teachers and Christian leaders who, by their counsel and example have inspired us to seek the paths of faith and trust and loving service. We thank thee for thy Church and for Christian homes.

Give us clear minds and understanding hearts that we may know the truth which makes man free from the fetters of selfishness. Save us from greed which blights the souls of so many other-wise good people, and which causes so much disorder in communities, in homes, and in the world. Save us each from every trace of greed in our own lives, and save society from the perils of greed, we pray.

Hasten the day when selfishness shall give way to altruism, — the day when hatred shall give way to love, the day when greed shall give way to charity.

In the name of him whose life was untarnished by greed, and untouched by sin — even the name of Jesus, we pray.

Amen.

This Interested Me

Emily C. Lester

Recently, when a young pastor was introduced to a member of another church at a meeting, the lay person said, "Oh, I feel as though I am well acquainted with your church. I am always reading about it in The Christian Sun." Then and there they had a basis for conversation, and kept the ball rolling for some time.

As I thought about this later, I knew why news from this church gets in The Sun — each week, when he makes his bulletin, the young minister staples one of them together, addresses it to The Christian Sun, Asheboro, N. C., sticks on a 3c stamp and puts it in the mail. Then the editor, or his secretary (?), peruses the bulletin and lifts from it items which seem of general interest.

Again, a layman said to the editor recently, "You know, more and more people are reading The Sun. We often use it as the basis for discussion in our young adult class. The other Sunday our worship service at the close of Sunday school came from it."

When I heard this I thought about the people who "get an idea," write it up the best they can, and send it to the editor. All of these cannot "break into print," for some of them may be similar to articles already in the paper and some may need re-writing. Then there are the ministers who regularly send their "news letters" to the editor and from them he "lifts" articles of worth.

Then, I heard someone tell recently about getting a new idea to use in their Women's Fellowship. . . Yes, they read in The Christian Sun where another group had tried it, found that it worked, and so they tried it, too. This idea came from a "reporter" who faithfully sends in news articles telling about projects and plans as well as past programs.

It interested me that so many people are sending in news items and thought-provoking articles for this area church paper. It is as we share ideas that we will grow and develop — as individuals, and as churches.

DUCK CLUB

Are you a member of our "Duck Club"? Members are those who "duck out" after Sunday School and do not stay for the worship service. How about it? Do you belong?

—Great Bridge Messenger

HOME MISSION STUDY AT BURLINGTON

By M. Boland

Monday evening, March 7, Mrs. R. K. Wallace of Norfolk, Virginia, reviewed for the Woman's Fellowship of the Congregational Christian Church in Burlington their home mission study book entitled "People, Land and Churches", by Rockwell C. Smith.

The study is concerned chiefly with the problems of our rural churches. Among these problems is a lack of sufficient income; a lack of pastoral care, which is a result of one pastor serving several churches; and a lack of leadership, as the young people are leaving the rural areas and moving to the cities. Many of these problems are being solved by the rural churches themselves, and many others need the help of the larger churches. Mrs. Wallace pointed out many ways in which our urban churches can encourage and counsel these rural churches, which are a most important part of our denominational work. Following the review, a filmstrip entitled "This Sustaining Bread" was shown to the group. This was in the form of a worship service, and was an appropriate closing to the lesson which preceded it.

Mrs. Wallace is a native of Burlington and a former member of the Congregational Christian Church there. She is now affiliated with the Christ Methodist Church of Norfolk where she is vice-president and president-elect of the Woman's Society of Christian Service in her local church, and secretary of promotion for the Norfolk District.

Prior to the Mission Study, the group met in the fellowship hall of the church for a covered dish supper. Mats and napkins in keeping with the theme of the lesson for the evening were used on the tables. Decorations included oil lamps, miniature churches, and arrangements of artificial fruit and vegetables.

The largest attendance for the year —222—was reported at Great Bridge, Norfolk, February 21 for "Teachers Appreciation Sunday." Douglas McClain, superintendent, recognized teachers who have served for the past two years and awarded each an "Appreciation Certificate." The young adult class had the largest number present to honor their teacher — thirty-two.

"AFRICAN SUPPER" HIGHLIGHTS LIBERTY STUDY

Mrs. D. L. Stokes

The Women's Fellowship of Liberty church, Route 1, Henderson, North Carolina, held a supper meeting in the church annex in connection with the world mission study on Africa, with Mrs. Osman Garrard, local missionary education chairman, in charge.

African puzzle placemats, napkins showing women's work in Africa, and menu cards with an African seal were at each place. African violets were used to decorate the tables.

The menu, with each circle preparing a different course, consisted of Kpwet (corn soup), Banganju (tossed salad), Nsaso and Rice (chicken casserole), Mankondo Sweet (banana), Ngreba (peanut) cookies, and coffee.

Following the meal Mrs. Garrard told many things about Africa in order to interest members in reading the study book, "The Way in Africa," and to read other articles on Africa for a better understanding of the problems there. She mentioned Billy Graham landing in Liberia the day of our meeting, gave highlights from recent articles in the Reader's Digest, a story from a nurse's magazine by a nurse from Nigeria, and a letter from a Y.W.C.A. worker in Africa.

A "Proverb Tree" was also used, and the fact brought out that the oral literature of the African is fabuluos and versatile. The meeting closed with a filmstrip — "Face to the Future."

Forty-two members and two visitors attended this supper meeting that was interesting and enjoyable.

CYPRESS CHAPEL HOST TO OTHER GROUPS

Mrs. J. V. Brinkley
President, Women's Fellowship

The Women's Fellowship of the Cypress Chapel Christian Church, Suffolk, Virginia, was host to the following churches for the World Day of Prayer service held March 4: Bethlehem, Liberty Spring, Eureka Baptist, Somerton Methodist, Whaleyville Methodist and Great Fork Baptist.

This year we did not use the regular printed programs as we have done in the past. Mrs. W. C. Knight, chairman of the World Day of Prayer from the host church, invited Mrs. Ray Knight of Chuckatuck to be our guest speaker. Together they planned a program which was not only inspiring, but conducive to prayer.

Mrs. W. C. Knight welcomed the guests and then the service opened with the hymn, "All Hail the Power of Jesus' Name." Mrs. Ray Knight gave the call to worship and Mrs. Roy Brinkley read the scripture lesson. "How Great Thou Art" was sung by a group of girls which included Ginny Brown, Patsy Knight, Judy, Sandra and Betty Jo Brinkley.

Mrs. Knight's talk, "World Day of Prayer 1960" was very impressive as she used poems and special music by Mrs. W. W. Jakeman and Mrs. Tom Poole to express her thoughts.

The Rev. Ellis Clark received the gifts and the congregation sang "Savior, Again to Thy Dear Name." After the benediction the service closed with the hymn, "Blest Be the Tie."

A reception was held in the fellowship hall following the service. There were approximately seventy-five present in spite of the very cold, unfavorable weather.

CHRISTIAN FAMILY WEEK MATERIALS

May 1-8, 1960

Theme: The Family As A Christian Community

Family Week Planning Folder — BB10 — Suggests things families can do together to observe family week and enrich family living through the year. Fits No. 10 envelope for mailing to each church family. 3c each, $2.50 per 100.

Pages of Power — BB10 — Devotional booklet containing stories, hymns, scripture for family worship during each day of Family Week. 10c each or $7.50 per 100.

1960 Family Week Poster — BB10 — Two-color poster based on theme. 15c each or two for 25c.

Family Worship With Young Children — BB10 — How to set up family worship; suggestions for Bible verses, prayers, songs. 5c each, $2.75 per 100.

Ten Suggestions for Enriching Family Life — Suggested methods for making Christian family life more meaningful. 3c each, $2.00 per 100.

We Ask the Lord's Blessing — BB09 — Four-page folder of graces and prayers with space for the family to write in its favorite grace. 5c each, $4.50 per 100.

Order from: National Council of Churches, Dept. FG, P. O. Box 301, Madison Square Post Office, New York 10, New York.

Great Bridge Honors Pastor

The largest congregation of the year filled the Great Bridge Church to overflowing on Sunday, February 29, as the members surprised their pastor, Rev. Bill Simmons, with a Minister's Appreciation Service. As an act of appreciation, a complete set of The Interperters Bible Commentary was presented to Mr. Simmons as a gift.

On the previous Sunday, February 21, the pastor conducted a special Church School Teachers' Appreciation Sunday in honor of all teachers who had served for the past two years. All classes sat with their teachers to express appreciation for the hours of sacrifice and loyalty. Douglas McClain, the church school superintendent, presented each teacher with an Appreciation Certificate.

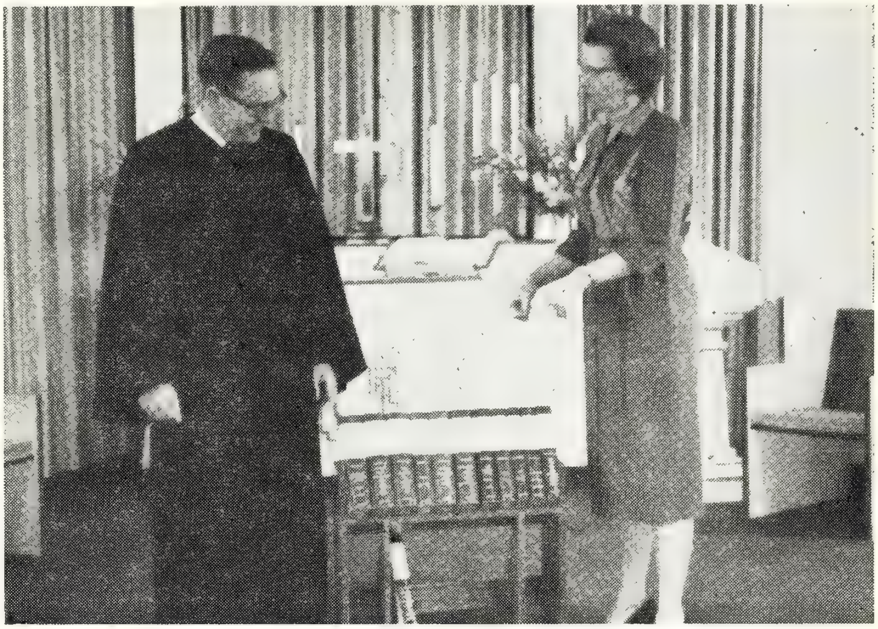
Immediately the church went to work to honor their pastor for his work, unbeknowing to him. Then on the following Sunday, the church surprised Mr. Simmons with a Minister's Appreciation Service. The worship service began on February 29 as an ordinary Sunday service. The pastor delivered his message and then received four new members into the church. Just as he was about to dismiss the congregation, Mrs. Douglas McClain stepped forward and asked the congregation to be seated. Mr. Simmons was dumbfounded when he was told that he was being honored with a service of appreciation.

Mrs. McClain, chairman of the special service, told how the entire congregation had been working in secrecy in planning the service and then proceeded to express the deep appreciation and gratitude of the church to the minister for his services.

"We the members of this church, know how unselfishly you have labored for our Great Bridge Church since becoming our pastor. You have worked long and hard with the children and youth. You have visited our sick and shut-ins. You have brought into the church many new members. You have spent hours each week compiling news letters and getting the church news into our homes. You have worked willingly with your hands painting, carpentering and doing anything else that needed to be done around the church building. Your sermons have been most inspiring and helpful to everyone. Your warm and friendly spirit has won the hearts of us all. Words can not express our appreciation enough, therefore as a token of our deepest appreciation we would like to present to you a gift of the Interperters Bible," were the words of Mrs. McLain.

The President of each Sunday school class, chairman of the Board of deacons, and chairman of the Etta Parker Circle came forward and presented volumes making up the complete set of The Interpreters Bible Commentary.

Mr. Simmons was very surprised and most appreciative of the gift and thought expressed by the congregation in honoring their pastor.



Rev. L. B. Simmons and Mrs. Douglas McClain

LONG'S CHAPEL HONORS PASTORS WIFE

Mrs. H. L. Chandler

Sunday, March 6, despite the snow and sleet with hazardous roads, the members of Long's Chapel Christian Church, Haw River, North Carolina, braved the weather and went to morning services. They had planned for this day several weeks ahead and would not be daunted by the weather. It was Mrs. W. M. Loy's birthday. Mrs. Loy is our pastor's wife, esteemed and loved by all. Immediately following the morning worship dinner was served in the church hut.

The tables were decorated with flowers and groaned from the weight of food. After the birthday cake was cut and "Happy Birthday" sung, Mrs. Loy was showered with many gifts and wishes for many happy returns of the day.

MISSION MEMOS

"All of us are aware that our service, whatever form it takes, would not be possible without the concern and support of the people in our parishes in America. We are their hands in a common task. Frequently people here come to thank us for the help they have received in one way or another and it is always a bit hard for us to receive their gratitude. We try to point out that we are not the ones to be thanked, that we merely represent a great many other people. All of us would like to find ways of thanking those in the churches 'back home' not only for giving us the material means for carrying on our ministry, but also for the confidence which allows us to experiment in new ways.

"We are altogether bound in one team, and this one team lives and is real and bears witness because all together we live in continual thankfulness to God for his gift to us in Jesus Christ."

The Rev. Kenrick Baker, France
—Mission Today

The Need Of Missionary Education In Our Church's Program

Frances Newman

Missionary Education is an inseparable part of Christian Education, without which Christian Education would not be fully Christian.

All around us we see signs of non-Christian action. Constantly, we are faced with signs of hate and prejudice. Daily, our newspapers are full of non-Christian action in our industrial relationships, in politics and government, in education, etc. All areas of our life demonstrate non-Christian character. So it is easy to see that Missionary Education is a vital and essential aspect within our Church's program of Christian Education. Here is an opportunity for direct personal relationships and immediate Christian fellowship, for all around us we hear the cry of human need for the love and service and fellowship that the Church professes to offer to all. Here in our midst is a challenge for action. Missionary Education begins where we live.

Now we might ask ourselves, "What is Missionary Education? How do we effect a program of Missionary Education?" Frances M. Hill says in her book MISSIONARY EDUCATION OF CHILDREN, that Missionary Education of children is more than helping them know about people around the world. It is more than teaching them about missionaries and their work. Missionary Education is concerned with feelings about and attitudes toward people in God's world. It is looking at others through the eyes of Jesus as He looked at others through the eyes of God.

It is through missions that the Church is being established throughout the world, through missions that world Christian leadership is being developed, through missions that a bond of brotherhood in the name of Jesus Christ is being established, world-wide ecumenical conferences are held which demonstrate the existence of a world-Christian fellowship.

Both the Old Testament and the New Testament are full of Missionary action. It is impossible to teach the Bible without teaching missions. I would rejoice greatly in my heart if I could count on each family in our church membership to read and seriously study for family devotions the little Book of Ruth, bearing in mind as you do so the missionary message, the great lesson on race relations, the outreach, the love, loyalty and devotion that this one faithful "follower after God" has had upon the human race.

Our missionary responsibility in our program of Christian Education must reach out into everything the Church does and to every one with whom it comes in contact. We must provide a stimulating environment that will develop readiness to learn and to produce favorable attitudes. Missionary Education must permeate every feature of our Program of Christian Education.

—**Voice of the Temple**

REV. FRANK R. HAMILTON AND MISS FRANCES NEWMAN PLAN WORK AT CHRISTIAN TEMPLE

Miss Frances Newman, a native of Tryon, North Carolina, became Director of Christian Education at The Christian Temple, Norfolk, Virginia, December 1, 1959.

Miss Newman is a member of our Tryon Congregational Church of Christ and a graduate of Tryon High School. She graduated from Flora MacDonald College in Red Springs, N. C., with a Bachelor of Arts Degree, majoring in Bible and English. She received her Master of Arts Degree in Bible and Christian Education from The Presbyterian School of Christian Education in Richmond, Virginia, in the summer of 1959.

Before entering the Presbyterian school in Richmond, Miss Newman had seven years secretarial service.

Miss Newman has a special interest in the educational aspect of Home Mission work, especially the American Indians.

Rev. Frank R. Hamilton, minister of The Christian Temple, states that the church feels fortunate in securing Miss Newman's services.

The Christian Temple reported this year 765 members and about 80 young people. A church of this size should furnish plenty of activity for Miss Newman, especially in the realm of Christian Education.

"As His Custom Was"

Frank R. Hamilton

This phrase, "As His custom was", appears twice in Luke's Gospel, once when our Lord inaugurated His public ministry in the synagogue in His own home town, and again, just before His crucifixion, when He went from the upper room, where He had instituted the Sacrament of the Lord's Supper, to the Mount of Olives, there to pray.

It is interesting, isn't it, that this phrase should describe two consistent habits of Jesus' life, public and private worship. It was His habit or custom to be found in church on the Sabbath day; it was His custom, also, to daily cultivate His personal spiritual life.

He went to the church of His fathers each Sabbath, as a regular attendant. Take the Nazareth synagogue, as an example. The town was small, the building was small, the people were small in spiritual stature. No doubt the weather was intensely hot, and the service was dull, far from inspiring. No doubt Jesus did not agree with much that was said by the rabbis officiating, but He was there! From childhood He had gone to the church to think of God, and find Him present. In a house of worship, the revelation of God was set forth, especially. The church was a link with the past of His people, with their secular and religious history, and it offered a fellowship that was rich in its potential. Thus, because of long-time habit, because such worship united Him to His predecessors in the faith, and because it enabled Him to share with others of like mind and heart the wonder and joy of believing and practicing that belief, Jesus was in church.

We can give attention also to His habit of private devotions. He found the time each day to seek the presence of God, to commune with His Father, to bathe His soul in the springs of eternity. No day was too busy, no place so crowded, that He could not find the time and the opportunity to pray, to meditate on God's goodness and mercy, and His call to new missions for the Kingdom. His life was enriched, beautified, strengthened by this "going apart" each day, for praise, prayer, and petition.

That was our Master's custom, public and private worship. It should be as well the custom of His disciples, those of us who name His name, and profess His cause. What better time than this month, to begin or to start again the daily habit of personal devotion and public worship! Lent is traditionally a period of self-examination and personal devotion, a time when we search our souls, and set new goals for our spiritual striving. It is a season for private and public worship. Such a habit, begun during this forty-day period, can be cultivated to continue throughout our lives, until it becomes our custom.

It is my prayer that the joy of such communing may be yours in these days preceding Easter, and that it will become your "life-habit."

—Voice of the Temple

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

March

THE MADURA MISSION IN INDIA

Kallimanthayam. Small village 30 miles north of Batlagundu.

27—**Mr. and Mrs. Andrew C. Mills** went to India in 1956 as agricultural missionaries. After language study and orientation at Batlagundu the family settled at Kallimanthayam in 1958, where a new movement toward Christianity is taking place.

Kilanjunai. Village about 400 people in an isolated area of great medical need. 300 villages are found within a ten mile radius. Drought and salty water are big problems.

28—**Dr. and Mrs. Edward Riggs** have visited the Southern Convention several times, Frances having been commissioned as a missionary nurse at the Southern Convention session in Waverly, Virginia, in 1946. They went first to China, and then to India. Their work with tuberculosis and leprosy is familiar to Sun readers through their frequent letters. They are to return to U. S. on furlough this year. They are both fourth generation missionaries.

Kodaikanal. Health resort in the hills 50 miles northwest of Madurai.

29—**Rev. and Mrs. Ralph R. Keithahn** do religious and social work with a rural emphasis. He went to India in 1922, married while on furlough in 1931. Mrs. Keithahn is a doctor and has specialized in village health and nutrition. Her book on the latter is used as a text in India's schools.

30—**Mr. and Mrs. Carl Phelps** retired last May. He went to Ceylon in 1921 and was a teacher at Jaffna College until 1932, when he became principal of the Kodaikanal School for missionary children. She went to India in 1933 as a missionary nurse; in 1938 whent to Kodaikanal School as a housemother; they were married in 1950.

31—**Dr. and Mrs. Horace Thomas** are native Australians. Since 1929 they have been in India, where he has been physician for the Kodaikanal School and on staff of Christian Mission Hospital.

April

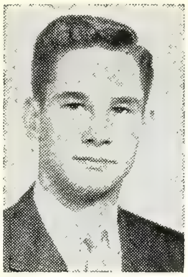
1—**Kodaikanal School** was founded in 1901 by American Board and Arcot Mission of Reformed Church; it is now supported by seven major mission boards. Located at elevation of 7000 feet, it is lovely resort country. It offers high quality of elementary and secondary education following the American system for children of missionaries and other English-speaking persons in southern Asia. There are about 275 in the school.

Madras. Third largest city of India; port, trade, and rail center of 1,400,000 people. Traditional burial place of the Apostle Thomas.

2—**Christa Seva Vidyalaya** (Christian Service School) is a center for training women in church work and in theology. It is for a picked group from the Women's Christian College and is in the college compound.

A Page for Young People Edited by R. L. Milteer

Youth Faces The Future



Charles Garren

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

BIENNIAL MEETING AND BANQUET

Again it is time to evaluate our past work and look to the future as we seek to extend God's Kingdom through Pilgrim Fellowship. The Pilgrim Fellowship of the Southern Convention will hold its Biennial Meeting April 22-24, 1960. The meeting will be held at Moonelon Conference Center, Elon College, North Carolina. We are urging each church in the Convention to be represented by two youth delegates and one adult adviser.

Registration will begin at 7:30 p.m. on Friday evening, April 22. The fee of $5.00, will cover registration, three meals on Saturday, two meals on Sunday, two nights lodging and insurance coverage. Each delegate must bring his own bed linens and other articles needed. Clothes will be casual.

The theme of our Biennial Meeting is "Let Us Praise God With Our Lives". We are happy to have as our keynote speaker, the Reverend Gaylord Noyce from Raleigh who will speak on the challenge Christ presents to young people as they select their life's work. Officers for the coming year will be nominated and elected at this time. Be sure to get nominations to the Nominating Committee by March 31st. There will be workshops and planning sessions which will be of help to you and your group as you plan together for the coming months.

Please send names of representatives and one dollar per person to the Southern Convention Pilgrim Fellowship, Box 336, Elon College, N. C., **no later than** April 15, 1960.

* * *

On April 26, 1960, The Southern Convention P. F. will hold its Biennial Banquet at McEwen Dining Hall, Elon College. **This banquet is open to all young people and advisers who would like to come.** Tickets may be purchased in advance at $1.25 each. If you only make reservations, and do not purchase the tickets at that time, they can be purchased at the door for $1.50. **All** reservations must be made in advance and sent to the above address **no later than** April 19, 1960.

The Reverend Dr. Fred Hoskins, Co-President of the United Church of Christ will be our guest speaker for this festive occasion. There will be skits presented on various youth activities in the Convention. This will be another evening of delightful fellowship.

It is with great anticipation that we may work and share together, in these two very important events. We hope that each of our churches will participate by sending delegates to these meetings.

The Northview Senior P. F. has elected these officers for their new year: President, Jimmy Clifton; Vice President, Roger Millikin; Secretary, Phylis Rogers; Treasurer, Linda Campbell. A program calendar has been planned with many interesting topics for future meetings. A filmstrip was shown at the meeting February 21.

A play "Seek Ye First" was presented by Albemarle young people at the opening of Sunday school January 31. An Elon College ministerial student who is a member of the Albemarle church, Dolan Talbert, spoke at the morning worship service. The call to worship was given by Wayne Seymour, the invocation by Sheila Phifer, a responsive prayer of confession by Freida Plyler and Janet Seymour, the scripture was read by Carolyn Varner and Cathy Sells led the morning prayer. Janie Ragsdale, Butch Barringer and Ronald Sells gave an interpretation of the Youth Week Poster. Ushers were Allen Rothwell, Kenneth Sides, Boyd Simmons and Tony Smith. "Lead Me All the Way" was the anthem sung by the youth choir.

A MODERN PARABLE

And it came to pass in those days that there was a town named Great Bridge. And, lo, there were many churches in the town, so that there was room to spare for every man and woman and child in that town in the churches. But the front half of each church had empty pews.

And the pastors of the churches said one to another, "Let us go into the highways and the byways and let us ask the people whether they believe in the church and, if so, why they do not come to the House of the Lord." And they did.

And it came to pass that one of the pastors knocked on the door of a certain man. And he was much pleased at his reception, for the man invited him into his house, and shook his hand, and said, "Indeed, I am glad to talk with representatives of the church, for I believe in the church. Certainly I would not wish to live in a city which had no churches." And the pastor said, "Why?" And the man said, "There are many reasons, but the greatest is this: that where the church is, there is law and order and decency. And, if there were no churches, who would marry our children, and who would bury our dead? And there are burdens to be lifted, and folks to be helped, and the church is a great thing for the community. Yes, sir, I believe in the church." "That is very interesting," said the pastor, and I wish you would tell me a thing. Why, then do you vote that the churches may be closed in the city?" And the man said, "Indeed, it is a lie. I have never voted that the churches may be closed in this city." And the pastor said, "Yes, but each Sunday morning you vote to close the church, for the man who stays at home or goes on a trip when he could be in church votes to close the doors of the church!" And he went away exceedingly sorrowful, for, said he, "Their name is Legion."

—The Great Bridge Messenger

Crime Prevention Begins In The Home

Tommy Madren
Ruffin High School

Winning Essay from Ruffin High School in Reidsville Exchange Club Contest Written by Minister's Son.

Crime is our number one problem today. Twenty-two billion dollars are spent on crime annually. Many lives are also lost for the same reason, crime. Crime breeds in the hearts of youth. Fifty per cent of the major offenses are committed by persons under 18 year of age.

I believe in the old proverb "The way a twig is bent, so will it grow." If a child is brought up in love, he will love. If he is brought up in hatred, he will hate. Thus parental delinquency is the main cause of crime in the youth.

The father and mother work. The child is left to make all his decisions. Thus the outcome is one very experienced juvenile delinquent. A case of this sort is "Parent Delinquency." A situation such as this is very frequent. Is it necessary? What are we really working for? We are working for bigger, better luxuries. We want more material things. Then when our child gets into trouble, we try to take the guilt from us by saying such as: "He was no good! I never could do anything with him!"

Jesus said, "The greatest commandment is, 'Thou shall love the Lord thy God, with all thy heart, and with all thy soul.'" Love comes into the subject as a crime preventor. We should not only love God, but we should love each other, our family, and our home.

While a person is growing up, Sunday school and church should find a place in his life and activities. Those who go to church when they are young usually keep on going in later years. Not many of these ever get into trouble. Christians do not cause broken homes. It is the duty of a church to be sure that its doors are always open to new members. To see that a child has the opportunity and is encouraged to go to church is the parents' duty. Love of God is a very solid background.

Quarreling frequently and showing no love for each other is the easiest and quickest way for parents to rear a juvenile delinquent. This prepares him for broken homes later on. As parents quarrel more and more, the child shows less and less respect, until he finally leaves home. If he cannot get attention at home, he will try to get it elsewhere — maybe a bar or dope syndicate, an automobile or in theft.

Everyone likes to look back on his childhood as a colorful, happy time, but what is colorful or happy about a separated family? Discipline, consideration, and correction are musts in good family life. Success or failure in the outside world greatly depend on the family life a person has had. It gives a person confidence and support to know that if he needs help, he can find it at home.

The family should enjoy each other's company in work and play. There should be father-son and mother-daughter relationships to help build confidence in the youth. Often a father will tell his son that he isn't any good or some similar phrase. The child then has absolutely no confidence in his father. Confidence gives a sense of security which is vital to the growth of the youth.

Every parent should be a responsible individual. Many people become alcoholics because they are afraid of responsibility. Fathers are supposed to earn a living for their family. This includes clothing, buying food, and furnishing a few luxuries. Poverty is a great cause of juvenile delinquency. Mothers are supposed to keep house and rear families with love and care. Both are to discipline their children and correct them. Both are to help their children to assume responsibilities. The greatest responsibility for every member of the family is making a home.

The child should respect his parents and do his share of the work by helping. Odd jobs could be done by the child to earn spending money. He also has a social responsibility. To take part in activities at school, church and clubs.

This gives the youth confidence and a place to work off excess energy.

If parents would be responsible and rear their children in a Christian manner, I think crime would be cut down several fold. Crime cannot be wiped out as long as we are taught to hate.

Rev. Reuben Askew will be the guest speaker at special services at Shallow Well, Sanford, Sunday through Wednesday, April 3-6, at 7:30 p.m.

UNION OBSERVES YOUTH SUNDAY

Margaret Hall, Reporter

The young people of the Union Christian Church, Virgilina Virginia, were in charge of the Sunday morning worship service on February 21, 1960. This was the way in which they observed Youth Week. The service was begun with organ music by the church organist, Mrs. Virginia Bailey. The young people participating in the service were: Margaret Hall, Call to Worship and Invocation; Sonny Murray, Responsive Reading; Kitt Campbell, Scripture Reading; Rusty Campbell, Offertory Prayer; Ushers, Cecil Glenn, Allen and Billy Murray. Both the Junior and Senior youth people sang in the Youth Choir. Our pastor, Rev. Hall, delivered a most inspiring message to the youth.

ACTIVITIES OF SENIOR FELLOWSHIP

Christian Temple, Norfolk, Virginia

Sue Dennis, Reporter

The Senior Fellowship of the Christian Temple in Norfolk has just completed their foreign mission studies on Africa. Besides studying the mission study books a color movie called "New Faces of Africa" was shown and all the members in the fellowship were asked to bring in all the articles they saw in newspapers and magazines on the subject of Africa. On February 28, the fellowship attended church as a group and listened to Dr. David Stowe, educational secretary of the American Board of Foreign Missions, speak on the subject of missionaries.

The annual Valentine Sweetheart Party was held in the social hall of the Christian Temple February 13. The highlight of the party was the crowning of the king and queen, Jean Millner and Sammy Holland, by last year's king and queen, Sue Dennis and Miles Vipond.

During the Norfolk Preaching Mission the members of the Senior P. F. attended as a group twice — once on the opening meeting and the second time on Youth Night.

Twenty members of this group went bowling Friday, March 4, and went out afterwards to get something to eat. A good time was enjoyed by all who went.

Beginning with March and going through Palm Sunday extensive study of Lent, Easter and the origin of many religious ideas about and concerning Easter are planned.

"The Fourth Dimension Of The Church Related College"

Preached at Church of Wide Fellowship, Southern Pines, N. C.
By Rev. Carl Wallace

In this day of large state systems of tax supported higher education, offering college training at a somewhat lower cost to pupils than church related colleges, this question is being asked — "Can we continue to justify the church related college?" Further reason for the concern is the increasing cost to pupils in the years ahead in our church related colleges due to diminishing value of returns from fixed endowment funds being brought about by inflation. Many church parents apparently are not able to justify the difference of enrollment cost and as a result their children are not going to the church colleges.

How shall we begin to speak to this question? Probably the best point of departure would be to cite that churches founded colleges in a day when state systems were not adequate, but you would respond by pointing out that this need no longer exists. This is not true if we rely on the latest published figures of college enrollments in North Carolina which credit approximately 40 per cent of the college students to church related institutions. This significant but general contribution to higher education is not personal enough for most of us so we must look closer. There seems to be no other way except to make a comparison between the state and church approaches to college training. As Christians we should place both under the light of the New Testament description of the college period in the life of Jesus, and our reference in Luke's words describing the growth of our Lord after His temple experience at age twelve: "And Jesus increased in wisdom and in stature and in favor with God and Man." (Luke 2:52) Here we have what is known as the four dimensional development of an individual.

Interestingly enough we find that three of these dimensions are emphasized in both state and church related colleges.

1. **Wisdom** — Both approaches respect the importance of the development of the mind. The first great law of love makes clear that man should "Love the Lord, thy God — with all thy mind." Yes, we all know that the "pen is mightier than the sword" and that the pen is an expression of the mind.

2. **Stature** — Both approaches know that man's opportunity for realizing his highest potential as a responsible being depends upon a sound physical body for conveyance. Thus intercollegiate sports and a well-rounded program of physical education are lauded by all.

3. **Favor with Man** — Both approaches understand man as a social creature depending upon others, to a great extent, for his existence. Success in every endeavour is related to one's ability to get along with others, thus social clubs, fraternities and activities designed to integrate the individual are planned by all colleges. We must remember here, however, the advantage of a small personalized school in comparison to the large impersonal institutions.

4. **Favor with God** — Here we move into the fourth dimension. The state approach does not hold this portfolio and at best can be only passive. What, then is the church related college doing to encourage development in this dimension?

a. **Selection of Staff** — The quality of a teaching program is measured, not by buildings and equipment, but by the teacher-pupil exchange. The church college is honor bound to screen professors and instructors not only in their scholastic qualifications but also on the acceptance of the Christian World View and personal convictions of Christ and His Way. This is a sacred responsibility adhered to by Elon and other like institutions of Christian integrity.

b. **Curriculum** — We are happy to learn that the leaders at our colleges are not satisfied just to have a Department of Religion with required basic courses in the Bible but are now exploring the possibility of integrating courses of a religious nature into Departments of History and English Literature, etc. (e. g. History of World Religions: Literature of the Bible, etc.). Other church colleges, no doubt, will or already have considered this potential to our Christian Cause.

c. **Atmosphere** — Regulatory chapels with spiritual quality and campus related churches help establish a prevailing atmosphere that aids those seeking a way through conflicting ideas and ever present doubts.

d. **Chaplain** — Some church colleges like Elon are accepting the need for a full time Chaplain directly responsible for spiritual and vocational guidance to the students. The value to our youth of discovering a life's work that can be understood as a part of God's plan is in itself an asset capable of making life something more than a self-seeking nightmare.

e. **Influence of the church** — A church related college, even though autonomous in most cases, is never removed from the direct influence of the churches which have founded her. In this respect we see here an extension of the church fulfilling a specialized mission of evangelism and leadership training.

Are church related colleges justified in our day? The answer is found in one's understanding and acceptance of the Christian Life or whether or not one can be satisfied with a three-dimensional emphasis to man's development.

In a classroom recently a professor asked a group of college pupils to write a paper on the subject "What the World will be like in 1980." A large percentage of the class wrote one statement — "There will be no world in 1980." The future belongs to young people with hope, and incentive enough to fulfill this hope. Hope comes from the Lord who made Heaven and Earth.

Rev. Clyde Fields of Asheboro, a former pastor of our Ingram, Virginia, church, will be the guest speaker for the revival there April 4-8.

Sunday evening, March 27, Rev. Melvin Dollar will be at Pleasant Ridge church to talk with officers of that church and Spoon's Chapel. Pastor of both is Rev. Lynwood Hubbard.

After two postponements due to inclement weather, Mrs. F. C. Lester spoke on "Our Mission to Europe" at a supper meeting of the Randleman, North Carolina, Women's Fellowship March 15. Mrs. Clyde Fields, district chairman, was also a guest for the meeting and spoke briefly on district plans.

"The Way in Africa" was discussed by Mr. L. S. Riley for members of the Women's Fellowship of Beverly Hills, Burlington, March 7.

A Witness In Chains

Background Scripture: Acts 28: 16-31.

Devotional Reading: Philippians 1:12-30; Colossians 4:2-18.

"MR. GREATHEART"

Paul was Mr. Greatheart. For over thirty years the Jews had hounded and harassed and hampered him. And yet, the first thing he does after he comes to Rome is to send for the Jews and to talk with them about Christ. He offers the message first to the Jews. One can hardly find, except in the life of our Lord Jesus Christ himself, such an example of undefeatable hope and indiscourageable love. His first contact with them is an interesting incident. He invited the Jewish leaders to visit him in the house where he was a prisoner, and asked them what they had heard about him and the movement he represented. Dr. Frank S. Mead thinks that they were lying when they told him that they had not heard anything about him or knew anything against him. They did make one interesting statement: they told him that **"this sect"** was everywhere spoken against. Evidently Christianity was not very well spoken of in the early days of the Church's life. But that "sect" within a few centuries had conquered the Roman Empire and was made the official religion of the Empire by imperial decree! ! !

THE HEAD STEERSMAN

When Paul had spoken to the Jewish leaders for a full day from morning until evening, he became convinced that Isaiah had spoken correctly concerning the Jews — they would not hear with their ears what God had to say to them, nor see with their eyes his gracious work, nor open their hearts to his truth and spirit. They had rejected their Messiah, and God had turned to the Gentiles. The rejection of Jesus by the Jews is the very thing that opened the door to the Gentiles. For Paul there was a purpose in everything. At the helm of the universe stands the unseen steersman, GOD. He has the ship in his hands and under his control. He can make even the tragedies to become triumphs. We shall be considering that in a few weeks when we see how the tragedy of the Friday of Holy Week was turned into the glory and victory of Easter Sunday. Have no fear Christian folks — this is God's world," and though the wrong seems oft so strong, God is the ruler yet."

A PRISON PULPIT

Paul was not put in a common jail along with the other prisoners who were on the ship with him. Instead he was quartered in a private house, with soldiers guarding him around the clock. The words which Luke uses to describe this set-up are significant: he says that "Paul dwelt two whole years in his own hired house." The meaning is that he lived at his own expense; that he earned his own living. Even in prison his own two hands supplied his needs. He was independent to the very end. Nor was he idle with head and heart as he was not idle with hands. It was while he was in prison at Rome, that he wrote letters to the Philippians, Ephesians, Colossians, and to Philemon. (Correction please — these letters were assigned in a previous exposition of the Sunday School Lesson to the imprisonment in Caesarea. Sorry, I slipped, and my slip is showing!). And while in prison he preached incessantly. Not from a pulpit or in a church, but from his prison. He preached to those who came to see him. But more, he preached and witnessed to the soldiers who guarded him. Can you imagine Paul spending any length of time with anybody without telling him about Christ Jesus? He tells the Philippians that his bonds are known throughout the Praetorian guard, and in the palace and other places. More than one soldier found Christ as a Saviour because of his contacts with Paul as a guard. Thus in private and in prison, as well as in public and in pulpit, Paul witnesses for Christ. They might bind the speaker but they could not bind the spoken word. One of the tragic lacks in the life of the modern Christian is his unwillingness or his inability to talk to others about Jesus Christ. One suspects that one of the chief reasons is that so many of us do not have anything to share.

SUNDAY SCHOOL LESSON
MARCH 27, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

CURTAIN

Luke draws the curtain on Paul's life with the statement that he spent two years in Rome, preaching and teaching to those who came to him or were with him. He had complete freedom to do this, even though he was still a prisoner. What happened at the end of these two years? Where did Paul go, if and when released? Where and how did he die? Luke, nor any other writer of the Scripture, tells us anything about these things. Tradition and other sources say that he went to Spain, and from his letters to Timothy and Titus we learn that he went to Greece, Crete, Ephesus and Macedonia. One record states that in 64 he was back in Rome where he suffered martyrdom in the fiendish persecution of Nero, by being beheaded. A Christian matron named Lucina claimed his body and gave it decent burial, according to one story. Tradition has it that his remains lie beneath the beautiful Church of Saint Paul Without (beyond) the Walls. Luke was not concerned with giving a finished biography of Paul. In the introduction to the book of Acts, he states his purpose in general — to show how the gospel beginning at Jerusalem, went into Judea and Samaria and unto the uttermost parts of the earth. When he gave us the story of how it got to Rome, his purpose was accomplished. The gospel has reached the center of the world and is being freely proclaimed — and Luke's task is at an end. He ends his story on a note of triumph and victory. The Church which at the beginning of Acts could be numbered in scores can now be numbered in tens of thousands. The story of the crucified Man of Nazareth has swept across the world in its conquering course, and it is now being preached without let or hindrance in Rome, the capital of the world.

THE TWENTY NINTH CHAPTER OF ACTS

The story of the Church did not end with the twenty eighth chapter of Acts. Many chapters, thrilling, dramatic, unbelievable chapters have been written through the centuries. And the end is not yet. The Christian Church today must continue to go into all the world and make disciples of all the nations, baptizing them and teaching them to observe all things that Jesus has commanded us, until the kingdoms of this world shall become the kingdoms of our Lord and our Christ, and He shall reign forever and ever, Amen.

At Our Church Home for Children

John G. Truitt, Superintendent

Please Hurry "Letters Of Intent"

Dear Friends:

In spite of the heavy snows throughout our Convention area the CHIP campaign moves along with more churches sending the comitment to their quotas. It is important that each church accept not less than the suggested quota, and that each church let us know just as soon as possible that they will do so. The quota of the smallest church is very important.

Jesus commended the widow's mite, not for the size of the gift, but for the spirit of love that prompted the sacrificial gift. The greatest joy of the Christian life is sharing with others — needy others. Whether the gift be large or small, it is the knowledge that we have truly shared that counts.

When we share with the children of the Home we help to clothe, feed, shelter, train and guide into good living little folks who have hitherto known only tragic circumstances. They need your help. We all need to feel secure in our surroundings, we need to be loved and respected, and given a fair chance. These little children deserve that. A very small amount each week from each of us whose business it is to provide the home and care they need would do a job here that would be a credit to us all, and bring honor to the name we profess, the name that is above every name.

Thirty-two churches have sent in their "letters of intent." Thanks to each . Let's make it fifty next week. By Easter we hope every one of the 208 churches will let us know whether they intend to contribute at least as much as their quota in the next two or three years.

The Board of Trustees would like to begin actual building by early autumn. They need to know something of what the prospects for funds are. Let us have a letter or postal card telling us what your intentions are soon.

The reporting of churches which have accepted their suggested quotas helps in showing the fellow outside our denomination that we are interested, and doing our fair share. It helps in securing their help. We need your acceptances now, please. Has your church's acceptance been mailed?

THESE CHURCHES HAVE SENT "LETTERS OF INTENT"

Asheboro — Clyde L. Fields	$ 580.00
Auburn — E. H. Sessoms	296.00
Bayview — Charles F. Pegram	362.00
Bethel — Silas E. Madren	290.00
Beulah — Emerson J. Rohart	30.00
Durham — W. T. Scott	1,215.00
Kallam Grove — John Parmar	159.00
Lakeview — Guy H. Veazey	133.00
Mt. Bethel — John Parmar	169.00
Mt. Carmel — E. H. Sessoms	109.00
Mt. Herman — George M. Tally	200.00
Mt. Olivet — Silas E. Madren	244.00
New Hope — Silas E. Madren	110.00
New Lebanon — John Parmar	362.00
Seagrove — Lacy M. Presnell	232.00
Wake Chapel — Earl T. Farrell	929.00

REPORT FOR MARCH 14, 1960

MONTHLY OFFERINGS

Amount brought forward			$14,372.17
Eastern North Carolina Conference			
Fuller's Chapel	$ 12.00		
Hope Mills	2.00		
Raleigh	25.00		
Shallow Well	28.00		
Wake Chapel	73.71	140.71	
Eastern Virginia			
Antioch	$ 9.00		
Great Bridge	15.00		
Bethlehem (Nans.), S. S.	58.54		
Damascus	25.25		
Franklin	105.00		
Liberty Springs, S. S.	2.50		
Mt. Carmel	5.00		
Newport News	100.00		
Christian Temple	132.15		
Norfolk, First	10.00		
Portsmouth, United	11.00		
Portsmouth, Shelton Memorial	18.00		
South Norfolk	33.00		
Suffolk	49.00	573.44	
North Carolina and Virginia Conference			
Burlington, First	$ 91.63		
Carolina	6.00		
Durham	52.00		
Tryon	24.00		
Winston-Salem	12.00	185.63	
Western North Carolina Conference			
Albemarle	$ 12.00		
Pleasant Cross	10.00		
Pleasant Grove	140.00	162.00	
Virginia Valley Conference			
Leaksville	$ 16.00		
Linville	17.25	33.25	
Total			$ 1,095.03
Grand Total			$15,467.20

A TRIBUTE OF RESPECT TO MRS. EMILY R. BROWN

Some thirteen years ago I was called to do some work in her home and there for the first time, met Mrs. Emily R. Brown . . . one of the finest Christian people I have ever known.

Mrs. Brown was a seamstress and, for so long as she had the means to do so, lived independently. But, as time marched on, and her eyesight began to fail, she could no longer see well enough to make her living in this way. Then with her resources all but exhausted, her son was stricken with a severe illness, gradually growing worse, and finally becoming a total invalid. Mrs. Brown received a very small pension, which did not begin to provide for her needs or those of her son and was soon forced to turn to the city Welfare Department for help. As her son's sickness grew worse and his medical care became more expensive, I was instrumental in persuading her to sign over all rights to her home to the city, in order to increase the amount of assistance she might receive.

"Ma" Brown, as she was known to her son, her minister, and her many friends, never failed, nor did she ever complain. To nurse her son night and day (for many years beyond her 80th birthday) placed a great strain upon her, especially in view of her own physical condition. Only God could have given such courage and strength as she found to care for her son. No one knows the trouble, the heartache, the physical pain and suffering that "Ma" Brown and her son experienced. Yet, they always managed to smile and to say a word of appreciation for God's goodness to them. It was always "Ma" Brown's prayer that God would spare her long enough to care for her son until he needed her no longer. This prayer was answered. Then, a short time after the death of her son, she too, was called home.

Remembering her great faith and her patient and devoted service, we know of no finer thing to say than, "Well done, good and faithful servant; thou hast been faithful over a few things . . . enter thou into the joy of thy Lord."

—A frend in the Suffolk Christian Church.

WHAT IS YOUR LIFE?

William T. Joyner

James tells us that life is but "a vapour which appeareth for a little while and then vanisheth away." Such is the frailty of this earthly existence which we are all in the midst of. It all depends on a few heart beats. One moment we may be alive, breathing, laughing, planning. The next moment we may be gone from this life into another place. We take the matter of living here so much for granted, but actually there are few things more uncertain and unpredictable.

So what? Just this: in view of the uncertainty and frailty of life, it would be wise for us to place more of our attention on things that are eternal. It would be wise exactly because of this uncertainty. Life here may be over within a few seconds, but immortal life is forever. If we deny Christ here or if we have hope in Him for this life only, then we have lost all. If we serve Him and trust Him for the past, present, and future, we will have gained everything worth gaining in this life.

—**Northview Star**

The world is full of men who are making good livings but poor lives.

Coming to grips with life does not mean handshaking your way through it.

SPECIAL OFFERINGS

Amount brought forward		$34,693.22
Miss Lura Kennedy, Worthville, N. C.	$ 15.00	
Adult Bible Class, Clayton Christian Church	5.00	
Woman's Fellowship, Congregational Church, Oxford, N. Y. — Friendly Service Gift	8.00	
Clarence M. Fields & Family, San Leandro, Calif. — Easter Gift	5.00	
J. Scott Smith, Ashtabula, Ohio	25.00	
In Memory of Mayton Douglas Smith	10.00	
Special Gifts	61.25	
Total		$ 129.25
Grand Total		$34,822.47
Total for the Week		$ 1,224.28
Total for the Year		$50,293.67

In Memoriam

GARRISON

We, the members of Concord Congregational Christian Church, wish to pay tribute to the memory of Mr. Edgar Franklin Garrison, who quietly passed away at his home October 24, 1959.

He had been a member of our church since early manhood. He attended services as long as his health would permit. He had been confined on account of illness for a number of years. He was glad to have his pastor and friends visit him during all his illness.

Mr. Garrison is survived by a devoted wife, four daughters and two sons.

Therefore, be it resolved:

1—That we submit to the Father's will, knowing he doeth all things well.

2—That we extend to the family our sympathy and prayers.

3—That a copy of these resolutions be sent to the family, a copy be placed in the church records and a copy be sent to The Christian Sun for publication.

Mrs. J. I. Smith
Mrs. A. Y. Allred
Mrs. W. R. Simmons
Committee

RAMSEY

The members of the West Memorial Bible Class of Suffolk Christian Church wish to express our respect for and appreciation of Mrs. Mary Jane Shea Ramsey, who died January 12, 1960, at the Lee Memorial Hospital in Norfolk after a long illness, in the following resolutions:

1. We pause to pay tribute to one of our oldest class members who attended the class regularly while health permitted and expressed a genuine interest in all its activities through faithful service.
2. We extend to her family our sincere sympathy for her loss to our class membership, the church which she served so long, and her friends to whom she was devoted.
3. A copy of these resolutions be recorded in the minutes of the class records, a copy be sent to the family of the deceased, and a copy be sent to The Christian Sun for publication.

Mamie Basler,
Resolutions

THE TASK ENTRUSTED TO US

We are involved in discovering areas of human distress and doing something about them because we are Christians entrusted with a task. Often this task includes a wide scope of responsibilities; we are committed as members of a fellowship in Christ to offer whatever services we can for relief of hapless people in places unknown to most of us. This ministry was never more vast or bewildering, but we do not work alone; God labors also.

The dome on churches and certain other structures is far from a new architectural design. The dome is an invention of Roman engineers.

Many Of His Disciples Went Back"

By Richard K. Morton

"From that time many of his disciples went back, and walked no more with him." — John 6:66.

Jesus, on many occasions, presented ideas which were a tremendous challenge ethically, economically, morally, or socially, even to His closest followers. He presented to them searching demands calling for them to have faith, as with the centurion; He presented Peter with the greatest challenge of his life; and in the parable of the Good Samaritan as in other instances He attacked their narrow concepts of race and class and creed. It was the hated Samaritan, for example, who did what had to be done, while others, supposedly the ones whose religion should have moved them to do what was needed, failed the test.

In this Jesus was infusing religion with new power and relevance. Here was no mere reiteration of the need for worship and new concern for the trappings of worship. Jesus' concern had to do with what people were in their innermost lives and what their faith moved them to do in the various roles and arenas of life.

In the present instance the teaching involved in eating the body and blood of the Lord and understanding the deeper spiritual meaning of this was too much for many of His disciples and they drifted away. We do not know who they were or all the background which surrounded their failure to meet the challenge in the teachings and ways of their Master.

It is certainly clear enough that Jesus was not giving simply a literal and physical interpretation to this symbolism and this operation of eating the flesh and blood. He said (verse 58): "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

The commonest failure of the closest followers of Jesus, as of others, was always in the realm of the spiritual. They could and would follow Him in His study of the Law and in worship, but when he insisted that religion meant rebirth, newness of life, acting and living in the spirit of love and generosity and brotherhood, they could not measure up. They were not ready to reinterpret religion in these terms. Too long it had been a matter of prescribed Temple worship, obedience to law, and so on, while they were their old unchallenged selves in their hearts. Jesus was irritating and arousing them constantly and showing them how far they were from the real nature of faith and of spiritual strength.

We present just about the same situation today. The churches are throned and thronged in today's life — more are being built and more is being poured out to sustain them. But so often in denominational reports of success, the criteria mentioned are in terms of new buildings, funds, staff, methods, numbers of meetings held, and so on. All this is indicative of some strength and value — but all of it combined is not enough.

Even the acknowledged Christians today "go back" so often when it is a question of inner obedience to spiritual commands and of working sacrificially for enthroning the principles of Jesus in the marketplace and in the public halls and in the social clubs. We want a religious leader who will not embarrass us and make too many demands on us. We want one who will be a proper conservator of traditions and conventions as we have come to shape them up and feel comfortable with them.

In this world today people are watching these disciples who went back, and they are noting why. They are turning from a religion which largely values ceremonies and traditional forms and does not make transforming impacts upon individual lives.

Each of us, as an earnest Christian, will probably find, upon reflection, that there is at least one issue or one point where we too have gone back and been unable to accept, much less to implement, some principle or method of Jesus. We have been unable to build ourselves up spiritually to the point where we could actually invoke a way of love, service, and brotherhood, as well as of faith and understanding. We have reverted to some way more under our control and subservient to our selfish plans of the moment. We too "went back, and walked no more with him."

With over a hundred million people associated with our churches and with them flourishing as corporations and social enterprises, the danger is greater than ever that they may desert their Lord on important spiritual matters. They may seek more than ever their own security, advancement, power and popularity, and find themselves unable to walk with the Lord if to do this may cost them some friends in the world.

At what point is it where you and I go back? At what point is it that we are unable to accept Jesus' teachings and way of life? If we can discern this and come to understand why it is the case, it may be that we shall be able to draw closer to Him, so much so that we are able to follow Him wherever He leads and to encourage the Church to be the Body of Christ rather than a new and popular corporation doing a number of good social deeds in the name of religion.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chu

Church History Room X
Box 232

The Christian Sun

VOLUME 112 MARCH 29, 1960 NUMBER 13

MOTTO:

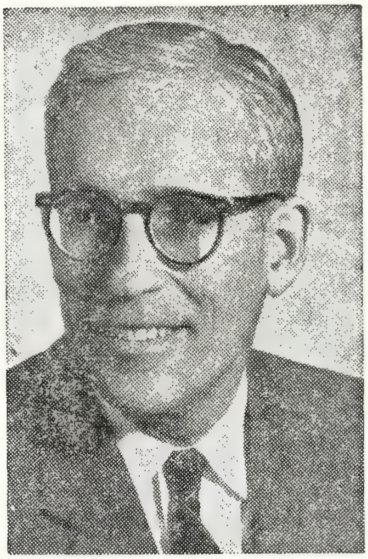
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

AN INVOCATION FOR LENT

Almighty God, whose Son did teadfastly set his face to go to erusalem and was there delivered up as thy Suffering Servant: Send thy renewing spirit upon us as we follow in memory our Lord's journey; that we may teadfastly set our hearts to ollow him with true penitence nd quickened faith, and may hereby emerge more than conueror out of the tribulations of ur time; through the same Christ our Lord, Amen.

—Arthur Preston Colburn

New President of Convention Laymen



Dr. H. H. Cunningham

Dr. H. H. Cunningham, dean of Elon College since 1957, is the new president of the Southern Convention Laymen's Fellowship. Serving with him are John Parker, Route 1, Holland, Virginia, vice president, and G. Lawrence Wagoner, 1005 Twyckenham Drive, Greensboro, North Carolina, secretary-treasurer.

A native of Indiana, Dr. Cunningham graduated cum laude from Atlantic Christian College where he was named best all-around athlete his junior year and best all-around student his senior year. He holds the M. A. degree (1940) and the Ph. D. degree (1952) in history from the University of North Carolina. Following teaching at N. C. State College and the University of North Carolina, he came to Elon College in 1952 as chairman of the department of social sciences and professor of history. He has received much acclaim for **Doctors in Gray: The Confederate Medical Service**, published in 1958.

Active in many civic affairs, he has served as president of the Laymen's Fellowship of the Elon College Community Church and of the North Carolina and Virginia Conference. The Historical Society of the Southern Convention is one of his special interests.

Dr. Cunningham says the most important fact of his life is that he was married in 1942 in Greenville, North Carolina, and that he has two attractive daughters, Anne Chalmers (14) and Margaret Settle (9).

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

The congregation of Lynnhaven Colony Community Church, Norfolk, Virginia, held a called meeting Sunday, March 20, and by unanimous vote changed the name of the church to: Lynnhaven Colony United Church (affiliated with the Congregational Christian Church).

During Lent Union Ridge church, near Burlington, North Carolina, is emphasizing: Family devotions, family visitation, regular church attendance, inviting others to Christ and the Church, and tithing of income. Rev. H. Winfred Bray is the pastor of this old rural church which has a lovely modern building.

We are delighted to welcome Mrs. R. Edward Morse as the "reporter" to our church paper from the Lynnhaven Colony United Church, Norfolk, Virginia. She reports the members enjoyed a "cook-out," Saturday, March 19, in honor of Mr. S. D. Nelson, Sr., the father of their new minister. Rev. S. D. Nelson, Jr. and his father returned to Georgia March 21. Last week the pastor returned, bringing with him his wife and their infant son.

Rev. Carl Wallace, pastor of the Church of Wide Fellowship, Southern Pines, North Carolina, will be the guest speaker at Palm Street Christian Church, Greensboro, March 27 - April 1. Services will be held each evening at 7:30. Choir director, Fritz Apple, will be in charge of the singing. Mrs. James T. Winslow, reporter, says: "The people at Palm Street are looking forward to having Carl with us for this week of services. Carl and Rachel are former members of our church and we miss them very much."

"Jesus' Teachings on Citizenship," the Bible study recommended by the Women's Fellowship for use this year, is being presented each Sunday evening at 6:00 at our Winchester, Virginia, church, where Rev. Mark Andes is the minister.

Color slides of the work of Dr. and Mrs. Ed Riggs in India were shown at the March Laymen's Fellowship meeting at First, Winchester, Virginia. These are available from the Southern Convention Office, Elon College, North Carolina.

Rev. Dr. George A. Johnson, pastor of the First Presbyterian Church, Ashtabula, Ohio, is the guest speaker for evening services April 3-7 at our First, Burlington, North Carolina church. The theme will be "Building Christian Lives." Cottage prayer meetings are being held this week under the sponsorship of the boards of deacons and deaconesses.

Rev. Lee W. Rockwell began work this month as the first secretary of the newly created Commission on Health and Welfare Services of the Evangelical and Reformed Church. Under his guidance will be 23 homes for the aged, 11 homes for children, 10 hospitals, three inner-city community centers and two homes for the feebleminded and epileptic. Located in 15 states, they serve more than 260,000 persons annually and their operating expenses total about 25 million dollars a year. This post was created by the 1959 General Synod in order to coordinate and service the denomination's 49 existing institutions and to provide guidance in establishing new services.

Forty-five subscriptions to The Christian Sun have been received recently from Hines Chapel, where Rev. Thomas Madren is the pastor.

"Does Foreign Aid Help the Cause of Peace?" will be the subject for a panel presentation and group discussion at our Tryon, North Carolina, church April 1. This is sponsored by the social action committee of the church.

Dr. Robert J. McCracken, minister of Riverside Church in New York City, which is affiliated with our denomination, begins a 13-week series of Sunday morning broadcasts on NBC's "National Radio Pulpit," Sunday, April 3, 10:05-10:30 EST.

"Family Life in Western Europe," was the subject of Rev. C. Bailey Jones of West End Baptist Church, Suffolk, Virginia, when he spoke last week at a meeting of the West Memorial Bible Class of our Suffolk church. Members of the Young Adult, Philathea and Baraca classes were guests for this special meeting.

Rev. William E. Joiner is the interim pastor of Shelton Memorial church, Portsmouth, Virginia. Educated at Mercer University, Macon, Georgia, and at Southern Baptist Theological Seminary, Mr. Joiner has served Baptist pastorates in Georgia and Virginia, his last being Temple church in Norfolk. He was a chaplain in the U. S. Navy 1952-54, and for the past two years has been assistant field director of the American Red Cross. His wife is the former Miss Frances Jones of Norfolk. Mr. Joiner is a member of The Christian Temple, Norfolk, and is teaching in the South Norfolk schools.

Volume 112 Number 13

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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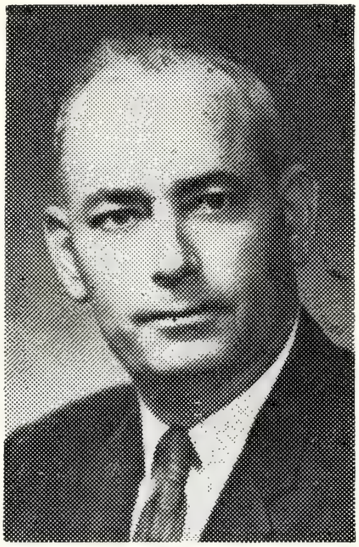
Associate Superintendent Resigns

Rev. Melvin Dollar, who has served as Associate Superintendent of the Southern Convention since 1958, has resigned effective May 1. He is to become pastor of the Mission Village Church, San Diego, California, where it is said the temperature never falls below 52 degrees and the sun shines every day in the year.

The Mission Village Church is a new project sponsored jointly by the Evangelical and Reformed and Congregational Christian Churches. Because of the comity agreement in California this church and the Lutheran church will be the only ones serving a community of approximately 10,000 people, according to Mr. Dollar. This is one of the "high potential" churches of the Southern California Conference, and is one of more than fifty new projects that Conference hopes to establish within the next eight to ten years.

Below is the official resignation which Mr. Dollar tendered to Mr. Martin T. Garren, president of the Southern Convention. It is dated March 25.



Rev. Melvin Dollar

Official Resignation

While attending Elon College and Duke Divinity School it was my happy privilege to serve the Carolina, Howard's Chapel, Mt. Zion, Bethel and Concord Churches. The patience, understanding and love shown to an inexperienced young minister will never be forgotten. The memory of these years will always be a source of inspiration to me throughout my ministry.

Since coming back to the Southern Convention in 1950 it has been my pleasure to serve as minister to two of the finest Churches in the Convention. No minister could ever ask for better cooperation than I received from the members of both Hunterdale and Rosemont Churches. They did far more for me than I ever did for them.

Since 1958 it has been my honor to serve as Associate Superintendent of the Convention. In many ways it has been the richest experience of my ministry. I shall always appreciate my many friends in offering words of encouragement in the efforts I have made. The good will and cooperation of my brother ministers have been beyond expectation. Therefore, it is with deep emotion that I find it necessary to terminate my services to the Southern Convention.

My decision to tender my resignation as Associate Superintendent of the Southern Convention, to become minister to our Mission Village Church, San Diego, California, effective May 1, 1960 has not been easy. The roots of Love, Fellowship and Devotion have grown deep within the soil of friendship throughout the five Conferences of the Convention. I shall carry with me many pleasant memories that will always make me glad God made it possible for me to serve Him in this part of His Kingdom.

For what little may have been accomplished through my efforts be Honor and Praise to my Lord and Saviour who has been my constant guide and strength. May He continue to guide and inspire the Convention in the promotion of His Kingdom's work.

Melvin Dollar

CHRISTIAN FOUNDATIONS IN PRESCHOOL YEARS

CHRISTIAN FOUNDATIONS IN PRESCHOOL YEARS is a phrase which many people throughout the Southern Convention are hearing about a great deal during the months of February, March, and April. Through area meetings, Dorothy Ballinger, the representative from the Southern Convention to the National Preschool Training Laboratory School at Elmhurst College, Elmhurst, Illinois last summer, and Reverend Robert A. Knowles, Minister of Christian Education for the Southern Convention, are bringing materials and information concerning the new nursery curriculum for three year olds. This new curriculum will be ready for use in the fall of this year — September 1960.

Area meetings for parents and teachers of preschool children have been held in Elon College, Durham, Richmond, Suffolk, Henderson and Asheboro. Meetings are scheduled for Sanford on March 26; Danville on March 27; Albemarle on April 6.

Sample packets of the new nursery curriculum, "3's In The Christian Community" are to be available on March 15, and orders for this sample packet should be placed with the Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts **as soon as possible.** The cost of the sample packet will be $6.00 each before June 1 if cash accompanies your order; and $7.50 after June 1. The sample packet will include:

"3's In The Christian Community" — for the teacher.

A set of eight pupil's books.

A set of eighteen teaching pictures (12¼ x 17 inches).

A Nursery Manual for leaders and administrators.

"The Nursery Brochure" — introducing and interpreting the nursery curriculum.

A sample copy of Church School Worker.

A sample copy of Children's Religion.

An order blank.

By ordering an Introductory Nursery Set now, ministers, Directors of Christian Education, teachers and leaders will have an opportunity to study the resources prepared for use in the church school nursery groups.

Men And Missions

In the early days of the United States of America colleges were for men only. So were jobs, and votes. Men were the head of the household; they ran the political machinery; they directed affairs of church; they worked singly and in groups, but they "brought home the bacon."

So it came about that missionary activity was organized by men. At Williams college in the early years of the nineteenth century, feeling the spiritual revival that swept colleges just previous to that time, some students became aware that the Gospel is for all men, and that those who have it should share it with others. Calling themselves The Brethren, they met often to talk of the conditions of the world, their responsibilities, and to pray. One day in 1806 some of them were walking in the fields talking and praying when a storm sent them for shelter by a hay-stack. There and then they decided to become America's first missionaries. They set to work to interest the "right" men in the project.

In June 1810 these Brethren, who were then students in the three year old Trinitarian Andover Theological Seminary, met with the General Association of Congregational Ministers of Massachusetts and sought counsel of the "Reverend Fathers" concerning positive action in launching a mission or missions. In keeping with customs of the times, "Commissioners" were appointed to consider the matter. The nine men appointed were: "His Excellency John Treadwell, Esq., Rev. Timothy Dwight, Gen. Jedidiah Huntington and the Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq., Rev. Samuel Worcester, and Deacon Samuel A. Walley, of Massachusetts." These were the original American Board of Commissioners for Foreign Missions, says Dr. Fred Goodsell in his recent history of that Board. At a meeting in Farmington, Connecticut, September 5 of that same year an organization was formed, and plans launched for missionary activity that has since spread to every continent and to many nations of the earth.

The first missionaries were men — daring, courageous men. Little did the Board or the missionaries know about India when a team set sail to that far away place in 1812, but the men of the Board and the men on board ship all believed that the Man of Galilee would lead in the mission to which He had commissioned them. And He did.

The men of our churches should not cheat themselves by failing to read the thrilling stories of men in the missionary activities of our Church. There is James Levi Barton, for instance, Secretary of the American Board from 1893 to 1927. Among a multitude of other things credited to his account by his friends is the major share in raising $33,000,000 for twenty-one colleges scattered around the world. And there was David Brewer Eddy who for thirty-five years eloquently pleaded the cause of missions, and through his efforts brought to the Board from individual givers literally millions of dollars. Golf for Dr. Eddy was an opportunity to discuss missions with a man who could give. He was said to be expert in missing a "putt" to put the proposed donor in a happy frame of mind!

Men are called to fight the battles of earth. They are needed to give the Gospel to all men so war will be no more and so people will enjoy that which the fatherly God made known to his people through the "Man on the Cross."

A glimpse at the apportionment tables will doubtless show that your church is asked for less than $1.00 per member for overseas missions during 1960, a year that may determine the destiny of the human race. It will take five times that much to fill your gas tank once. Why not cut down on gas, and give something to missions? Men, study your expenditures. They tell what kind of a man you are, and what you are doing to benefit the world.

Men—strong men, intelligent men, good men—have supported missions, and they are doing it still. How about joining them and sharing in the thrilling experience of changing the world?

The Great Killer

In a land well known among the peoples of the earth there was great prosperity, and it appeared that everything was just as it should be for the happiness of the people who believed that they were specially favored by all the gods that share in man's welfare. Luxurious houses were in abundance; transportation was swift indeed; entertainment came into the homes without cost; work was abundant but lasted only 40 hours each week; pleasure resorts were filled constantly; beverages were easy to get; culture (of its kind) was within the reach of all. It was a fabulous country, and people worshipped in all the high and low places, but much of the worship, strangely enough, did not center in the Living God.

There were in the same country deadly diseases, and among them was one known as Cancer. It was a strange sort of human enemy, for it came without warning, as stealthily as a sly fox, and worked with such speed that people often did not know that it had attacked until it was too late to save life. No one knew from whence it came, exactly what it was, how to prevent or to cure it. Both young and old were cut down by its venom. It was no respector of persons, for the rich and cultured fell before it with the same rapidity as the ignorant and poor.

And it came to pass that the people were frightened. They had learned how to protect themselves against national enemies — they could use guns, bombs, missles, and all kinds of instruments of war with precision. But here was an undercover enemy that struck at the vitals of loved-ones without warning. And the blow was deadly. Fear crept into the hearts of people, and that fear threatened the happiness of all the families.

Then the people began to think. Why should so many die with this dread disease? Yellow fever, tuberculosis, small pox and polio had been conquered, why not this monster also? Then they called together their great scientists, erected necessary buildings and installed the needed equipment for experimentation. Billions of dollars were offered in sacrifice from rich and poor. Even prayer was made to the God of Wisdom and Love for guidance in this search for the Demon killer. And, lo, the time came when the cause and cure of Cancer was known to all men. In great humility the people turned to the Lord of All the Earth in gratitude and thanksgiving, for they had discovered that in Him there is life forever more. So mote it be. Amen, and Amen.

About * * *

A visitor to the Smithsonian Institution, Washington, D. C., might well conclude that its main if not only purpose is to display relics of the past, and to exhibit the unusual.

But the Smithsonian is more than a storage house for fossils. For nearly 75 years this great center of knowledge — gift of a man who never saw the United States — has been collecting information on peoples throughout the world, most of it by direct contact with natives. As a result of this long and unique experience, Smithsonian experts on races have concluded, and so report, that the inhabitants of New Caledonia could well be the enigma of all mankind.

New Caledonia is a volcanic island, a French possession, in the southwest Pacific. It has an area approximately the size of Massachusetts and a population of about 50,000. Its chief crop is coffee.

The island includes a variety of dark people, short, stocky, and among the least advanced of the human race. Living there for unknown centuries they have mixed with other races and today the blood strain is a conglomeration too difficult to classify.

As evidence of this complicated mixture of races, there are more than 20 separate and distinct languages spoken on the island. Its high mountains, deep valleys, vast stretches of coastal plain, and other natural barriers, evidently have kept the various tribes separate to such extent that in time many of them have developed an entirely different language.

Not only strange languages are heard in New Caledonia, but life itself is extremely primitive. Families live in grass-covered huts coming to a conical point, scores of these huts making up a single village.

The religious life of these people is complex and somewhat secretive. A basic feature consists of great ceremonies in which all members of a tribe take part and which continue for days. There are many native gods and they differ from tribe to tribe.

Like many other primitives, the New Caledonian believes in a personal spirit which dwells in his body but which can act independently, sometimes to great peril or embarrassment of the physical partner. When a native is accused of a crime he never can plead innocent with an entirely clear conscience, for he never knows what his spirit was doing while he was asleep.

The islanders have no forms of money as known to the civilized world. Instead, they use shells for exchange, value of each being determined by its color and delicacy of polishing.

A person with a missionary zeal that knows no limits, and a desire to master several complicated languages, will find New Caledonia a major challenge to his ambition.

C. B. Riddle

This Interested Me

Emily C. Lester

A true story of two busy businessmen going to Sardinia, Italy, for a year to help with HELP (Homeless European Land Program) interested me when I read the dispatch from our Office of Communication. This is the project to which our Women's Fellowship spiritual retreat offerings are going, and in which our president, Mrs. Ray Gordon, became particularly interested at the Midwinter Meeting.

It seems that Paul Moore, a California teacher of industrial arts who has developed orange and olive growing as a sideline, spent last summer in Sardinia as a work director for HELP, became enthused about the opportunities of service there, came home and talked his friends, Mr. and Mrs. Clifton Clemens, into giving a year of their time along with him.

Mr. Clemens is a former industrial arts teacher, a construction, concrete block and steel fabricating businessman and a community leader of Wasco, California, where he was a member of the first city council and where he has been president of the Chamber of Commerce. Both men are active in Congregational churches where they have served as choir members, church school teachers, and officials.

Thus they go to help the project started by actor Don Murray and his friend, Belden Paulson, (and directed by the latter) to rehabilitate hardcore refugees. Backed by our Service Committee and the Brethren Service Commission in cooperation with the Italian government and the United Nations High Commissioner for Refugees, the Sardinia HELP project gives approximately 25 families the opportunity to build homes and farm or work in industry.

Surely, if these people can give a year of their lives to help in this way, we can give a few dollars to provide the wherewithal to help re-settle one of the families.

CULTIVATING PERSONAL ASSETS

A word on this topic was promised recently. How grateful I am that assets can be cultivated! It may be recalled that I have named **personality** and **character** as our two chief personal assets. How can they be cultivated? I offer three suggestions:

(1) By **giving attention** to it. It is amazing to me to note how many live, move, and have their being in the midst of riches that are more precious than gold or diamonds and seem to be utterly blind to it all. What I am talking about here does not drop from the skies and surround us as does the sunshine. Even the dumb beasts go into the woods to find what has fallen to the ground for them or what is growing there for them. So many people made in God's image and after his likeness never seem to give a thought to what is about them. They need someone to shake them!

(2) By **associating** with gifted people. It is a truism to say that "like begets like", but the "ism" may be left off and we may say that it is true. When and how do we spend our leisure time? Our schools, our churches, and lodges, and various groups call men and women of distinction, of learning, and rich and wholesome personal influence. By all means, let us take advantage of every such occasion.

(3) By **reading** good books and papers. This is applying my first suggestion in a little different way. But it is amazing to me to see how people sit around and waste their time and throw away their God-given energy. And it is a marvel to note how we are over-whelmed with riches of this kind today, nor is it expensive. Much of it may be had for the asking, and that which calls for a little cash is very inexpensive. Why do so many people loiter away their time?

W. R. Cullom

One of Our Virginia Women Reports

Churchmen's Seminar

Mrs. Edna Bresko

I suppose the one reason I wanted to attend the Churchmen's Seminar in Washington, D. C. was to find out what a Social Action Chairman should know. Meeting with about 340 churchmen of 15 denominations was an enriching experience since it enabled me to hear views expressed from delegates representing a cross section of our U. S. and Canada. Not only were we benefited by the wealth of information from key men in high places, but also we enjoyed a wholesome fellowship with churchmen who are concerned with the problems that face us in a shrunken world.

Some of the key figures on the program were: Dr. Roger Shinn, Union Theological Seminary; Mr. Julius Cahn, Project Director of Com. on Government Operations; The Hon. Richard Bolling, Mo., U.S. Senate; The Hon. Albert Quie, U. S. House of Representatives; Mr. H. W. Seamans, State Department; The Hon. Mr. Max Fredman, Washington correspondent; The Hon. Jacob Javits, U. S. Senate; The Hon. G. W. McGee, U. S. Senate; Mr. Paul Hoffman, managing director of the U. N. Special Fund; Dr. Kenneth Maxwell, executive director of the department of international affairs of the National Council of Churches; and Mr. Ernest K. Lindley of Newsweek. Since we were asked not to quote anyone, these impressions are a resume of the highlights of the combined speeches.

In every instance time was given to questions and answers and it was most stimulating to hear the deep questions asked by the ministers, of which most of our delegation was composed. From the discussion it was apparent that the opinions shared by churchmen are signifcant to our Congressmen. We immediately became aware of the concern our Congressmen have for our opinions. The welfare of the world is important, "for God so loved the world that He gave His only Son." A Christian should be loyal to the needs of mankind. We must try to distinguish between the peace God wants for his world and the peace which is no peace — the ignoring of the world's ills.

Policy is formed by public opinion. Can we maintain our political system? By our own actions in a domestic field we have been most effective in our influence abroad. (TVA is an example) Problems solved at home have given us our greatest respect abroad. To make choices in the interest of freedom of the future, we must be informed — then act.

The interrelations of our people and organizations across borders have as much or more to do in affecting foreign relations as our state government or President. Major trends in our foreign policy are determined by public opinion, therefore we must be informed. To be most effective in foreign affairs, the United States needs more people interested in world affairs.

The aims of our State Department are: 1. To have peace and friendship, 2. To settle disputes with other governments, 3. To protect the freedom of the seas, 4. To recognize the right of people to say how they shall be governed, 5. To give economic aid to less fortunate people.

Eleven countries are behind the Iron Curtain. We can not be sure of peace unless all countries are free. A free church in a democratic country needs to shoulder its responsibility in maintaining the freedom of the peoples of the World. A churchman with this view carries him beyond the outlook of the State Department with allegiance to only one government. A Christian who is informed with world problems can in turn influence public opinion and thus the State Department. The United States cannot live in isolation. The free world must work together to preserve freedom. The program for Africa is just beginning on the part of the United States. In technical assistance 20 million dollars is directed to fields of training and education. African nations seem to want this aid more than anything else, to be used as the basis on which they can develop economically over a period of many years.

One of the great tasks facing all nations is that of accelerating the pace of their economic growth. This is true of the United States, which has the highest income per person in the world. Over one hundred great communities of this globe are by any standard dreadfully poor. The people in these countries are in active, sometimes explosive, revolt against the conditions in which they are living. They are determined not to accept poverty, illiteracy, chronic ill-health and despair as their way of life. There are powerful moral and political reasons why we should be concerned with this revolution. We need to be aware that assistance to the underdeveloped countries is not only good morals but good business. In summary, the approach to the problem of speeding economic growth in the less developed countries is:

1. Economic assistance is not charity and must not be so considered.

2. Economic assistance should be divorced from international politics.

3. It is urgent to speed and expand the programs of technical assistance, especially that of the United Nations Special Fund in surveying natural resources, and training people in the skills they must have to make effective use of their rivers, fields, forests and mineral wealth.

4. Greatly expanded use should be made of the services of the United Nations and its specialized agencies operating in the developmental field.

5. By far the larger part of the responsibility for supplying the capital needed to speed the development must come from the poorer countries themselves.

Washington, D. C., capital city of the U. S. is one of the most interesting cities of the world. It is a city of deep meaning for every one of us — for all men seeking freedom and justice by means of self-government. The success of self-government rests in the people themselves. How can we turn our Christian social concern into enlightened civic action?

A lert yourself to accurate facts.

C larify goals with God's purposes in concern for others.

T alk with your neighbors, friends, relatives and associates, about political issues which interest you to develop their interest and action.

I nitiate study and discussion groups in your congregation and share in its activities.

O rganize field trips, e. g. to mission churches, mental hospitals, settlements, homes for the aged, town council, the state capitol, Washington, D. C. and the United Nations.

N ow act when the time is ripe — demonstrate your Christian faith in all of your words and all of your deeds every day of the week.

The 100th Year Was

A Great Year At Liberty (Vance)

Mrs. D. L. Stokes

Last year was certainly a big and memorable year at Liberty (Vance), near Henderson, North Carolina. The church members thought there was a rest in sight following our Centennial last September, but we soon found ourselves wrapped up in the Harvest Festival, with the proceeds going to the church building fund.

Women's Fellowship Sunday we were honored to hear one of our most loyal members, Mrs. Nelson Falkner, who spoke to us on "Love." Loyalty Sunday was most successful with most of the budget pledged following services by our minister, Rev. Gale Brady, on loyalty to the church. On Laymen's Sunday we were fortunate to hear the president of the Southern Convention laymen, A. D .Cobb, Jr., of Burlington, speak. These special events are looked forward to with great enthusiasm and are always planned well in advance.

The junior department presented the special Christmas program Sunday night before Christmas, following the Christmas message that morning by Mr. Brady. The deacons (active and inactive) presented our pastor with a pulpit robe for Christmas and the church presented Mrs. Brady with an electric fry pan at the "tree" following the Sunday night program.

This year we are off to another big start, looking forward to all of our special events and striving to make our church a stronger group spiritually.

Youth Sunday three of our young people spoke to us and others participated in the program. Judy Journigan, Freddie McGhee and Tommy Eaves spoke on "Dimensions of Christian Citizenship." "All on the Altar" was sung by a girls' quartet. We are proud of our Pilgrim Fellowship. They have recently had a "youth round-up" which aroused interest and increased the membership. They have toured Elon College, Moonelon, and the Children's Home. Circles of the Women's Fellowship furnish refreshments once a month for the young people.

A special service recognizing Boy Scouts was held Boy Scout Sunday, with scouts participating in the service. Mr. Brady used for his sermon topic, "About My Father's Business." The Laymen's Fellowship sponsors the scout troop and the Community Development Program. Two of the scouts are being sponsored to attend the Boy Scout Jamboree in Arizona this year. Six of our laymen attended the Laymen's Fellowship Rally at Elon February 21, at which time the apportionment on the Moonelon Crash Campaign was paid in full.

The Women's Fellowship with 65 members is very active under the leadership of Mrs. John Grissom. Along with our regular work we are sending church bulletins to college students and shut-ins; we went to Pope's Chapel to help them get organized and understand better the Women's Fellowship work; presented memorials to the church building fund for deceased members or husbands; place flowers in the church sanctuary each Sunday; and are proud to have three ladies as officers of the Henderson district.

The members of Liberty church do feel that we are off to make this year, the 101st year of the church, a greater year than ever under the leadership of our pastor, Rev. Gale Brady, a pastor whom we are proud to have living among us and working with us.

A South Norfolk Layman Writes About

Types Of Church Members

W. H. Bradshaw

Why do we have church rolls that are not really a true picture of the church? I think the reasons are varied. We know the church, after all, is the people, or its members, and there are so many types of people.

Some people unite with the church and after years of membership never really know how the church is operated, simply because they take no part in its functions. In this group are the chronic gripers when and where money is involved. They seem to think the church can operate without funds. This proves their ignorance of the cost of operation.

Another type are those members who will, if permitted, run the church as they like, regardless of the outcome. They are the dangerous type in that they often wreck any organization with which they become affiliated. Of this type a minority will pull out and move on to some other church if they run into too much opposition. The majority will stick to their guns to the bitter end, and if they can't conquer they will hang on always hoping to get another chance.

Another type is the occasional attender. Anything at all comes before the church — golf, fishing, trips, beaches — and plain disinterest, which covers all the reasons, or excuses, that I haven't mentioned! And there are many in between types who can't be pinned to any one particular type, neither hot or cold to anything in the church.

Now comes the type who are responsible, and have been down through the ages, for the church's existence — the old faithful few, people who can get along with anyone, or any group, even though they may not agree to everything that pops up, but will always go along with the majority and make a team that gets things done. They are the backbone of today's churches. Without this type our churches would have folded up long ago. I like to think as long as there are people we will be blessed with this type, this outstanding, religious type.

After all, if people aren't religious, their interest in religious work, even the church, is retarded by their lack of religion. So I think the sum total is the lack of the kind of religion that our ministers have preached to us year in and year out down through the ages. So long as we live disregarding the great teachings we are privileged to hear when we attend the services of our individual churches, we will have with us all these various types of church members.

May we as laymen endeavor to grasp the great opportunities we have in being churchmen who aren't just members in name only, but let's be counted in there fighting against the evils of our day. Let's make the church count as it should, and remember a chain is no stronger than its weakest link.

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA

Quarter ending February 29, 1960

APPORTIONMENT

Antioch	$ 13.00
Berea, Nans.	25.00
Bethlehem, Nans.	73.25
Bethlehem, Disp.	10.00
Bayview	50.00
Bayside	25.00
Central	20.00
Christian Temple	93.75
Cypress Chapel	49.99
Damascus	25.00
Dendron	15.00
Eure	14.50
Franklin	85.00
First, Portsmouth	25.00
Great Bridge	30.00
Holy Neck	41.25
Hopewell	10.00
Isle of Wight	20.00
Liberty Spring	55.00
Little Creek	10.00
Mount Carmel	20.00
Mount Zion	7.50
Newport News	65.00
Oakland	25.00
Rosemont	65.00
Richmond	30.00
Shelton Memorial	25.00
South Norfolk	50.00
Suffolk	250.00
Union (Hunterdale)	50.08
United, Portsmouth	10.00
Wakefield	9.70
Warwick	30.00
Windsor	30.00
Waverly	15.00
Prince George	5.00
Totals	$1,378.02

Thank Offering

Bethlehem, Disp.	$ 21.01
Franklin	127.13
Oakland	6.38
United, Portsmouth	45.06
Warwick	17.65
	$ 217.23

Juniors

Bethlehem, Nans.	$ 20.00
Eure	1.35
Franklin	7.50
First, Portsmouth	3.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Oakland	2.50
Rosemont	4.00
	$ 53.20

Cradle Roll

Eure	$ 1.35
Franklin	2.00
First, Portsmouth	1.00
Liberty Spring	5.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	7.73
Wakefield	1.00
	$ 20.08

Memorials

Franklin	$ 20.00
South Norfolk	30.00
Waverly	20.00
	$ 70.00

Extra

Franklin	$ 50.00
Hopewell	5.00
	$ 55.00

QUARTERLY STATEMENT OF RECEIPTS AND DISBURSEMENTS

Receipts

Balance brought forward	$ 153.81
Apportionment	1,378.02
Woman's Gift	217.23
Juniors	53.20
Cradle Roll	20.08
Memorials	70.00
American Bible Society	5.00
Extra Contributions — Franklin Women's Fellowship	50.00
Total to be Accounted for	$1,947.34

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

April

THE MADURA MISSION IN INDIA

3—**Meston Training College** (founded 1937) was the first Christian school in South India where men college graduates could receive training to become teachers. It has about 80 students and a model school with an enrollment of about 900 pupils.

4—**St. Christopher's Training College** has about 130 women students training to be teachers. Practice teaching is done in a school with 500 pupils. In 1954 it introduced the Basic Education Program and at the request of the government conducts a program for re-training in basic education.

5—**Women's Christian College** (founded 1915) was the first college for women under Christian auspices in South India and Ceylon. At present 13 church and mission bodies join in its support. Its "sister college" in the U. S. is Mt. Holyoke. It has 335 students ,about half Christian, which is a very high percentage.

Madurai. The ancient capital of South India, and a stronghold of Hinduism. It also has the distinction of being one of the three hottest places in the world!

6—**Miss Miriam Brown**, a graduate of Springfield College and Hartford Theological Seminary, is manager of the Lucy Perry Noble Institute, which educates poor girls in crafts; has supervision over St. Andrew's Girls' High School 70 miles away; supervises "Birdsnest," a nearby orphanage.

7—**Dr. Ruth Catton** (Niece of Ione Catton, who has visited the Southern Convention, and of Bruce Catton, the writer of historical novels) is beginning service as doctor at Christian Mission Hospital after a year of language study (Tamil). She is a graduate of Oberlin and Northwestern University Medical School.

8—**Mr. and Mrs. Paul Dettman** are both graduates of Oberlin. They have completed one term of work in India, where he is professor of English and bursar at American College in Madurai. He received the Douglas Horton Scholarship for study at Harvard during their furlough 1957-1958.

9—**Mr. and Mrs. David Gallup** were appointed missionaries in 1959. He graduated from Oberlin in 1952 and taught for 3 years in India at American College. There he married Padmasani Jotimutti, daughter of a minister of Church of South India who is now head of Tamil Department in American College. She did graduate work in zoology (M.A. 1957) while he attended Oberlin School of Theology (B.D. 1959).

Disbursements

Mrs. J. W. Booth — Exp. to Buck Hill Falls	$ 135.00
Mrs. Tucker Humphries — Letters Mailed	3.60
Mrs. Garland Spratley (Postage & Phone)	1.85
Franklin Printing Company (Stationery)	19.20
Mrs. C. F. Thomson (Postage)	4.34
Grubb Printing Company (Quarterly Reports)	12.15
Pinners Flower Shop (Mrs. Calder)	15.00
Mrs. J. L. Woodward — (Tea for Mrs. Calder)	10.36
Mrs. W. B. Williams, Convention Treasurer	1,593.53
Total Disbursements	$1,795.03
Total Receipts	$1,947.34
Total Disbursements	1,795.03
Balance in Bank	$ 152.31

Respectfully submitted
Mrs. E. G. Middleton, Sr.,
Treasurer
March 8, 1960

FINANCIAL REPORT of THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending February 29, 1960

Women's Fellowships

Amelia	$ 10.00
Apple's Chapel	113.65
Asheboro	45.00
Auburn	5.00
Bailey's Grove	3.00
Belews Creek	30.00
Bethel	48.27
Bethlehem (W)	12.50
Beulah	17.00
Burlington, Beverly Hills	30.00
Burlington, First Church	318.56
Burlington, Lakeview	7.50
Carolina	10.00
Church of Wide Fellowship	185.72
Concord	20.00
Damascus	5.00
Danville, Va. Third Avenue	12.00
Durham	65.00
Elon College Community	116.48
Fayetteville, Eutaw Com.	64.74
Flint Hill (R)	5.00
Greensboro, Calvary	41.31
Greensboro, First Church	494.35
Greensboro, Palm Street	26.25
Greensboro, St. Peter's U.	28.50
Hank's Chapel	27.50
Happy Home	35.00
Haw River	31.75
Hayes' Chapel	15.00
Hebron, Va.	10.00
Henderson, First Church	45.00
Hendersonville, First Church	45.18
High Point, First Church	40.93
Hines' Chapel	52.34
Ingram, Va.	22.00
Lebanon	6.25
Liberty, N. C.	25.05
Liberty, Va.	25.00
Long's Chapel	15.00
Mount Auburn	13.36
Mount Bethel United	23.40
Oak Level	3.00
Pfafftown	9.00
Piney Plain	15.00
Pleasant Grove, N. C.	12.50
Pleasant Grove, Va.	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	77.47
Plymouth	7.00
Providence	40.41
Raleigh United	71.50
Ramseur	10.00
Sanford, Northview	5.00
Sanford United	81.51
Seagrove	11.86
Shallow Ford	12.50
Shallow Well	81.00
Spoon's Chapel	6.25
Tryon Congregational Church of Christ	250.00
Turner's Chapel	12.50
Union Grove	10.00
Union Ridge	25.00
Wake Chapel	25.00
Winston-Salem	15.00
Youngsville	20.00
Zion (W.N.C. Conference)	7.00
	$2,988.59

Children's Groups

Apple's Chapel	$ 26.76
Durham	17.19
Elon College, Intermediates	3.00
Greensboro, First	18.00
	$ 64.95

Cradle Roll

Durham	$ 10.36
Total Receipts	$3,063.90

Disbursements

Dept. of United Church Women — N. C. Council of Churches	$ 50.00
Friendly Service Projects	20.00
	$ 70.00
Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention. For:	
Thank Offering for Woman's Gift	$ 789.17
Life Memberships	20.00
Memorial	10.00
Dr. & Mrs. Edward C. Riggs	65.00
The Rev. Perfecto Yasay	50.00
The Rev. Prakash Bhonsle	50.00
Mr. and Mrs. Robert Holmes, Jaffna College	10.00
Foreign Missions, Special	10.00
Missions, General Fund	1,989.73
	$2,993.90
Total Disbursements	$3,063.90

Respectfully submitted,
Susie D. Allen, Treasurer

SUFFOLK DISTRICT MEETING

Mrs. John W. Artz

The Spring District Meeting of the Eastern Virginia Conference met at Eure's Christian Church March 17. It was quite different from any prior meeting, yet most impressive.

Our guest speaker, Rev. Sally Edwards was wonderful! Each person present felt refreshed spiritually from having been with her, and all enjoyed her charming message on "Seek Ye the Lord."

Other guests on the program were: Our Suffolk district chairman, Mrs. Allen Piland, and our Southern Convention president, Mrs. Ray Gordon of Suffolk. The Eure Ladies Fellowship presented corsages to all ladies on the program and others who served on the entertainment. They also presented Mrs. Ray Gordon with a lovely floral arrangement of yellow chrysanthemums and gladioli for her untiring help and love for all in the Suffolk district.

The noon meal prepared by the ladies was served by the Men's Fellowship of the church. This was an unusual occurence, but nice and helpful as then the ladies of the host church could enjoy the program.

Despite the cold, dark, cloudy day, there was a nice attendance. The offering, to be used for refugee work, totaled $120.

A "Family School of Missions" is being held at 6:30 each Sunday evening at our Sanford church, where Dr. David Shepherd is pastor. There were 89 present for the first session March 13. Classes are held for all ages.

This week Rev. Billy Joe Leonard, Evangelical and Reformed minister of Lexington, is preaching each evening at our Liberty, North Carolina, church, where Rev. Thomas Liverman is pastor.

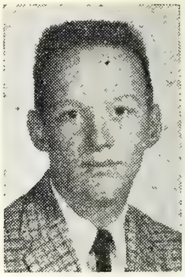
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Ray Hall

Thy Kingdom At Home

YOUTH SUNDAY TALK BY JERRY TODD SHALLOW WELL CHURCH

How many of us realize what God's kingdom really is? Do you realize that everything you own — house, car, furniture, and clothes — is part of Gods' Kingdom? Do you use these things as he would have you use them? Or do you use them as only a benefit to yourself?

Jesus said "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." How many of us put the kingdom of God first in our lives?

Think of all the times you have done wrong in God's kingdom; the times you shirked off your church duties with a simple excuse. Do we realize that everything we do has a **lasting impression** on someone else? Do we realize that everytime we do something wrong, someone — young or old — sees us and thus changes a little toward God? We should be especially careful of what we do in front of our youth. "Youth is the opportunity to do something and to become somebody." If a young person sees you do something wrong then he is going to get the impression it is all right to do that kind of thing. Remember, when you fill out your income tax and add a few deductions that are illegal, when you break speed laws, when you break the 10 commandments, if a young person sees you he will, chances are, do the same thing. He sees you cheat the Government so he figures he can cheat in school. No one wants his children to become robbers, so let's give our youth the right impression.

How many of us, if Jesus were to come into our homes, would live our lives as we do today? All of us should, because Jesus knows everything we do. How many of us attend church as we should? How many of us serve God as we should? Remember, this is God's Kingdom, too. We should live our lives as we would if we were in our **Heavenly Fathers' House.**

Think of all the ways our youth has to go wrong — drag races, gang warfare, cheating, stealing, and drinking. If they lived in a truly Christian home the chances against these things would be cut in half. Believe me, your high school career can pass mighty fast and you will find yourself out of school without any idea of what you can do that will be acceptable in the eyes of God. Only if we have had the right training at home and in our community can we choose a career that will be useful to Jesus. "Youth is the opportunity to do something and to become somebody." Let's all remember that, because there is always someone younger than you, you need to give them the right impression. Let's try to teach them to live in God's Kingdom at home as he would have them live in it.

I have a list of the things a Christian family should do. How does your family rate?

1. Strives for a growing faith in God.

2. Tries to follow the teachings of Jesus.

3. Seeks to keep in touch with the heavenly Father through individual and family prayers and devotions.

4. Realizes the need for the help and strength which comes from fellowship with those of like beliefs and worships in the church regularly and enters actively into the life and program of the church.

5. Grows in the knowledge of the Bible and our Christian heritage through study, discussion and participation.

6. Shows through unselfish and outgoing love the respect for each personality which is so essential for the wholesome emotional life of the home.

7. Seeks to enrich and deepen its faith in God as it discovers his handiwork in the wonders and beauties of nature and the world around us.

8. Has active, growing, personal concern for all mankind.

9. Knows that its life and possessions are the gift of God; therefore with gratitude and humility shares its time, its money and its talents.

10. Finds and radiates joy in daily living.

If we do those things, then we are helping to make this truly God's Kingdom. God's Kingdom has to be first in men's hearts before it can be universal. Let's all try to make it universal.

THE WORLD WE LIVE IN

Ray Hall, Action Chairman

This title is applied to a book about nature and natural wonders, but what do teenagers have to do with "the world we live in"? The answer to that question is "Much." The teenage citizen can do great things to spread Christianity over the world. I know that it is hard for teenagers to witness to others, but the rewards for doing this are so well worth the effort. You just don't have to be a great leader to bring others to Christ and in doing so others will be brought to him. When Jesus said, "go ye into all the world," he meant adults, children and teenagers. So go and bring others into the way.

Greensboro District Women Meet

Mrs. F. E. Marbert, Secretary

The Greensboro District of Congregational Christian Women's Fellowship held its spring meeting on Monday, March 7, 1960, at the Greensboro First Church. The meeting was held here due to snow conditions at Belew Creek where the meeting had been scheduled. The meeting was a Spiritual Life Retreat and the meditation was led by Rev. Sarah Alexander Edwards of Hartford, Connecticut.

The meeting opened with the singing of "Spirit of God, Descend Upon My Heart." Rev. Edwards read scripture Luke 11:5-13. The theme of the Retreat was "Seek ye the Lord." Mrs. Edwards said that spiritual life retreats recover or reconfirm the habit of searching for the Lord in order that we may know that the Lord is our Shepherd. A period of personal silence and introspection was held in which each member was asked to be silent and to think and meditate and try to discover what the Lord had to say to her on this day of Retreat. The group went to various places in the church for private meditation. After reassembling the group sang "Dear Lord and Father of Mankind" followed by helpful and inspirational remarks by Mrs. Edwards.

After these remarks a second period of personal silence and intercession was followed by prayer and the hymn, "Be Known to Us In Breaking Bread." Mrs. W. E. Wisseman led in the noon blessing and adjournment for lunch.

The afternoon session opened with the singing of "Jesus Thou Joy of Loving Hearts." Mrs. Edwards led our third meditation period on "How shall we Seek Him?" She said to seek him in our ordered lives that we may confess God's peace.

Discussion groups were held on the six departments of work in the Fellowship and a brief report was given from each group. These discussions proved helpful to all.

The business session was called to order by Mrs. M. W. Blakey, District Chairman. Roll call of churches showed 11 churches represented by 40 people.

The nominating committee consisting of Mrs. B. A. Leebrick, Mrs. Wallace Truitt and Mrs. Steve Eure, gave their report.

Chairman — Mrs. M. W. Blakey, Greensboro First
Asst. Chairman — Mrs. E. W. Brown, Apple's Chapel
Secretary — Mrs. F. E. Marbert, Pleasant Ridge

The committee moved these officers be elected, motion seconded and officers elected.

Mrs. Blakey reported she had held a President's meeting and had helped the Fellowships with their program planning.

Report of the place committee was given and Hines Chapel extended an invitation for next year. This was accepted.

Mrs. D. W. Shepherd, N. C. Conference President, announced that the school of missions would be June 21-24 at Elon College and that the Fall Conference will be October 4 at Union Ridge.

Mrs. Shepherd told us that the N. C. Conference had been requested to provide 30 mattress covers for Moonelon at a cost of $2.50 each. Each Fellowship is requested to furnish one.

Mrs. Phillips Faucett reported for the courtesy committee who expressed thanks and gratitude to the program committee for an inspiring day, to the host church for their hospitality, and to the speaker for her meditations.

Our offering is to go to refugee work in Italy. Mrs. Shepherd told us that the Women's Fellowship hopes to resettle at least one family. Our offering was $28.48.

The meeting was closed with the hymn "Ye Servants of God, Your Master Proclaim" and the giving of the peace.

SOCIAL ACTION INSTITUTE

Rev. J. H. Lightbourne, Jr., will be the dean of the Southern Christian Social Action Institute to be held at Blue Ridge Assembly Grounds, Black Mountain, North Carolina July 18-22. The purpose is "to consider the bearing of Christian faith upon social, racial, economic, and international problems." Cost for registration, four nights' lodging, and 12 meals is $30.00. Some scholarship help is available. Enroll by writing: Miss Fern Babcock, 289 Park Avenue South, New York 10, New York.

OUR MISSION TO EUROPE

Mrs. Carl Wallace

In a recent visit to The Church of Wide Fellowship, Southern Pines, North Carolina, Mrs. F. C. Lester spoke to the Women's Fellowship about our mission effort in Europe as she saw it evidenced in places such as Casa Mia in Italy and Le Chambon-sur-Lignon, France.

Women of the Sanford District were invited to join the local group for lunch at the church and then hear Mrs. Lester speak. Several visitors were present from Sanford including the Reverend and Mrs. Reuben Askew. Mrs. Askew is Sanford District Chairman and was making an official visit to Southern Pines.

Dr. Lester accompanied his wife and helped add even more pleasure to an already delightful and inspiring afternoon.

Easter Offerings

Melvin Dollar

Every year at Eastertime the churches of the Southern Convention express their gratitude to God for his supreme love as exemplified through the death and Resurrection of our Lord and Saviour by receiving a special offering for Missions. One year this offering goes for foreign Missions and one year it goes for Home Missions. This year the offering will go to aid our Mission Program here in the Convention.

All of our ministers received a letter several weeks ago from Rev. Carl Wallace, president of our Mission Board, stating that the needs this year amounted to approximately $7,000 more than our Conference Apportionments and regular channels of giving would provide. It is hoped that all of our churches will recognize the importance of this great work and will respond by giving their people the opportunity of sharing in this special way.

God has blessed the churches of the Southern Convention in many ways. We have much to be thankful for. Let us express our gratitude by going the second mile for him with this Easter Offering. Easter Offering envelopes may be secured by writing to the Convention office.

Special Events At Elon College

RELIGIOUS WEEK SERIES HELD DESPITE WEATHER

One of the few projected programs which moved ahead on schedule in spite of the snow was the annual Religious Emphasis Week observance for Elon's upperclassmen, which got underway on schedule on Sunday morning, March 12, and continued through that week.

The Rev. Hartland H. Helmich, an outstanding figure in the Department of Campus Ministry of the United Church of Christ, was the guest speaker for the entire week.

The visit by the Rev. Helmich to the Elon campus was only one of the many which he has made to college campuses all over the United States during his services in the program of campus ministry. He has been engaged in this program for the past eight years, during which he has been director of the Department of Campus Christian Life for the Evangelical and Reformed Church and has served as co-executive secretary of the United Student Fellowship. He has also served as chairman of the executive committee of the United Student Christian Council, which is the American section of the World's Student Christian Federation.

CHEMIST GUEST FOR CAMPUS SPEECHES

Dr. M. Gilbert Burford, chairman of the department of chemistry at Wesleyan University, Middletown, Connecticut, was guest speaker on the Elon campus on Thursday and Friday, March 24-25. His visit was made under the auspices of the Visiting Scientists' Committee of the Committee on Chemical Education of the American Chemical Society. This program is supported by the National Science Foundation.

While on the campus, Dr. Burford addressed the freshman chapel assembly on Thursday morning, March 24, and spoke at the upperclassmen's chapel gathering on Friday morning, March 25. He also talked to the Student Chemistry Club and presented lectures for various classes in the science department during his stay.

Dr. Burford is a native of Brooklyn, N. Y. and was educated at Wesleyan University where he received his A. B. degree. He later had graduate training and received the M.A. and Ph.D. degrees at Princeton University.

FOUNDERS DAY IS RESET FOR APRIL 6

The annual Elon College Founders Day observance, which was originally set for Thursday, March 10, was one of the events which became a casualty of the second snow storm which hit the state on the day preceding the observance.

In announcing the cancellation of plans for the Founders Day program at that time, President J. E. Danieley stated that the program will be held on Wednesday, April 6.

U. N. C. PROFESSOR DELIVERS ELON LECTURE

Dr. Fletcher M. Green, Kenan professor of history and chairman of the history department at the University of North Carolina, delivered the first annual Pi Gamma Mu lecture in the Mooney Chapel Theatre at 8 o'clock Thursday night, March 24.

The speaker, who is regarded as one of the most outstanding figures in the field of southern history appeared on the Elon campus under the sponsorship of the North Carolina Alpha Chapter of Pi Gamma Mu, a national social science honor society.

The visitor spoke on the subject of "On Tour With Andrew Jackson." His lecture was open to the public and was followed by a reception in the Mooney social room.

Dr. Cunningham, who is faculty sponsor of the local group, is vice-chancellor of Pi Gamma Mu in the South Atlantic region. States included in the region are Maryland, Virginia, North Carolina, South Carolina, West Virginia and the District of Columbia.

James Elder of Burlington is student president of the Elon Pi Gamma Mu group.

Mrs. Annie Staley Calhoun of Suffolk, Virginia, calls our attention to the fact that Elon College was founded by the Christian Church, and not by the Congregational Christian denomination as was stated in an article concerning the college in a recent issue of this paper.

Mr. Eugene Gordon of Burlington was the speaker for the Laymen's Fellowship at First, Burlington, March 22. New officers were elected at this meeting.

ATKINSON AND WELLONS MEMORIAL PEWS

Elon College Community Church
William T. Scott

The following is a report of the collections for the memorial pews for Dr. Atkinson and Dr. Wellons:

Amount reported to Christian Sun, November 11, 1959	$214.00
Received since that date:	
Mrs. S. K. Emurian	1.00
Joe, Anne, & Jackie Simmons	3.00
Mrs. Jennie Barrett Spratley	5.00
Mr. & Mrs. D. I. Stephenson	5.00
Southern Convention Women's Fellowship	25.00
Southern Convention Mission Board	147.00
	$186.00
Grand total received and disbursed to Elon College Community Church	$400.00

The names of the contributors to these memorial pews will be inscribed in the Book of Memory of the Elon College Community Church. We feel that it is a real tribute to this generation that our beloved Dr. Atkinson and Dr. Wellons are thus honored in the church that they loved and in the work and mission of the church in which they worked.

PROGRAM IDEA

W. T. Scott, Jr.

Christians throughout the nation are both concerned and bewildered over the "sit-in" demonstrations by Negro high school and college students. What is the meaning of these protests? Where did the idea for them come from? Who's behind it all? Is there out-side agitation or are they purely spontaneous? These are some of the questions folk are asking.

Our consultant on Race Relations for this area, Miss Dorothy Hampton, is uniquely qualified to help church groups understand the present situation. She has knowledge and experience necessary to answer the questions being asked.

If any of our churches would like more "light" on the sit-ins, contact Miss Hampton at 1503 Benehan Street, Raleigh, North Carolina, and schedule a meeting with her. She can be of great help in helping us to understand what is going on!

Jesus, The Master Teacher

Background Scripture: Matthew 4:23-7:29; 9:14-17; Mark 4:1-2, 10-13, 33-34

Devotional Reading: Psalm 119:33-50

Memory Selection: **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom of God.** Matthew 4:23

The movie people often give a preview of pictures that are to come. They do this to whet one's appetite and to quicken such an interest in the picture that people will want to see it. Perhaps it is well to make this paragraph a "Preview" by way of stimulating interest in the lessons for this Quarter. Suffice it to say that they will be taken from the Gospel According to Saint Matthew, and they will be taken from The Sermon on the Mount, and from some of the Parables of Jesus. That statement ought to be enough to stimulate interest in these lessons. To be sure the average church member is familiar with this material. But to those who come to these lessons with an open mind and a responsive heart, "God can cause new and more truth to break forth from his Word."

Although today's lesson as given in the Scripture Background includes the entire Sermon on the Mount, little space is given to it in the printed text. For instance the Beatitudes are not printed at all — they will be treated individually in succeeding lessons. And along with them there will be other teachings of Jesus which amplify each individual Beatitude. And many of his parables or stories will be treated in the same manner. One advantage of this series of lessons will be their simplicity. And they will have so many practical applications to our everyday life.

JESUS, THE MASTER TEACHER

Jesus was a great Teacher, The Great Teacher, **The Master Teacher.** Although he lived before folks knew anything about pedagogy or psychology, he used all the fundamental principles of pedagogy and psychology in his teaching. For example, one of the laws of teaching is that one uses things that are familiar and known to teach the new and unknown, or as it is called "the point of contact." We shall see later that when Jesus spoke about the Kingdom of heaven or of God, he said that it was "like" yeast in a batch of dough, like fishermen casting a net into the sea, like a man finding a treasure hidden in a field, and so forth. He was always using this sound principle. Again he used illustrations abundantly, painting "word pictures." He made use of questions, both by asking them, and soliciting them. He stated propositions or problems and asked his hearers to say what they thought about them. He used contrasts, setting one thing over against another. Above all things he taught as one who had authority. For these and many other reasons, the common people heard him gladly.

NOT DESTROYING, BUT FULFILLING AND FILLING-FULL

There were men in Jesus' day who thought that he had come to destroy the Law. In fact they accused him of trying to do this, and hated him for it. To be sure, Jesus did see and frankly said that portions of the Law were irrelevant to the life of his day. But he accepted the Law, honored it, and in many areas obeyed it. He had not come to destroy it, but to fulfil it and to fill it full. He gave it new meaning and light and life. He asserted that it was the spirit and not the letter of the law that was important. For instance, he gave new content to the meaning of the law against murder by saying that the spirit of hatred and bitterness in one's heart was really the thing that constituted murder. We shall see later how this principle was applied to many other realms of life. No amount of keeping the letter of the law could avail unless a man did it from the proper motive and in the proper spirit.

In like manner there are those today who think of Jesus as a destroyer of happiness. They think of the things they have "to give up" if they become his disciples. The writer of these Notes recalls, with penitence, if not with shame, how one of the barriers in his way of making a decision for Christ was the thought of how much he would have to give up, of how much of a hard taskmaster the Master would be. God have mercy upon all such folks. He giveth beauty for ashes, the oil of gladness for mourning. Jesus fulfils and fills full the meaning of life to those who yield themselves to him.

SUNDAY SCHOOL LESSON
APRIL 3, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THE RIGHTEOUSNESS THAT EXCEEDS

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." That seems like a big order. These folks were the religious leaders of the community and the country, and they prided themselves on keeping every detail of the Mosaic Law. How could you beat that! ! But their religion was formal, external, a matter of observing outward forms and ceremonies, with no relation to the inner spirit. They were law-abiding, but they were not loving. They were very formal but they were not very friendly. They tithed and fasted but they were not merciful and just. They laid burdens on men but they did not help to lift burdens. Religion with them was a cold, calculating, circumscribed, class thing. The religion of the citizens of the Kingdom was an inner, vital, informal, friendly, inclusive, warm, living thing. There are many good people who are not easy to live with. There are many people not members of the Church who have more of the spirit of Christianity than do some who are members of the Church.

RELIGION A MATTER OF JOY

When the disciples of John asked the Master why his disciples did not fast, Jesus said, in homely words, that as a rule folks did not cry at a wedding — some do of course; wonder why? — a wedding feast is a time for joy and gladness. Jesus was saying that there is joy in true religion. To be sure there will be a time for tears, but the underlying spirit of Christianity is joy, a joy which the world cannot give and cannot take away. The New Testament is the most joyous and joyful book in the world. And that in spite of the fact that it came out of dark days and hard times. There are many Christians who need a baptism of the Holy Spirit to give them the spirit of joy. As Paul wrote, "The Kingdom of God

(Continued on Page 15)

Lakeview Pays CHIP Quota In Full

Dear Friends:

Sunday was a big day at Lakeview church, near Burlington. The Rev. Guy H. Veazey and his good people paid for their building several months ago and held their dedicatory services Sunday morning. The president of the Southern Convention, Martin T. Garren, delivered the dedicatory address. It is quite worth printing in the Christian Sun and reading in every church in the Convention. They had special music, a history of the church, and to cap it off in good style they had the superintendent of the Home for Children to come forward and receive a check for their CHIP quota in full. To be sure that we knew they meant it their Young People's Sunday School class sent a representative forward to present an additional $25.00. Every one shared in a delicious dinner when the service was over. The spirit of unity and joy which was so evident in the people was after all the big thing about the service.

The fifteen churches reporting this week bring our total number of churches which have accepted their quota, or more, up to 47.

Many churches are having brief call meetings to consider their quota. What a fine thing it would be if every church which has already accepted the quota would let us know right away! And how nice it would be to have every church which has not yet considered it to have a call meeting and vote to send us a letter of intention to pay their quota within the next two or three years.

It would help our campaign as we make our appeal to people and businesses in other denominations in this territory if we could add the information of how well our own churches and people were doing by the Home for Children.

This is the time for all of us to get very busy about this campaign as the story is being told in sundry ways, and now is the time to do our part. I sincerely hope that we shall make it possible for us to do the things which are necessary to bring our Home up to a place where we can look on it with some degree of satisfaction and joy. Let me express my appreciation for whatever concern or help you render our Home for Children at this time.

THESE CHURCHES HAVE SENT "LETTERS OF INTENT"

Belews Creek — C. Fred Allred	$ 167.00
Berea — H. S. Hardcastle	580.00
Christian Chapel — George Tally	106.00
Clayton — Carl Dixon	235.00
Danville — R. Eugene Tally	939.00
Elon Church Women's Fellowship (Additional)	120.00
Leaksville — Rosser Lee Clapp	300.00
Liberty — T. F. Liverman	246.00
Mebane — Dan Jones	65.00
Piney Plains — Conrad Cornelius	230.00
Pleasant Hill — George Tally	82.00
Virgilina — W. Walter Hall	795.00
Smithwood — T. F. Liverman	190.00
Suffolk — George D. Alley	5,000.00
Church of Wide Fellowship — Carl Wallace	867.00
Wentworth — Carl Dixon	166.00

REPORT FOR MARCH 21, 1960

MONTHLY OFFERINGS

Amount brought forward	$15,467.20

NO REPORT THIS WEEK

Grand Total	$15,467.20

SPECIAL OFFERINGS

Amount brought forward		$34,822.47
Bethel Christian Church, ENC Conf.	10.00	
Women's Fellowship, First Cong. Church. St. Petersburg, Florida	150.00	
Laymen's Fellowship, Christian Temple, Norfolk, Va.	12.00	
Progressive Bible Class, First Cong. Christian Church, Newport News, Va.	25.00	
Philathea Class, Cong. Christian Church, Reidsville, N. C.	30.00	
Women's Fellowship, Spring Hill Cong. Christian Church, EVA Conf. — Easter gift	5.00	
Friendly Service Gifts:		
Rock Hill Volunteer Group, Cong. Church, Everett, Pa.	10.00	
World Friendship, Mayflower Cong. Church Minneapolis, Minn.	1.20	
Woman's Guide, Harvard Church, Brookline, Mass.	10.00	
Mission Service Society, First Cong. Church, Dryden, Wash.	25.00	
Women's Guild, Preble Cong. Church, Preble, N. Y.	8.00	
W.S.C.S., St. Luke's Cong. Church, Elmira, N. Y.	5.00	
In Memory of Rev. Robert A. Whitten	10.00	
In Memory of S. J. Hinsdale	10.00	
In Memory of Mrs. Margaret Mansfield	5.00	
In Memory of Sam Hinsdale	5.00	
In Memory of Mrs. A. F. Richardson	10.00	
In Memory of E. N. Wilkinson	10.00	
Special Gifts	252.90	
Total		$ 594.10
Grand Total		$35,416.57
Total for the Week		$ 594.10
Total for the Year		$50,887.77

LOCAL CHURCHES MAKE NEWS

The spring revival will begin at our Gibsonville, North Carolina church, where Rev. J. Avery Brown is pastor, April 3 at 7:30 p.m. Rev. Mack V. Welch, pastor of our Reidsville church, will be the visiting evangelist.

Rev. Garland Bennett of Ramseur, North Carolina, will be the guest speaker at revival services beginning April 3 at 7:00 p.m. at Mt. Pleasant church near Vass. Rev. George M. Tally is the pastor.

The fortieth anniversary of our Richmond church will be celebrated April 3 with Dr. Roy C. Helfenstein a former pastor now retired and living in Ormand Beach, Florida, as the featured speaker for the morning service.

Flowers at Apple's Chapel, near Gibsonville, North Carolina, March 20 were very "special." They were given in honor of Mr. and Mrs. G. C. Murrell by their children on the occasion of their 64th wedding anniversary.

An "Enrollment Crusade" is being conducted by the church school at Pleasant Grove (Virginia) during April, May and June. Each class is making a new roll eliminating those who have not attended within the last six months. Then each class will try to enroll three new members during the quarter. The idea is to bring in new people as well as activating old members.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

is . . . righteousness and peace and joy in the Holy Spirit." (Romans 14:17). And why shouldn't Christians be joyful with all that we have to make us glad!

NEW CLOTH ON AN OLD GARMENT, NEW WINE IN OLD WINESKINS

Jesus said that the new life he came to reveal and to release could not be put into the old forms. New occasions teach new duties. Much of the present unrest in our country and in the world is due to the effort to keep life in the same old molds. But there is a new ferment abroad which is slowly and surely bursting the old traditions and customs and patterns of life.

A special worship service will be held at our Liberty, North Carolina, church Palm Sunday at 9:45, followed by Sunday school. Maundy Thursday, April 14, there will be a candlelight communion service.

Rev. Charles E. Hiatt, pastor of Bear Creek-Bethel Evangelical and Reformed church, Mt. Pleasant, North Carolina, exchanged pulpits the evening of March 13 with Rev. Collie Seymour, pastor of our Albemarle church.

LENT

Richard L. Jackson

Those of us who live in the temperate zone are appreciative of the variations of the seasons. Winter, spring, summer and fall — each provide us not only with characteristic weather but with natural phenomena that add variety and beauty to our lives.

It is our observation that, just as there are seasonal variations in the world about us, so also there are tides in the human spirit. The season of Lent (from Lencthus, meaning Spring) coincides with something that happens within the human spirit at this season of the year. There is a thrust, a surge of new life within the human heart. Just as the long, cold winter gives way to spring, so long, dreary thoughts give way to faith, hope and joy.

The church for many centuries has been aware of these stirrings of life within the heart of man and the services and activities of the Lenten Season provide for their cultivation and nourishment.

—Snowhill, Ohio, News Letter

A new circle of the Women's Fellowship was organized at Hines Chapel March 1 under the direction of Mrs. Thomas Madren, the pastor's wife. Fourteen were present. Officers are: president, Mrs. Nell Neese; vice president, Mrs. Mary E. Smith; secretary-treasurer, Mrs. Betty Carter.

Our Albemarle church voted March 20 to approve recommendation of the Official Board to begin plans for an educational building. This church is in the process of ordering new Pilgrim Hymnals. Rev. Collie Seymour, president of the Western North Carolina Conference, is the pastor. His Sunday morning services were broadcast over WZKY during March.

Rev. J. Everette Neese, pastor of First Church, Richmond, gave the opening prayers for the Senate of the State of Virginia during its sessions the week of February 29.

Easter plans at Hines Chapel, near Greensboro, North Carolina, include Holy Week services April 10-14 at 7:30 p.m. with Rev. Max Vestal of Shallow Well, Sanford, preaching.

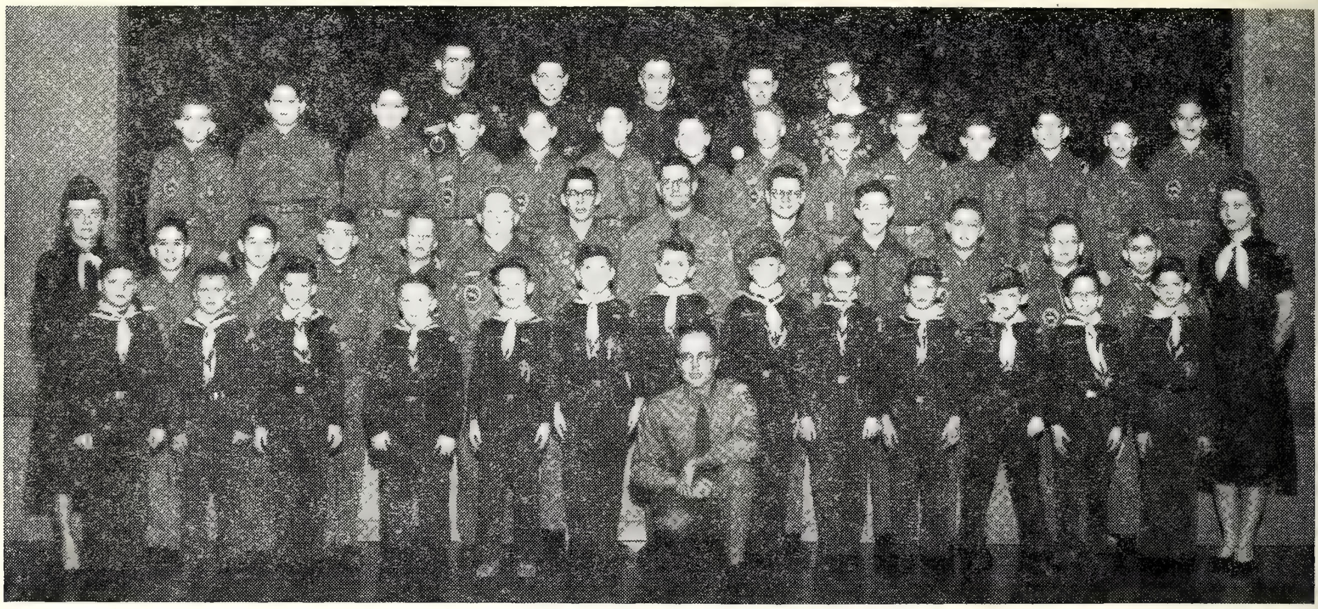
Rev. Thomas Madren, pastor of Hines Chapel, near Greensboro, North Carolina, is guest speaker this week at our Great Bridge church, where Rev. Bill Simmons is the pastor. Services are being held at 7:30 p.m. each evening through Friday.

Ten youth leaders of the Southern Convention attended a Training School for Camp and Conference Leaders at Lake Byrd Conference Center, Avon Park, Florida, March 15-18. Among them were Rev. and Mrs. Thomas Madren, in whose Hines Chapel "Hi-Lites" we found this information.

A unique plan: Tickets for the monthly Laymen's Fellowship supper meeting at Rosemont church, South Norfolk, last evening were sold by members of the church's softball team. All proceeds from the supper went to the team for expenses next summer.

Theme for sermons during Lent by Rev. Robert A. Kimball, pastor of First, Burlington, North Carolina is "The People Who Came to Calvary." A cantata, "The Crucifixion" by John Stainer, will be presented by the chancel choir on Palm Sunday, April 10, at 7:30 p.m. The intermediate and junior choirs will also sing. Maundy Thursday at 7:30 p.m. there will be a candlelight communion service.

A letter has gone to each minister in the Southern Convention from Dr. George Alley, chairman of the committee to nominate a new superintendent, asking for suggestions regarding the personnel structure of the Convention and for names of possible nominees for the office of Superintendent. If lay people have suggestions on either of these items, they should be forwarded to Dr. Alley at Suffolk, Virginia, at once.



First Congregational Christian Church, Greensboro, North Carolina, is sponsoring an Explorer Post, a Boy Scout Troop and a Cub Pack. The above group attended the morning service on Boy Scout Sunday.

EASTER IS COMING

—Henry Burton

There's a light upon the mountains,
And the day is at the spring,
When our eyes shall see the beauty
And the glory of the King:
Weary was our heart with waiting,
And the night-watch seemed so long,
But His triumph-day is breaking,
And we hail it with a song.

In the fading of the starlight
We may see the coming morn;
And the lights of men are paling
In the splendors of the dawn;
For the eastern skies are glowing
As with light of hidden fire,
And the hearts of men are stirring
With the throbs of deep desire.

There's a hush of expectation
And a quiet in the air,
And the breath of God is moving
In the fervent breath of prayer;
For the suffering, dying Jesus
Is with Christ upon the throne,
And the travail of our spirit
Is the travail of His own.

He is breaking down the barriers,
He is casting up the way;
He is calling for His angels
To build up the gates of day:
But His angels here are human,
Not the shining hosts above;
For the drum-beats of His army
Are the heart-beats of our love.

Hark! we hear a distant music,
And it comes with fuller swell;
'Tis the triumph-song of Jesus,
Of our King, Immanuel!
Go ye forth with joy to meet Him!
And, my soul, be swift to bring
All thy sweetest and thy dearest
For the triumph of our King!

HISTORICAL SOCIETY. 1955
Southern Convention of Congregational Christian Chu

The Christian Sun

VOLUME 112 APRIL 5, 1960 NUMBER 14

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Perfect Timing

od's help is always sure,
is methods seldom guessed;
elay will make our pleasure
pure,
urprise will give it zest.
is wisdom is sublime,
is heart profoundly kind;
od never is before his time,
nd never is behind.

Organ of the Southern Con-
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Subscription office:
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Church Removes Snow And Breaks Ground

A large group of members and friends gathered at the Bethlehem Congregational Christian Church, Disuptanta, Virginia, to witness and take part in the ground breaking services on Sunday, March 13 at 3:00 p.m. The meeting was led by the Rev. D. A. Bowers who is serving as interim pastor of the church. Dr. William T. Scott, Superintendent of the Southern Convention, delivered the sermon using as his theme "The Debt We Owe To The Church." Snow was shoveled aside and the congregation witnessed the members of the building committee participate in the actual breaking of the ground. This committee is composed of Mr. Edward Bresko, Treasurer, Mr. Henry Bresko, Mr. Paul Bresko, Mr. George Rusnak, Mr. Walter Rusnak, Mrs. Walter Rusnak, Mrs. Enda Bresko, Mr. Raymond Rusnak.

The Ground Breaking marked the beginning of the new educational annex which is being added to the Bethlehem Church at a cost of approximately ten thousand dollars. The construction should be completed by mid summer.

Here And There Among The Churches

Dr. Marvin Sherrill will be the speaker for the Warwick Laymen's Fellowship at a supper meeting April 19 at the Earle Restaurant.

Last Saturday afternoon the Feidlis and Pilgrim classes of our Winchester, Virginia, church school sponsored a skating party for the Pilgrim Fellowship.

According to Rev. Mark Andes of Winchester, Virginia, 198 people were present for the United Church of Christ church leaders' banquet at Massanutten Academy, Woodstock, March 28. This was a cooperative effort for Evangelical and Reformed and Congregational Christian churches in the Valley of Virginia.

Our Asheboro church school, of which Clyde Pell is superintendent, has set a goal of 250 in attendance by Easter with a membership by that time of 322. So far the record attendance has been 240 and there are 284 on roll. Each class has been given a specific goal in order to reach the total. The Sunday morning church attendance goal is 200, and the "Forward for Christ Stewardship Goal" is $410.

Twenty-two churches are listed in the latest CHIP report as having sent in their "Letters of Intent." Largest amount pledged is $15,000 from First, Burlington, North Carolina, where Rev. Robert Kimball is pastor. Rosemont has raised $5,500 on a goal of $5,000. Hines Chapel has doubled its goal of $425. Great Bridge approved of a goal of $900 rather than the $724 suggested. This is good news indeed for our Home for Children.

New deacons ordained March 27 at our Winchester, Virginia, church were: James Lawyer, Rodney Keller, Clark Mauzy, Orville Hoover, Edgar Triplett and Ernest Pugh.

Southern Union College at Wadley, Alabama, Dr. Walter A. Graham, president, is excitedly delighted because the National Women's Fellowship has promised to give $50,000.00 in 1960-1962 to help build a library for the college.

St. Peter's United Church of Christ, Greensboro, North Carolina, is planning to share in the sunrise service at Bessemer Baptist Church Easter, have church school at 9:45 in Bessemer School with close of attendance contest, and at 11:00 worship service will observe holy communion, receive new members and have a special offering for their building fund. They hope this will complete their goal of $5,000 by Easter. Rev. Carl Daye is the minister.

We learn from the bulletin of Liberty church, Nathalie, Virginia, that a Leadership Training School is to be held at Center Church, South Boston, April 10, 11, 12, meeting at three o'clock on Sunday and at 7:00 p.m. the other days. Courses will be: "Children and the Bible" by Rev. W. W. Hall; "Home and Church Working Together" by Rev. W. A. Rich; "My Life Work" by Rev. Dwight Moore; and "Teaching Adults" by Rev. Eugene Tally. The course on "My Life Work" is recommended for high school junior and seniors.

A Saturday night supper was given recently by the minister and his family for the High Point Congregational Christian Church.

Mr. and Mrs. Charles Richardson have presented a useful and attractive railing for the front steps at Rosemont church, South Norfolk, Virginia.

The Catawba College choir will present The Tenebrae Offices for Good Friday at our South Norfolk, Virginia, church Wednesday evening, April 6. This dramatic and unusual performance is given by the Evangelical and Reformed Church college of Salisbury, North Carolina.

Annual meeting reports at United Church, Raleigh, showed a total of 294 members (including 27 associates), with 44 being received during 1959. Total disbursements were $18,554, with outreach giving being $3,392.

Attendance goal at Union Ridge church, near Burlington, North Carolina, for Palm Sunday is 300 in church school and 400 in the worship service. Rev. H. Winfred Bray is pastor of this church which received 29 members last year and will receive additional members on Palm Sunday.

APPLES CHAPEL OBSERVES WORLD DAY OF PRAYER

Mrs. E. H. Thompson, Reporter

The women of Apples Chapel conducted the World Day of Prayer Service at the regular eleven o'clock hour on Sunday, March 27. Mrs. R. E. Apple explained the meaning and purpose of the service. Mrs. Orelia Hogan conducted the series of prayers, and Mrs. Mae Apple received the offering.

The program was in the form of a dramatic skit put on by the missionary circles. A nice offering was received for missions.

Volume 112 Number 14

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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COPIES OF THE SUN

The editor of this church paper has recently checked over his file of copies for 1956, 1957, 1958 and 1959, endeavoring to have two copies of each issue. Missing are these copies for 1958: No. 27, No. 34, No. 37; and for 1959: No. 38. If anyone has copies of these which they do not care to keep, he would appreciate it if you would send them to F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina.

There are extra copies of many issues. If you would like to have additional copies of some issue when your picture appeared, or that of your church or parsonage, or when there was some article printed which you would like to share with friends, please write the editor. If he has extra copies of that issue he will be glad to send them to you . . . but don't wait too long to write, for his wife may carry out her threat of "cleaning house" some day!

SECRETARY FOR HEALTH AND WELFARE ELECTED

The Board of Home Missions has recently announced the election of the Rev. Lawrence M. Upton of New York as the first secretary of the Board for health and welfare.

The announcement states that his primary responsibility will be "the correlation of information about health and welfare agencies of the Congregational Christian Churches and their agencies." He will also "counsel with welfare institutions and agencies related to Congregational Christian tradition, he will serve as liaison between Congregational Christian churches and social workers, and he will develop programs in the field of the churches and social welfare, geriatrics, mental health and institutional services."

Reverend Mr. Upton is a native of Montana, graduate of Grinnell College, and has studied at Chicago Theological Seminary, Garrett Biblical Institute, and Union Theological Seminary. He has served our churches in Colorado, Minnesota, Chicago, and Hartford.

Gifts from a local church or any of its organizations to the American Bible Society should be sent through the Southern Convention Office, as this is an "Authorized Special" and our denomination should receive credit for all funds sent from its member churches.

OAKLAND CLASS SPONSORS FELLOWSHIP SUPPER

Mrs. J. Rollie Gayle

About 50 members and guests of the I. W. Johnson Bible Class of Oakland Christian Church, Chuckatuck, Virginia, met in the Fellowship Hall March 15 for a birthday dinner, which featured an abundance of food (covered dish style), fun, and good Christian fellowship.

C. C. Johnson, president, presided. Mrs. J. Rollie Gayle, teacher, welcomed the guests and presented the participants in the program.

Dr. W. T. Scott (our new minister) and family were present. Dr. Scott led the doxology and offered the invocation. Later in the program he made an inspiring address and in closing explained the "CHIP" program and stressed the need for new buildings and repairs at our Congregational Christian Home for Children at Elon. An offering was received for this and will be forwarded to Dr. Truitt. This was the initial expression of interest by our church in the current campaign for funds for the much-needed capital improvements at our orphanage

Mrs. Delma Richardson of Eclipse entertained with humorous readings. Music was furnished by Miss Delores Boothe of Portsmouth and Mr. Lowell Stike of Norfolk with Mrs. I. W. Johnson as accompanist. "How Great Thou Art" was sung with vim and vigor by the group, led by Mrs. W. T. Scott with Miss Boothe as accompanist. The group was dismissed with the Mispah benediction.

Asheboro and Bailey's Grove churches are uniting in a revival series April 10-15 with services each evening at 7:30. The speaker will be the Rev. Billy Joe Leonard of Lexington, and services will be at Bailey's Grove Monday, Tuesday and Wednesday, and at Asheboro Sunday, Thursday and Friday. These churches are now working together under the leadership of the Rev. Clyde L. Fields.

The Junior Choir of the Asheboro Congregational Christian Church of which Mrs. John J. L. Davis is director, participated in a Children's Choir Festival at the First Baptist Church, Asheboro, North Carolina, March 27. Co-director of the festival in which seven churches participated was Mrs. Armeta Greeson, organist for our Asheboro church.

LIBRARY AT WAKE CHAPEL

The Woman's Missionary Fellowship of Wake Chapel, Fuquay-Varina, North Carolina, has a new project, the establishing of a church library. A bookcase has been ordered and a committee appointed to discuss and make plans. The pastor, Rev. Earl T. Farrell, refers to its importance thus: "Balzac, a French writer, after spending an evening with friends who talked about everything in general and nothing of significance, went to his study when he got home, took off his coat, rubbed his hands, and regarding the books of the masters on his shelves, cried, 'Now for some real people.' One might also feel the same way after an evening of television. Thank God for good books. Let us provide more of them for our people."

HELP A NEW CHURCH

In Burlington, North Carolina, we have a new church that is sponsored by the United Church of Christ. The Rev. G. Harold Myers is the minister and he lives on Edgewood Avenue Extension in Burlington. The new building is under construction, and the congregation hopes to be using it about June 1. The people have pledged $15,000 to the Building Fund and $7,000 for the current budget this year. They are planning to paint, lay floor tile, and otherwise help to construct and make useful the building. But they need things in the building that are not in the budgets. It is their hope that some of the readers of The Christian Sun may want to help this new church come to full usefulness. Hence, the following list of things needed, with the price attached. If you or your church or church group can help, Mr. Myers and his church will be very grateful.

Communion table and pulpit, $335.00; Baptismal Fount, 2 flower stands; Credence table that holds offering plates; 2 candlesticks, $82.00; 2 flower vases, $42.00; 1 Bible to be placed on missal stand, $15.00; 4 offering plates, $44.00; organ for chancel area, $1,000.00 to $1,700.00; 100 hymnals, $200.00 to $300.00; 200 folding chairs, $750.00; 17 banquet tables estimated at $425.00; filing cabinet for study; office desk and chair; 2 tables for junior rooms, $37.00; 30 chairs for juniors and intermediates, $219.00; 2 used pianos, $300.00; nursery cribs and playpens; cabinets for kindergarten area, $2,500.00; 7 classroom wall pictures, $50.00; and many other items.

Did Mark Tell It Right?

You can read it in the 10th chapter of the Gospel by Mark beginning at verse 32. Jesus and the disciples were going to Jerusalem. Jesus was walking ahead of the others, and they were amazed, and afraid. Then he told them exactly what would happen to him in the Holy City:

The Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise again.

Then James and John came forward to him and said:

We want you to do for us whatever we ask you.

There it is in plain language. Jesus talked of his imminent death, and two of the disciples cared so little about his suffering that they immediately sought special favors from the Master. Sacrificial death; selfish living. It is little wonder that the other ten were angered when they learned of this selfish request.

It is easy for us to condemn James and John. They should have known better. But what of us? Are we concerned about suffering and death in China? in Hungary? in South Africa? in America? Are we among those who seek special favors? even in the midst of suffering and death?

It might be possible to believe that Mark did not understand just what Peter preached, that he did not properly record these accounts, if it were not that such contrasts are all about us even in our modern world.

Lent challenges us to reconsider our requests, and our quests.

Israel's Prime Minister Visits The United States

One of the distinguished visitors to the United States this year was the Prime Minister of Israel, David Ben-Gurion. Ostensibly the purpose of the visit was to receive a degree of Doctor of Laws from Brandeis University, Waltham, Massachusetts, but more important were the interviews with the President of the United States, other officials, representatives of his government in this country, and conversations with Governor General Dag Hammarskjold of the United Nations.

The **Israel Digest** for March 18 (printed in Jerusalem) gives most of its eight pages to an appreciative report of this trip, and includes the address of the Prime Minister on the occasion of receiving his doctorate. Here are some quotations that are worth considering.

"There is no limit to the capacity of man to penetrate the secrets of Nature and the universe."

"There is no end or bounds to man's intellectual capacity, and the peaks which science has climbed in our day are only the first rungs in a ladder that is set on earth but its top reaches the sky."

"Science in isolation, however, cannot suffice; it needs **moral** force to direct it... Not only we, but other ancient peoples as well, have at different epochs given voice to great and sublime moral truths. But I doubt if there was ever anyone who succeeded in doing so with a mightier vigor or with a purer and holier passion than did the Prophets of Israel.

"The idea that man was created in the image of God, that all men are children of God and therefore brothers, the precept that 'thou shalt love thy neighbor as thyself,' our prophets' vision of peace and justice — in no ancient or modern literature is there anything to excel or even equal them."

When the Prime Minister was leaving America March 16 he said:

"I leave America with the feeling that the friendship between our two governments and people rests on the solid foundation of principles and ideals shared in common; on the aspiration for freedom, peace, human dignity and the elevation of man.

"When I came to the United States a week ago I recalled that on my previous visit in 1951 I had been deeply moved by the friendship for my country which I had found here. During the past week I have had numerous opportunities to learn that this has deepened.

"It was a great pleasure for me to talk with President Eisenhower. Every man who has the privilege to meet President Eisenhower comes immediately under the impact of his high moral purpose and his devotion to world peace. I am very grateful for the courtesies extended to me by the Vice President, the Secretary of State and his associates, the Senate Foreign Relations Committee and other leading Americans whom I had the pleasure to meet.

"In all my conversations during my short stay in this country, I spoke about the need for peace in our area and the desire of our people to establish peace between ourselves and our neighbors and thus assist in the general effort to secure peace for the whole world. I know that peace is the objective of the American people. I leave in the confidence that all men of goodwill will work tirelessly for peace among all the nations, in the Middle East and in all other parts of the world. Shalom."

About * * *

FREEDOM OF WORSHIP

In The Christian Sun for March 1, Mrs. Emily Lester refers to and lists six of Connecticut's 44 Blue Laws of 1689. These early laws have an interesting background and are reflected in many statutes enacted at state and national levels since that time.

The first colonists came to the new world mainly to enjoy religious freedom, but they thought of such freedom in terms of their group and their right to impose their religious views and practices upon others.

Although the laws to which Mrs. Lester refers were not enacted by Connecticut until nearly 70 years after the arrival of the Pilgrims, the influence their descendants had upon New England is clearly shown in these laws. And it is clear also that the desire to impose religious practices upon others still prevailed.

For example, one law forbade a mother to "kiss her children on the Sabbath or fasting day". And no man could "court a maiden in person or by writing without first obtaining consent of her parents". To vote, a person had to be "converted, and a member in full communion of one of the churches allowed in this domain".

The Blue Laws of the Nutmeg State not only dictated the religious conduct of others, but they revealed an intolerance without parallel in the annals of human relations. "No food or lodging shall be offered a Quaker, Adamite, or other heretic" is un-Christlike in this age of brotherhood and goodwill.

To place the banner of freedom of worship over the front door of the first log hut of the first settlers in colonial America is not correct history. It was Roger Williams, a clergyman, who came from Wales in 1631 to join the Massachusetts colony, who introduced the principle of freedom of worship which the American people now cherish. Williams advocated that it was the right of the individual to worship where, when, and how he pleased.

The Puritans thought that Williams' principle of religious freedom was wrong and banished him from their colony. He went with his sympathizers to Narraganset Bay, purchased land from the Indians, became their friend, and founded the Providence Plantation in 1636, which later became the State of Rhode Island.

Connecticut's Blue Laws of 1689 should not be adversely criticized. For from that time until the present — a period of 271 years — succeeding generations have been enacting laws attempting to direct the morals and shape the attitude of the individual. In view of the constant rise in crime, achievements have not been impressive.

So, 271 years from now, or in the year 2231, many present-day prohibitive laws that did not prohibit may appear as foolish as Connecticut's attempt to keep a man from courting a girl without the consent of her parents.

C. B. Riddle

IF MAN SHOULD REACH THE MOON

I'm sure you've heard or read about
The satellites in space:
How Russia and United States
Are in a rocket race.
To hear them talk, it won't be long;
For space they'll conquer soon,
And then what next will man attempt
If he should reach the moon?

If man should ever reach the moon,
There's one thing that is clear:
He'll ruin everything up there,
Just as he has down here!
With sin and crime, with lust and greed,
He's got enough to do—
To clean the mess he's made on earth,
And you know that is true!

The sickness and the want and fear,
The broken hearts and shame,
And hungry millions cry each day,
And man is all to blame:
I think we better set our sights
Above the moon and space,
And let's explore eternity,
While there is time and grace.

It's not the moon we need to reach,
It's God Who put it there;
The One Who went to Calvary,
A rugged cross to bear:
For sins of men with wicked hearts,
He died one afternoon;
With faith in Him you'll have no fear
If man should reach the moon!

Walt Huntley

Contributed by O. W. Andes,
Harrisonburg, Virginia

SPRING

By Elizabeth F. Caviness

I hold my hands out to spring
To warm the winter's cold,
To welcome swelling buds, the birds,
And small lambs to the fold.

I hold my mind out to spring,
To cleanse each corner spot,
To welcome clearer thinking
And keep away dry rot.

I hold my heart out to spring,
To warm anew each Easter-tide
With the miracle of eternal life
For which our Savior died.

This Interested Me * * *

Emily C. Lester

The suggestion by the committee appointed to revise the Manual that place be made for "lay ministers" interests me greatly. If used aright, and not abused, I believe this can mean much to our area.

In England many "lay ministers" are used. They are often school teachers, professional men and women, retired from their regular jobs. They give their services to churches which do not have regular ministers.

This classification of "lay ministers" is not for the "dummies" who have an urge to preach and no desire to get an education. On the other hand, it is for people with a good general education who do not feel called to give full-time to the ministry, but who are willing to take a three-year course of special preparation and then preach wherever needed, often regularly at a nearby church which has been unable to secure a regular pastor.

May I be so bold as to hope that the present president of our Convention, the president of Elon College, some of our public school teachers and principals, some of our lawyers and well-trained farmers, will want to qualify as "lay preachers" if the Southern Convention votes to have such a class. In England many of these "lay preachers" are women, and I can well imagine some of our professional women wishing to enlarge their field of service in this way.

I think it is an interesting idea, which has real possibilities — if used in the way I believe it is intended.

Apple's Chapel Layman and School Principal Writes

In Appreciation Of The Sunday School Superintendent

W. E. Thompson

All our churches have various officers and leaders that we should appreciate. Their services are valuable to the church and to the uplift of all of us. Our Master taught us to appreciate the good things done for us. On one occasion he was disappointed when only one of ten lepers came to thank him for healing them.

This little writing is to remind us of the importance of our Sunday School Superintendent. I would like to remind you that he is to be appreciated, and I dare say that all too often we fail to let him know that we do appreciate his work and the inspiration that he gives us as he goes about his task of administering the affairs of the Sunday School. His job is one that requires time and thought, and many times requires sacrifice and hardship. I would like to give my superintendent a bouquet every week for his services. I notice that he never fails to have a smile and kind word for everyone, young and old alike. His presence and actions radiate a feeling of kindness and brotherly love at all times. I think every superintendent ought to do this and I feel sure that they do if we will put ourselves in the attitude to see it.

My superintendent is a busy man. Of course, he has to carry on his business, but it appears his work is never so pressing but that he can find time to be at the church any time duty calls him. He is always ready to use his car and time to go to town or other places for the church.

He holds a board of education meeting each month regardless of work, rain, or snow. And, I might add, it is always a meeting well planned with a definite purpose and some definite accomplishment. He always does his part on any extra job that may be needed. His spirit of service makes him a most valuable member of a building committee that has spent many hours of time in thought and planning a new church building. It is nothing unusual to find him at the church during the week arranging chairs and getting things in proper order so that everything will be just right on Sunday. The job of ordering literature and other supplies is no little task for the superintendent. The great amount of detail in keeping teachers and placing children in class, to say nothing of ironing out difficulties, is a one man job in itself.

Have you ever tried being superintendent? If not, perhaps you do not realize the importance of the job. Not all of us can be superintendent, nor do we all want to be. It does become our duty as Christian members of the church to recognize the importance of the position, and to give our support to our superintendent. He is a man that works for you, for the church, and for the Kingdom of Christ. May I say also that a kind word of encouragement and your cooperation will be a beautiful bouquet that he will appreciate.

Easter plans at The Christian Temple, Norfolk, Virginia, include: Reception of members, including young people from the Pastor's Class, Palm Sunday; a candlelight communion service April 14, in connection with which the choir will present Maunder's cantata "Olivet to Calvary"; community Good Friday service at Epworth Methodist from noon until three o'clock.

SPIRITUAL LIFE RETREAT

Mrs. Hugh (Nell) O'Conner

I had the privilege of attending the Spring Meeting of the Congregational Christian Women at First Christian Church, in Greensboro, March 7, conducted by Rev. (Mrs.) Sarah A. Edwards of Hartford, Connecticut.

This was a new and enlightening spiritual experience for me. This meeting was a period of spiritual retreat for introspection, intercession and dedication. The many suggested aids to these three phases should be most helpful. The quiet meditation gave time to commune with God in a way which we probably seldom are able to find the time in just this way. It gave a feeling of being refreshed and a stronger will of determination to live a better life and a desire to help others in anyway we may be able to. I was much impressed with the friendliness, the fellowship and purpose for which this meeting was held. The Retreat brought to my mind the realization of my need to seek communion with God more often through the practice of silence and meditation.

After luncheon was served, we had six group discussions with a group leader on the various ways we may seek and serve God. The thoughts and ideas should be of great help to all Christians in daily living. I enjoyed the meeting very much, and am looking forward to the same kind of meeting at Hines Chapel.

MINISTERS SUPPORT SCHOOL BOARD

In a southern city where school integration faced the school board, the ministers in their meeting passed what appears to be a helpful resolution, one that might be useful in other communities. Name of the place is purposely omitted; otherwise the resolution was as follows:

We, the members of the Ministerial Alliance, realizing the gravity as well as the significance of the school desegregation issue facing the ———— Board of Education, wish to express to members of the Board our deepest concern and support as they consider this matter and its many implications.

In accord with the Supreme Court's rulings, and in accord with the laws of ————————, as well as in keeping with the basic tenets of our religious faith. we would encourage the Board of Education to adopt a firm and positive policy with regard to this matter, giving fair and just consideration to each child involved and granting transfer to as many of the children as are qualified or eligible for transfer to schools of their choice.

We believe that the experience of our neighboring cities in meeting this issue in a positive manner should lend support and encouragement as well as challenge to our own communty to live up to the great traditions of our past wherein law and order and justice for all citizens have been among the basic principles underlying our constitutional government and way of life.

The members of the Ministerial Alliance hereby pledge support to the Board of Education and to the community in meeting this issue in good faith and in keeping with the belief that all men are the sons of God and thereby due fair and equal consideration under the laws of man and God.

The Alliance is interracial; only one person opposed the resolution. The schools were integrated without any difficulty whatsoever.

The Mission Of The Church

By Rev. Everette Neese

Sometimes it seems that the church is being used as an instrument to promote purposes not given to it by it's Lord. Of course, the church is concerned about every phase of our living, even the minor problems out on the growing edge of our society. Many of these things upon which the church feels it must speak out are undoubtedly good. But Christ, the head of the Church, has given it a purpose that ought to occupy all of its time. And any purpose other than the **one supreme mission** serves only to divert its attention.

Unfortunately, there are churches as well as people who **major in minors,** who give major emphasis to minor problems and thus leave the church's chief task unattended. There are people in every congregation who consider themselves to be "working for the church," yet it has never dawned upon them that they should be making disciples for Jesus Christ and teaching them to obey the things that He has commanded.

To be sure the church is **in** the world, but it is not **of** the world. And just so far as the church becomes a part of the world, just that far does it cease to be the church. You will remember that Christ was rejected because he insisted on holding true to his mission, to free men from the tyranny of themselves rather than from some external oppressor. Israel prayed that God would set them free from oppression and slavery and God did free Israel from Egypt, **but not that they might simply enjoy** the "Four Freedoms." The word of God to Pharoah was "Let my people go, that they may serve me."

Serving Christ, of course, has many facets. And every church wants to fulfill every possible function in building the Kingdom of God on earth. But by the same token the church **must not fail** its one primary purpose of existence.

Now, all lay people have a general idea of "The Mission of the Church." The majority think of it in terms of Christian education, youth development, socialization, and the out-reach of its mission in fields of service abroad. In a sense its challenge is broad and inclusive. But specifically, its mission is defined in the parting words of Jesus at the time of his ascension: "Go ye therefore . . . and make disciples . . . teaching them to observe whatsoever things I have commanded you. . ."

This is a peculiar mission of the Church — to make new men, or rather get men to lend themselves to the Lord so that they, through the church, can walk in new ways of life. Through this process the mind and soul of individuals come under new influences which give direction and purpose to their lives and their actions. As Christians they become "light" and "salt" and the community will feel their presence. Society's conduct will be influenced by them indirectly if not directly.

However, the failure of members to live the life that the church proclaims is a serious draw-back to the fulfillment of the mission of the church. Somehow the mass of church members do not **yet** realize they are Christ's chief witness in the world. If we fail to fulfill this one specific task then Christianity is within one generation of extinction.

Winning men to Christ and nurturing them in the Christian Faith is a divine — human partnership. In the pressure of these days, we too often fail to make room, or find ways, to do the work of the Holy Spirit. The minister or the teacher does not produce Christian committment nor does he produce Christian character in boys and girls and adults. Here is the place for the work of the Holy Spirit. It is our mission — yours and mine as followers of Christ and representatives of the church — to get people to recognize their needs, and to open their minds and hearts to this Spirit. The church to which you and I belong is the Church of Jesus Christ; and he alone stands as the one by whom our lives, and our experiences as individuals or groups, are measured.

The church of Christ speaks to individuals of the community that when they enter therein to pray, to study, to worship, they come seeking the presence and power of the Holy Spirit. If we are to accomplish these ultimate and glorious ends there is work to be done. The individual out in the community who is to be won for Christ must be encountered. Biblical evangelism is retail, not wholesale, work. People must be brought face to face with their sins and lost condition, with the Christ who can redeem them, and with those great issues that involve life, death and eternity. This was the New Testament approach to the mission of the church and it **must** be ours.

Of course if the individual or the church is to succeed in this mission each must put its message in the language of our times. And each must deal with the whole man, because the soul can only be reached as it lives in the body. However, this does not mean that the church's mission can be altered or its ultimate purposes modified. The church (meaning the members that comprise it) needs to remember God's words through Paul (as the Phillips translation gives it) "Don't let the world around you squeeze you into its mold. . ."

The "Voice" within the Church is there to remind the New Israel of its sins and to call all of God's people to become followers of Jesus Christ. Yes, it is there to remind them that their reconciliation with God is dependent upon an enternal faith and hope in the Gospel of Jesus Christ. And further, this "Voice" must constantly remind us of Jesus' own words "If ye keep my commandments, ye shall abide in my love."

And while this "Voice" of the church calls its members, yea, even insists that they follow Jesus Christ in their daily living, the word going to those on the outside, can only be and must be, "Come to Christ." The Church must not forget nor must it forsake the acclamation of God, that the supreme need of all men is to come to Jesus in complete surrender and receive him as Lord and Savior. This is the Mission of the Church.

NEW MINISTER AT PLEASANT GROVE

Mrs. James Caviness

Pleasant Grove Church, Route 1, Bennett, North Carolina, proudly tells the Sun and its readers that we have another fine family in our church parsonage.

If anyone has known weeks and months with a parsonage dark and empty, they can rejoice with us that there's a car in the yard, toys on the porch, and a light in the window of Pleasant Grove parsonage again. The Dolan Talberts are our new friends and neighbors.

Dr. Riggs Tells of Important Medical Work In India

Dear Friends of the Southern
Convention

As I write this the village children of Kilanjunai (Catholic, Protestant, and Hindu) are sitting out in our verandah, on the floor, in their regular Sunday afternoon "singing class," under the direction of our pastor's wife. They are being taught Christian lyrics set to ancient Tamil tunes, by a Hindu leprosy patient (non-contagious), who is a beggar but has an extremely good singing voice. He sings a line in his strong clear voice, complete with all the intricate trills, with their children voices, so eager to learn it right and be able to sing like him.

This particular patient is very interesting. Hands completely crippled and feet full of sores, he maintains himself going around the villages like a wandering minstrel, singing for his food. He is a Brahman, which is, of course, the highest caste and quite rare around here. Brahmans are apt to consider themselves a superior breed and have more self-respect than others. His superiority shows through, despite the utter degradation that makes him beg, and used to force him to eat by putting his mouth to the plate like a dog because his hands could not hold a spoon or pick up rice. Still you can detect his pride in his good singing voice, and in knowing that he is able to inspire appreciation for good Indian music. All through South Indian history Brahmans, who have always been outsiders from the north, have never held much political power, but have won their place in the respect of Tamilians by their ability along certain lines, such as the arts and professions. Here in the villages we almost never see them and don't think much of them as part of the Indian scene. But now and then we meet one and realize what we have been missing. Last week a missionary nurse came down to visit us from Vellore, and brought with her her best friend, who is a Brahmin lady high in Government social welfare circles. With them we visited a lawyer and his social-worker wife in a nearby town, both Brahmans, who had been personal friends of Gandhi and were quietly working for the social uplift of that area as a result of his influence. All of them are thoroughly nice people, by the standards of any country. The lawyer has a son studying metallurgical engineering in the United States. He is very proud of him, but intensely regretful because the boy has succumbed to western temptations and eats meat. He hopes he can be brought back to his senses and restored to the vegetarian cause when he returns to India. Our low-class village friends, of course, have no such scruples, and are glad to eat meat, (mutton) when they can get it. So it is a unique experience to meet someone who feels so strongly about the sinfulness of destroying life.

The missionary nurse from Vellore is a public health specialist, and had been touring all through the Diocese studying the present state of our rural and preventive medical program and making recommendations for its improvement. With her help and the stimulation of the Board's new India Secretary, Mr. Mook, we have been planning the direction of medical expansion and development in the Diocese through the next few years. Plans include the further strengthening of the big hospital in Madura, now considered in the front rank of Mission Hospitals in India not connected with medical schools. But of course this requires expensive equipment and a building program, which poses a problem, because modern medicine has become too costly to be supported by the Indian Church unaided.

Our parent hospital in Ramnad, and the leprosy hospital in Manamadura, also have their plans for expansion. Kilanjunai produced its miniature five-year-plan, calling for upgrading of quality of the leprosy program, development of TB control, school health, village sanitation and health education, and maternal and child health, and starting again the effort to train village health workers and midwives. We have our own miniature problems, too, not all of them financial. None of this development can start till we get back from furlough, and since no doctor has yet been found for the coming year, we don't know whether we can even survice at all!

The doctor shortage also forces us to say no to various proposals for health centers and maternity centers in other parts of the Diocese. There are one or two such centers now, of course. Also we are hoping to make as much use as possible of the voluntary help offered by Christian doctors in an independent medical ashram, and others in private practice. Then too we have the beginnings of a health insurance scheme, promotion of boring of wells for safe drinking water, sanitary latrines, school health programs, health instruction for church workers, etc. These are the kinds of things your money gifts have helped to support, and which we hope can eventually make a big difference in the health of the people without the big buildings and expensive equipment they require in Madura.

The time I have to take out from medical and village work to do all this touring and attending of committee meetings and budget-making sessions this particular time of year is

The Riggs Sail May 10 for the U. S.

Dear Friends,

We had the exciting news that we have a sailing via the Pacific, leaving Bombay May 10. It is on a freighter, with uncertain schedules, so we don't know yet just how we will come or when we will reach the U.S.A. But we do know that we will land in San Francisco.

Just in the last few days we have been having spring showers, so our cool weather has lasted much later than usual this year. The fields are mostly harvested and our garden is nearly finished by now.

With the increasingly hotter weather and our big trip drawing nearer, the children find study not too easy. We'll be working hard to try and get their grades finished, but it's not going to be any cinch.

As yet we have no doctor to take the place of the Indian doctor who is here now. Dr. Pushpanathan decided in January that he wouldn't be able to stay on next year after all, so we are again looking for a doctor. Dr. Jones is trying very hard to fill the vacancy before we leave so that the work here may continue.

We now have very full drums of torn sheets and bandages for the leprosy foot dressings. It looks as if the hospital will have enough to last most of the time we are gone. We are very grateful to all of you who have sent this abundant supply.

Cordially,
Fran Riggs

frustrating, even though necessary in the long run. We also realize that our remaining weeks here before taking off on furlough will pass all too quickly for all the things we would like to get done. Add to that the smaller bits of time out to attend to necessary repairs of the balky jeep, and to go through the red tape of getting ready to leave the country. Are our passports in order, and our vaccination and inoculation certificates? Do we have permission from the police to go — and from the income tax office? Will the Government give us a "No objection to return" certificate? In connection with that, can the Bishop truthfully swear that we are "indispensable" to the work here — in a country with nearly four hundred million people and millions out of work? At least the doctor shortage seems convincing enough. Besides, we remind ourselves, we are not here merely as doctor and nurse, but as representatives of America and the American Church in fellowship with the people of India. And we remember the wonderful privilege we have had during the past few years to study and learn something about this great country that we can take back and share with you at home. For this and many other reasons we are really looking forward to this coming year of being at home and seeing you again.

Until then, best regards,
Ed Riggs

SOUTH NORFOLK WOMEN MEET

Beatrice George, Historian

The Women's Fellowship of the South Norfolk Congregational Christian Church held its monthly meeting Thursday evening, March 25, with all circles represented. The opening hymn, "The Old Rugged Cross" was followed by a devotional led by Mrs. Alice Harding, Spiritual Life Chairman, who read from the 19th Psalm and spoke briefly on "New Beginnings." Mrs. Pearle Robinson, president, read a parody on the 13th Chapter of First Corinthians, closing with prayer.

The business session revealed a good representation of our group at the World Day of Prayer meeting and also the spring Spiritual Life Retreat. As an Easter project the Fellowship will send gifts to the Eastern State Hospital patients.

The program for the evening was a devotional for Lent entitled "From Wilderness to Resurrection." Mrs. Connie Lingo was the narrator. Those taking part in the program were Mesdames Cottie Boyce, Norma Morris and Ethel Smith. Its theme and quality was food for thought, and individual self-examination during these days of Lent as we seek a closer walk with The Master looking toward the glorious Easter Day and new life.

EVENTFUL DAYS AT CENTRAL, NORFOLK

Mrs. Arline Darden

These have been eventful days for Central Congregational Christian Church, Norfolk, Virginia. February 28 was "Tribute Sunday" in honor of Rev. O. D. Poythress, pastor emeritus of South Norfolk Congregational Christian Church, who had served as interim pastor of Central for nine months. At this service the mortgage on the church was burned.

The men of the Killmon Bible Class painted the interior of the sanctuary in readiness for March 6, when the first service was held by the incoming pastor, Rev. Kenyon Edwards, formerly of Little Creek.

Sunday afternoon, March 13, a new parsonage on Sheryl Drive was dedicated and a reception held in honor of Mr. and Mrs. Edwards. The ceremony was led by Mr. Walter Williamson, chairman of the parsonage committee and a deacon of the church. Brief talks and prayers were given by Dr. Frank Hamilton, president of the Norfolk Ministerial Association and pastor of Christian Temple, Rev. O. D. Pendleton, pastor of First Church, and Dr. Charles Pegram, pastor of Bayview church.

Friends of Mrs. Stanley K. (Dot) James of Middlebury, Vermont, will be saddened to learn of her death March 15. Mrs. James had served in several capacities in connection with the National Women's Fellowship and was a member of the Prudential Committee of the American Board. Two years ago she taught in a training school at Franklinton Center.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

April

THE MADURA MISSION IN INDIA

10—**Miss Dorothy Hoath** is an Australian nurse who is in charge of the Nursing School at the Christian Mission Hospital. She has been a missionary since 1944.

11—**Rev. and Mrs. William Kelley** sailed in 1959 for India where they are studying the Tamil language at Bangalore before he becomes chaplain at American College. He graduated from Yale (B.A. 1949) and Boston University (S.T.B. 1953). He also studied at Harvard Law School and New College of University of Edinburgh.

12—**Miss Ellen Lang** is an Australian who came to the American Board after 11 years as a nursing superintendent of Australian Presbyterians. She assists Miss Hoath at Christian Mission Hospital.

13—**Miss Katherine Mueller** went to Lady Doak College in 1957 for two years as teacher of chemistry, but has asked to stay for third year.

14—**Miss Oline Nicholson,** who is a teacher at the Lucy Perry Noble Institute, has visited the Southern Convention. From 1929-38 she was supervisor of the Criminal Tribes Settlement in Sholapur. She is recognized by the Indian government as an authority on industrial education. One place she has studied in U. S. is at Penland Institute in North Carolina.

15—**Miss Katie Wilcox** was made a missionary emeritus of the American Board last September after 44 years of service in India. For many years she was connected with Capron Hall, a school for girls. In 1947 she made plans for establishment of Lady Doak College, which opened in 1948 (Pattie Lee Coghill was there for cornerstone laying). The Government of India gave her the Kaiser-i-Hind medal in 1947 for her services in the field of education.

16—**The American College** was founded in 1881. It has always been associated with the University of Madras. It now has more than 1000 students, including a graduate department leading up to the Master of Science degree.

A Page for Young People Edited by R. L. Milteer

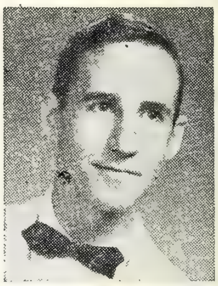
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, **to worship him only, to study his truth, and to dedicate ourselves to do his will.**

"To witness to the message and the mission of the Church **among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.**

"To cooperate with all who seek to extend the Christian fellowship."



Richard L. Milteer

Elon College Ministerial Association Group

Helps Lebanon Pilgrim Fellowship

Wayne Gardner

One of the deputation teams of the Ministerial Association of Elon College finally received the opportunity to put their thoughts and ideas into action this past weekend. The team consisting of Betsy Carden, Margie Marshburn, Beverly Ward, Martha Brittle, Connie Blake, Mary Ann Hartwell, Larry Smith, and Waye Gardner spent the weekend at Lebanon Church and attempted to reorganize and explain the purpose of Pilgrim Fellowship.

The team arrived on Saturday afternoon and opened the weekend workshop with group singing led by Margie Marshburn and Wayne Gardner. Following the group singing the group was led in recreation by Martha Brittle. Supper was served and furnished by some of the women in the church. After supper there was a short worship service led by Larry Smith, after which the group assembled in one of the classrooms where Martha Brittle led the group in a discussion concerning the purpose of P. F., ideas concerning the work in P. F. and ways to improve and continue the work and study in the Lebanon Pilgrim Fellowship, after which we dismissed for the evening.

The group spent the night in several homes where we really learned what "southern hospitality" is. The people were really wonderful to us and made us stop and think how nice people can really be. The parents of some of the young people were just as interested in the work which the team did as the young people were.

Sunday morning we attended Sunday school at the church and observed the classes, the teachers, and the methods of teaching. The team took full charge of the eleven o'clock worship service with the young people of the church filling the choir, Wayne Gardner as pianist, Margie Marshburn, Martha Brittle and Larry Smith leading the service. Larry Smith preached a very inspiring sermon entitled "Youth's Responsibility to the Church and the Church's Responsibility to Youth." Connie Blake provided the special music for the morning worship service. After church we enjoyed some more "southern hospitality" in homes of the members of the church.

At two o'clock we assembled in the sanctuary of the church and listened to a very inspiring record entitled "God's Trombones." Then we viewed a film-strip explaining Pilgrim Fellowship groups and activities. Recreation which was enjoyed by everyone, followed the film-strip.

Then we assembled in the Sunday school rooms and broke up into commission groups: Faith Commission led by Beverly Ward, Fellowship led by Mary Ann Hartwell, and Action led by Margie Marshburn. In these groups we discussed the commissions and got ideas from the group on improving the Pilgrim Fellowship. We accomplished a great deal in these groups and the teams learned just as much as the Pilgrim Fellowship group learned. We then assembled and analyzed our discussions and planned programs for the next year.

After a fellowship supper the group was led in a very inspiring worship service by Beverly Ward which led directly into the dedication service led by Connie Blake. The dedication service included a play which expressed the good and evil in the world. The dedication service concluded the weekend.

We are indebted to Lafayette Wilkins and Lebanon Congregational Christian Church for giving us the opportunity of experiencing a workshop. We hope that other churches in the Southern Convention will take an interest in the deputation teams of the Ministerial Association of Elon College and start their Pilgrim Fellowship groups working like the Lebanon Pilgrim Fellowship has done. The deputation team will never forget this weekend and it will linger in our hearts and minds for quite a while.

Thank you, Lebanon Church, for a wonderful weekend and experience. May God bless you.

FORMER ACTION CHAIRMAN AT WORK

The former Action Chairman of the Southern Convention Pilgrim Fellowship, Elizabeth Lester, who is a student at Oberlin College in Ohio, has apparently remembered some of the PF training in that field. She is one of the "three freshmen" referred to in the following editorial from the Oberlin college paper, who suggested action following a town fire.

AFTER THE FIRE

The recent fire and tragic death of seven children shocked Oberlin into an awareness of its poor housing conditions. Many College students, also, felt a pang of conscience as they noticed the problems of a community which is their home for four years.

As in all disasters, there is the danger that once the incident is past, the evils which caused it will be forgotten. The town will remember; it is busy trying to remedy its ills. But for students, involved in their studies and activities, it is all too easy to forget the obligation they owe their foster-town.

Three freshmen have not forgotten the Oberlin fire. They have contacted city officials and expressed concern and a desire to help in the campaign for better housing. Their proposal, which has the tentative approval of town officials is to organize a weekend "workcamp" during which students armed with paint and plaster provided by the town will offer their services to homes which need repairs, but cannot afford them.

We encourage these students to continue their interest and to keep this problem in campus attention. With careful organization, student action should be a valuable asset to the community.

But they will need the help of other students in their efforts, if they are to succeed. Even a small amount of time donated by many people who are willing to work can be invaluable. Students should not overlook this opportunity to be of service.

Participation in housing improvement is but one way of expressing students' interest. In addition there are opportunities to work with the town through the Oberlin night school and various Y-sponsored committees. We encourage more students to take an active role in these organizations, or to find other means of directing student energy to town improvement. As College students are coming to realize, the academic ivory tower is only as isolated from the "real world" as they make it. The student can break the walls and become a full citizen only by his own effort. —B.B.

WESTERN N. C. RALLY

The quarterly rally of the young people of the Western N. C. Conference met at Asheboro March 27.

Feature of the meeting was an address on "Christian Vocation" by the Reverend John Lackey of Winston-Salem. The opening worship service was led by Albemarle young people. Welcome to Asheboro was given by Jimmy Brown, president of the local group. Judy Maness of Ramseur gave some suggestions from the Faith Commission, and Lucy Tedder sang a solo.

Officers of this conference Pilgrim Fellowship are Jimmy Caviness, president; William Beane, vice president; Jane Rush, secretary; Linda Johnson, treasurer; Judy Maness, chairman of faith commission; Becky Woodell, chairman for action commission; and Dorothy Lester fellowship chairman. Counsellors are Mrs. Clyde Fields, Rev. Garland Bennett, and Rev. Lynwood Hubbard.

Eastern Virginia Pilgrim Fellowship Spring Rally will be held at South Norfolk church Sunday afternoon, April 10.

Churches Honor Minister

MT. LEBANON

Mrs. Edna Comer, Reporter

It seems like it was only yesterday that the Reverend and Mrs. R. L. Clapp and their sons Chris and David were welcomed to Mt. Lebanon church. Hence it is with deep regret that we learned that they were going to Garner, North Carolina, to begin a new ministry in a new church. Many good things have been accomplished while they were here during the past two and one half years. They have been fine leaders in church and community.

The Women's Fellowship sponsored a surprise party in their honor March 10. Games were played, refreshments enjoyed, and gifts were presented to the Clapps who displayed them to the congregation.

A week later the Clapps expressed their appreciation in a skit entitled "The Mocking Bird and the Olive Tree," written by Mr. Clapp. The story tells of the last two days of the life of Jesus on earth.

Mr. Clapp's last sermon at Mt. Lebanon was given March 20, after which dinner was served in their honor, pictures were made, and a social enjoyed.

It is Mt. Lebanon's sorrow that they must leave, but they go with the blessings of the church.

NEWPORT

Daphne Louderback, Reporter

The Newport church, Shenandoah, Virginia, gave their minister and his family a "going away party" Wednesday evening, March 23, at the church.

Rev. Mr. Clapp led the devotions. He and Mrs. Clapp read a play, "The Mocking Bird and the Olive Tree," written by Mr. Clapp. Then he led the prayer and gave the blessing for the food.

The ladies of the church prepared a picnic style supper for the occasion. A large group enjoyed the food and fellowship. Several pictures were taken during the evening. The church presented the Clapps with a white bedspread. Other gifts were given by individual families.

It was a happy and a sad get-together for us all. We have enjoyed Mr. Clapp and his family during his pastorate with us. We feel that we have been profited and blessed in many ways. We hope and pray God's richest blessing upon them in their new pastorate. Again let us say, "Thanks to Rev. Mr. Clapp and his family for all they have meant to us."

Duke Gives Course For Our Students

During the second semester of the 1959-1960 school year, Duke Divinity School is offering a course especially for our Congregational Christian students. "Congregational Christian Polity" is the title of the course which is being taught by the Reverend William T. Scott, Jr., minister of our church in Durham, North Carolina. It is offered one hour each week for credit towards a degree.

Topics being considered include the beginnings of Congregationalism and of the Christian Church, the merger of the two denominations, missionary activity, the General Council, conventions, conferences, associations, the local church, the Evangelical and Reformed Church, the United Church of Christ, the ministry — standards, procedures, ethics, placement — the Southern Convention, its features and agencies, and Congregational Worship.

Guest speakers include Superintendent W. T. Scott, Dr. Nathanael Guptill, and Dr. Fred Hoskins. A list of 25 books was furnished the students as a bibliography. Reading assignments are being made from time to time. One book is to be reviewed briefly. And an ordination paper is to be the main production. In this paper is to be set forth a statement of Christian experience and beliefs with a summary conclusion.

Those who take this course will certainly know something of the denomination to which they belong, and in which they minister. Duke University is due our gratitude for offering this course for our ministerial students.

Virginia Valley Central Conference

By A. Roving Reporter

Snow still lay inches deep on Massanutten Mountain that separates the Shenandoah Valley from the Page County Valley in beautiful Virginia when Congregational Christian people came together March 24 for their thirteenth annual mid-year session of Conference. Cattle wandered about valley pastures seeking spots where the snow had melted, and finding sprigs of glass that had long been wrapped in a robe of whiteness. People crossed the hills and mountains to gather in the lovely Bethlehem church to worship their God, and to seek ways in which they may better serve him.

The Reverend Silas Madren moderated the sessions both morning and afternoon. Mr. Clarence A. Phillips, a beautifully bald-headed layman, had performed this service efficiently for many years, and it seemed a little strange to see a minister presiding again. The Rev. Mark W. Andes arrived in Winchester last year in time to be elected vice-president. The Reverend Rosser Lee Clapp kept the records as he had done for two years, but resigned his office and requested a transfer to the Eastern North Carolina Conference where he began work as pastor of the new church near Garner April 1. That gave Mrs. Shirley White, the assistant secretary, a chance to try her skill in recording church history as it is being made. Mr. O. W. Andes of Harrisonburg remained quiet during the sessions, but his report as treasurer is always received with confidence on the part of the Conference.

The morning session was given largely to a consideration of the Childrens Home Improvement Program (CHIP) as presented by Superintendent John G. Truitt and his efficient helper, Mr. Paul Frazier. Worship was led by Associate Superintendent of the Southern Convention, Reverend Melvin Dollar, who challenged the conference people to move forward with the work they have undertaken, especially in evangelism, stewardship, and church extension.

"Christian Education in the Local Church" was the theme of the afternoon. This was presented by the Reverend Robert A. Knowles, minister of Christian Education of the Convention. Then followed discussion groups with these leaders: Mrs. Dale Kipps of Wissler's Chapel, Rev. Mark W. Andes of Winchester, Rev. Kenneth Bishop of Woodstock, Mrs. E. J. Rohart of Linville, Mr. Clarence A. Phillips of Bethlehem, the Rev. Frank Fesperman of Mt. Jackson, Mrs. Tom Good of Bethlehem, Dr. Raymond Andes of Antioch, Rev. Robert A. Knowles, and Rev. Rosser Lee Clapp of Leaksville.

Something should be said concerning the delicious dinner which was served by the fine women of the Bethlehem church. Perhaps the best compliment was the eagerness with which the people consumed the food. Then there was the exchange of ideas, the renewal of friendships, and the joy of being together with people who are fine and friendly.

This roving reporter had no particular business at this conference. He and his pastor, the Reverend Clyde L. Fields of Asheboro, N. C., just took a day's vacation in order to be among the saints when they met for Kingdom business — and what a rewarding vacation it was! There is no time when beauty is hidden in the Valley of Virginia. Spring, summer, autumn and winter each has its attraction. Valleys and hills covered with snow rival in beauty fields and forests bursting into bloom or offering harvests of golden grain and leaves of rainbow coloring. The sturdy folk who inhabit this lovely area of God's good earth give meaning to the words of Jesus when he said: "You are the salt of the earth." Yes, it does one's soul and body good to break away from the dull routine (if indeed there is such), and mingle for a moment with mountains, and valleys, and men.

Plan Now to Observe

National Christian College Day

Robert C. Baxter, Jr.

National Christian College Day is set aside for emphasizing the fact that the Church and the College are interdependent in the task of developing the whole man. Faith and knowledge go hand in hand in the attainment of spiritual maturity. Protestant churches throughout the United States recognize this day. It is important for the educational institution to acknowledge the essential importance of the Christian religion to the search for Truth. It is equally important for the Church to realize its responsibility in having its youth educated in a Christian atmosphere.

Elon College has chosen to reaffirm traditional thought — the search for an enlightened faith in the Living God as the foundation of both learning and life. It is the aim of the College to strengthen the relationship between our churches and Elon College to the end that better Christian living may be developed. For this reason Elon College has prepared a church bulletin to be used by our churches on National Christian College Day, April 24. The great majority of churches in the Southern Convention are planning to use these bulletins, which are available to Congregational Christian Churches for the asking. Elon College students will participate in many of the church services on this day.

It is the vision of contributing to the whole man in order that he may render better service to God and his community that is the most precious possession of the Christian College.

Elon Alumni Meetings Scheduled

W. B. Terrell

Local chapter meetings of Elon College Alumni have been scheduled for Durham, North Carolina and Suffolk, Virginia.

Alumni in the Durham-Orange area will meet at the Holiday Inn in Durham April 4 at 7:00 p.m. The alumni in the Suffolk area will hold their gathering at the First Christian Church in Suffolk April 8 at 7:00 p.m. Both are dinner meetings.

Dr. J. E. Danieley, president of Elon College, will be the principal speaker for both of these occasions. Others attending the meetings from Elon College: W. B. Terell, Alumni Secretary; Robert Baxter, Director of Development; Alfred Hassell, Registrar; William Ginn, Admissions Counselor.

A male quartet from the college will furnish entertainment.

Humility In The Kingdom

Background Scripture: Matthew 5:3-5; Luke 14:7-14; 16:19-31

Devotional Reading: I Peter 5:1-11

Memory Selection: **For whosoever exalteth himself, shall be abased; but he that humbleth himself shall be exalted.** Luke 14:11

In considering the Beatitudes it is well to get clearly in our minds what Jesus is saying when he uses the word "Blessed." He is not talking about happiness in the way in which we often use the word, the happiness that depends upon things or circumstance, upon the changes and chances of life. Indeed in this sense, the word happiness gives itself away, for it contains the root "hap" which means "chance." This kind of happiness depends upon what life may give, and hence life may take away. Christian blessedness, on the other hand, is completely untouchable and unassailable. The Beatitudes are concerned with "that joy which seeks us through pain, that joy which sorrow and loss, pain and grief, are powerless to touch, that joy that shines through tears, and which nothing in life or in death can take away." Instead of saying "Blessed are the poor in spirit, those who mourn, the meek, etc." what Jesus says is "O the bliss of the poor in spirit, etc." Furthermore, the Beatitudes are not nebulous promises of something that the Christian will have in the future; they are congratulations on what he already has, or on what he is. The bliss about which Jesus speaks is not something into which the Christian will enter; it is something into which he has already entered. Translated into another way, Jesus was saying "O the bliss of being a Christian! O the joy of following Christ! O the sheer joy of knowing Jesus Christ as Master, Saviour, and Lord!" He was stating in simple language the thrill and gladness of the Christian life! Interpreted in this way, the Beatitudes have a new and richer and deeper meaning.

BLESSED ARE THE POOR IN SPIRIT

That seems like a strange way to begin talking about happiness! It just does not seem to make sense. What did Jesus mean anyway? To begin with the word "poor" in the Hebrew language was used in a special way. Beginning with the meaning of poor, it went through the successive stages of meaning poor without having influence or power or prestige, to being oppressed, and finally to describe the man who, because he has no earthly resources whatever, puts his trust in God. In other words, the poor man was detached from things, and completely attached to God. Jesus was, however, putting no premium on poverty. He was saying that the man who realizes his own utter lack of resources to meet life, and who finds help and strength in God, is indeed blessed. As Dr. Barclay translates this Beatitude "O the bliss of the man who has realized his own utter helplessness, and who has put his whole trust in God, for thus alone can he render to God that perfect obedience which will make him a good citizen of the kingdom of heaven."

BLESSED ARE THEY THAT MOURN

Here again we seem to come upon a strange paradox — mourning associated with blessedness. But here again the paradox disappears when we understand what Jesus was saying. In the first place it can be taken quite literally. The Arabs have a saying, "All sunshine makes a desert." Sorrow can do two things for us: it can show us as nothing else can the essential kindness of our fellowmen; and it can show us as nothing else can also the comfort and compassion of God. When sorrow comes it can, if a man accepts it aright, drive a man to the deep things of life, and thus to discover a new strength and beauty for his soul. Or again, it can mean that the man is blessed who can be genuinely sorry for the sorrow and suffering of this world. When Lord Shaftesbury, who probably did more for ordinary working men and women and children than any other social reformer who ever lived, was just a school boy at Harrow in England, he saw a pauper's funeral. It was a sordid, sorry thing. And as the young fellow looked at the crudely made wooden box fall off the handbarrow being pushed by four half-drunk men, and burst open, and when he heard the ribald songs and the joking and jesting, he said to himself "When I grow up I'm going to give my life to see that things like that won't happen." That moving story gives meaning to this Beatitude. And finally, the Beatitude may mean this: Blessed is the man who is desperately sorry for his own sin and for his own unworthiness, and who finds forgiveness in Christ. Again as Dr. Barclay puts it, the Beatitude means "O the bliss of the man whose heart is broken for the world's suffering and for his own sin, for out of his sorrow he will find the joy of God!"

BLESSED ARE THE MEEK

The word "meek" is not one of the most honorable words in our modern world. We associate it with spinelessness and subservience and mean-spiritedness. Mr. Casper Milquetoast is an example of meekness as many people understand it. But when we understand that Moses was meek and Jesus was meek in the real meaning of the word, we see readily that we have to revise our understanding of meekness. Meekness in relation to men means gentleness, consideration, countesy in all the relationships of life. A meek man is a man who has that gentleness wedded to strength which makes him a gentleman. And meekness toward God means submission to God, acceptance of his will for our lives. It takes a strong man to be meek in the best sense of the word. Furthermore meekness or humility is a necessity in life if one is to learn. No man can teach another who "knows it all." And there is no loving without humility, for the beginning of true love is a feeling of unworthiness. Without humility there can be no true religion, for all true religion begins with a sense of need and a realization of our own weakness and our need of God. The greater a man is the more truly humble he is. Once more I quote from Dr. Barclay who translates this Beatitude into the following free expression: "O the bliss of the man . . . who has the humility to realize his own ignorance and his own weakness, for such a man is a king among men!"

(Continued on Page 15)

SUNDAY SCHOOL LESSON
APRIL 10. 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

At Our Church Home for Children

John G. Truitt, Superintendent

Dear Friends:

We are pleased with the number of churches which have sent in their "letters of intent" stating that they will try to pay as much as the suggested quota. We need many more of these letters. In fact we need nearly 150 more of them.

Let us see how many acceptances of these small quotas we can get by Easter Sunday. It may take a brief call meeting of the church, or official board. or finance committee; but it is quite necessary that we hear from each of the churches just as soon as possible. We are anxious to see how we are doing, and to have the assurance these acceptances would give us for our summer plans.

Will you not please attend to this matter right away? We are sure your church expects to do its fair share on this program of improvement for our Home for Children. Why not do it now when it would help the whole cause so much? We hope to print a full list of the churches which have accepted the quota soon.

Thanks to everyone who helped with our report this week. We are in need of current funds for the daily and weekly maintenance of this Home. Your contributions through the churches, organizations and friends are needed very much. While we are all thinking about the CHIP campaign let us not forget that we have to depend on you daily for food, clothes, fuel, etc., here.

Easter will be here, as we say, before you know it. Spring and Easter set up a whole extra need for current funds. New clothes and new shoes are needed, and we try to see that every child feels properly dressed as all go out to the Easter services. You would not want some child to feel neglected, or shabbily dressed. There is a way to keep that from happening. You have the answer. Your contribution will be much appreciated. These are your children, and this is your work. Your help and cooperation will help to make it a joy to us all and a service that is really great for needy little boys and girls.

The cooperation of the people who read these lines is good. How nice it would be if all the friends of this Home for Children could read these lines, and keep up with us through The Christian Sun!

Now I have let you know our needs, and I thank you in advance for your help.

REPORT FOR MARCH 28, 1960

MONTHLY OFFERINGS

Amount brought forward			$15,467.20
Eastern North Carolina Conference			
Youngsville	$ 4.00	$ 4.00	
Eastern Virginia Conference			
Berea (Nans.)	36.00		
Bethlehem (Nans.), S. S.	44.00		
Burton's Grove	2.00		
Eure	10.00		
Newport News, S. S.	13.36		
Rosemont	20.00		
Norfolk, Central	93.00	218.36	
North Carolina and Virginia Conference			
Danville	24.00		
Greensboro, First	27.66		
Haw River	37.00		
Lebanon	5.00		
Long's Chapel	26.00		
Union (Va.), S. S.	5.00		
Lynchburg	3.00	127.66	
Western North Carolina Conference			
Pleasant Union	66.28		
Ramseur	14.00		
Union Grove	9.31		
Zion	50.00	139.59	
Virginia Valley Conference			
Beulah	5.00	5.00	
Total			$ 494.61
Grand Total			$15,961.81

SPECIAL OFFERINGS

Amount brought forward		$35,416.57
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	$ 5.00	
Philathea Class, Suffolk Christian Church	5.00	
Mrs. David Adams, South Hadley, Mass.	5.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Rev. W. B. Fuller, Harrisonburg, Va.	10.00	
In Memory of L. G. Matkins	5.00	
In Memory of G. Herman Gibson	5.00	
In Memory of G. Herman Gibson	20.00	
In Memory of G. Herman Gibson	10.00	
In Memory of G. Herman Gibson	10.00	
In Memory of G. Herman Gibson	5.00	
In Memory of Miss Emma Grantham	5.00	
Friendly Service Gifts:		
Women's Fellowship, Pilgrim Cong. Church, Duluth, Minn.	5.00	
Women's Fellowship, First Cong. Church, Ashtabula, Ohio	10.00	
Woman's Council, Second Church of Newton, West Newton, Mass.	25.00	
Women's Fellowship, First Cong. Christian Church, Newport News, Va.	25.75	
Priscilla Society, First Cong. Church, Geneva, Ill.	10.00	
Special Gifts	216.84	
Total		$ 382.59
Grand Total		$35,799.16
Total for the Week		$ 877.20
Total for the Year		$51,764.97

This Is Magnificent: See It

Commemorating the triumph of life over death, "Easter, the Awakening" is now being presented at the Morehead Planetarium in Chapel Hill.

As in the world's churches during Lent, the beautiful Biblical story of the last days of Christ on Earth is being told in the Planetarium: It is complemented by an inspiring pageant of lights and music.

The passages from the Scriptures conform to the visual pageant of the betrayal, Crucifixion and Resurrection of Christ. The narration is done by Earl Wynn, chairman of the University of North Carolina Department of Radio, Television and Motion Pictures.

The 1960 Easter story is basically the traditional program which has been witnessed by more than 250,000 persons. The first portion is devoted to an explanation of the wandering date of Easter, but this year much of that detail has been removed to point up the spiritual nature of the entire program. The second portion is the traditional pageant.

The events in both parts are celestial and terrestial and are being explained in both natural color and in black and white.

Already this year it has been praised by the clergy, school officials and the public.

In order that more people may view the spectable of the beautiful story of the Resurrection, additional performances have been added to the regular Planetarium schedule till the program closes on April 25.

In addition to the nightly 8:30 performances, there are three matinees on Sundays at 2, 3 and 4 p.m. and on Saturdays at 11, 3, and 4 p.m. No reservations are necessary.

However, reservations are needed for the programs for school children daily at 11 a.m. and 1 p.m. and at 4 p.m. Wednesday through Fridays. Additional programs will be opened on request of 75 or more persons and as the regularly scheduled programs become filled. The public will be admitted to the school programs after all the children have been seated.

The clergy is always admitted free to the Planetarium, and one school official is admitted free with every 10 paid students admissions.

In addition to "Easter, the Awakening", patrons may view the art and science exhibits without charge. The building is open for that purpose from 10 a.m. to 5 p.m. and from 7:30 to 10 p.m. daily, on Saturdays from 10 a.m. to 10 p.m. and on Sundays from 1 to 10 p.m.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

A STORY WHICH ILLUSTRATES IT ALL

As was so often the case, Jesus told a simple story which illustrated a great truth. He said that when one was invited to a feast, he would do well not to take or seek the chief place at the head table. Instead he should wait until bidden by the host to be seated. It might well be that after he had taken a place at the head table that the host might ask him to take a space lower down, and that would be embarassing. On the other hand if he took the lower place first, and then was invited to the head table, he would be honored. The story is a rebuke to our social ambitions, our elbowing others to get ahead, or schemings to be at the top of the "totem pole," ou arrogance and religious ambitions. Many ulcers are formed by this kind of straining and social etiquette in reverse.

National Council Repudiates Charges Of Air Force Manual

"Attempts to discredit and create suspicion against the religious institutions of this country are a patent violation of the free exercise of religion as guaranteed by the Constitution," asserted a resolution passed February 24 by the 250-member General Board of the National Council of Churches. Thus the National Council stated its stand concerning publication in an Air Force manual of defamatory allegations of communism in the churches.

"How long," the resolution asked, "are the American people going to allow various agencies of the government to continue the practice of treating false and absurd charges, as material to be seriously used as a basis for security decisions and for **official indoctrination of government employees?"** (Emphasis ours, Ed.)

The resolutions authorize National Council staff to make themselves available to the government "to interpret the concerns of the Council relative to what appeared to us to be unConstitutional and really un-American activities of governmental agencies."

During discussions preceding the resolution's adoption, General Board members reviewed the records of several "McCarthy-like religious dissidents" working to discredit the ecumenical movement, the National and World Councils of Churches and their leaders. Among them, the Rev. Dr. Carl McIntire, Collingswood, New Jersey, was named as "probably responsible for the most recent charges against the NCC." Unfrocked as a minister of the Presbyterian Church in the USA in 1936, he organized the fundamentalist American Council of Christian Churches in 1941.

President Edwin T. Dahlberg stated that "The National Council of Churches has repeatedly made its position perfectly clear. It repudiates communism and all its works in full awareness of the treachery, duplicity and materialistic atheism of the whole Communist regime."

Citing another paragraph in the manual which questioned the public's right to know what is going on, the National Council president said: "If the American people are not to be informed as to the processes of their government, we would be in very real danger of losing our democratic heritage."

Easter plans at Warwick include: Mid-week family services March 31 and April 7; a living dramatization of "The Last Supper" at Warwick High School auditorium April 8; candlelight communion service and reception of members, Thursday, April 14; Good Friday community service at Hilton Presbyterian Church; Junior High PF will attend Easter sunrise service at Ft. Monroe and then have breakfast at home of their counsellors, Mr. and Mrs. Frank Cannon, Jr.; services at 8:30 and 10:45 Easter Sunday morning when Rev. A. Lanson Granger, Jr. will preach on "My Lord, What A Morning."

A Minister Writing in Our National Magazine Says:

PLEASE CALL ME MISTER

By Dr. E. Wallace Mast

Names and titles without end. . .
Mister, Father, Pastor, Friend,
Or perhaps the High Church frill,
Even Father brings no chill.
Call me Pastor, if you will,
Call me Mister, better still,
But how that man my heart doth rend
Who blithely calls me "Reverend."

Whoever wrote that doggerel recognized the layman's dilemma when he addresses a clergyman. Almost anyone knows how to address a Roman Catholic priest or the rabbi of a Jewish synagogue, but what about us Protestant ministers? Is it proper to call us Reverend?

DESCRIPTIVE WORD

No, it is not! In the first place, it smacks of those TV Westerns and silent movies in which the clergyman so often is made to appear ludicrous or incongruous. In the second place — and more seriously — the word Reverend just won't stand alone like Judge or Doctor or Father. But it's a perfectly respectable word, and indeed an honorable title, when used correctly with a clergyman's full proper name.

Among denominations of high ministerial standards the title Reverend means that the man or woman has completed a full college or university course and has graduated from an accredited theological seminary or divinity school. It indicates, in addition, that he has been carefully examined for proof of his intellectual fitness, his moral integrity and his genuine commitment to his spiritual calling. Further, it certifies that he has received the rite of ordination. Thus, the word Reverend should be, and usually is, an indication of thorough training and good standing.

However, the title is an explanation, not a salutation. Through carelessness it has come to be used alone as a noun or alone before a man's name, as Mister and Doctor are used. But the word Reverend just does not stand gracefully alone. To many of us clergymen this incorrect use of Reverend is as unpleasant as any other ungrammatical or slovenly speech — such as "he don't." I submit that most of us clergymen are pleased when you call us Mr. Brown or whatever our names are.

Lest we seem unnecessarily sensitive, let me explain how you can use the word — and properly so! If you call a Protestant minister on the telephone, you are right in asking for "the Reverend Mr. Jones." That article "the" and the Mister save the situation. To introduce a clergyman you may say: "May I present the Reverend Mr. Jones?" or "Mr. Smith, I would like you to meet the Reverend John Jones." I repeat, avoid saying just Reverend or even Reverend Jones, which is questionable taste.

There are still some sections of the country where this practice against which most of us protest is commonly accepted because of persistent usage. Webster's unabridged dictionary concedes that the word is sometimes used colloquially as a noun, but it does violate the proprieties.

Whether this unfortunate use of Reverend for Mister is due to carelessness or to ignorance, we still oppose it! The occasional clergyman who expects to be called Reverend or Rev. may need to be humored in it, but he is furthering a practice he ought to know is wrong.

When a minister has an honorary degree such as Doctor of Divinity or an earned degree such as Ph.D. (Doctor of Philosophy) or S.T.D. (Doctor of Systematic Theology), then you should call him Dr. Jones. A formal introduction, indicating his professional standing, might be: "May I present the Reverend Dr. Jones?" or "I want you to meet the Reverend Dr. Jones." It is an act of supererogation to call a clergyman Doctor when he does not have a doctorate and it certainly is no compliment! To do so is to assume the authority that only an educational institution has.

Clergymen who enjoy titles that they have not been granted least deserve them, but no Protestant clergyman should take offense if his degree is unintentionally overlooked and he is called just plain Minister. Use the title only if you are sure he possesses it. Otherwise, it is better to err on the side of restraint. Jesus himself had no other title than the respectful one of Master or Teacher, and Mister is an adaption of the word Master.

DIGNIFIED TITLE

Most Lutheran and some Evangelical and Reformed clergymen are called Pastor. This is a very dignified and fitting title — and it is proper to employ it. But do not call an Episcopal minister Rector. He, too, is Mister unless he has an earned or honorary degree or unless he is of the high-church persuasion and prefers to be called Father.

A Protestant clergyman's name in the newspaper should appear as The Reverend Mr. Jones or Dr. John Jones or simply Mr. Jones. Reverend is frequently and properly abbreviated. A letter to a Protestant clergyman should be addressed to The Reverend John Jones or The Rev. John Jones, D.D. The salutation is Reverend Sir, Dear Dr. Jones, Dear Mr. Jones, Dear Pastor Jones or Dear Father Jones.

If all this seems a bit complicated, just remember that the troublesome word Reverend is properly a descriptive word, and it is not a legitimate salutation. Please call me Mister!

— United Church Herald

Note: Dr. E. Wallace Mast is minister of South Church, Congregational, New Britain, Connecticut.

HISTORICAL SOCIETY, [illegible]
Southern Convention of Congregational Christ[illegible]

Church History Room X
Box 232

The Christian Sun

VOLUME 112 APRIL 12, 1960 NUMBER 15

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

CHRIST IS RISEN

Christ is arisen.
Joy to thee, mortal!
Out of his prison,
Forth from its portal!
Christ is not sleeping,
Seek him no longer;
Strong was his keeping,
Jesus was stronger.

Christ is arisen.
Seek him not here;
Lonely his prison,
Empty his bier;
Vain his entombing,
Spices and lawn,
Vain the perfuming—
Jesus is gone.

Christ is arisen.
Joy to thee, mortal!
Empty his prison,
Broken its portal!
Rising, he giveth
His shroud to the sod;
Risen, he liveth,
And liveth to God.

—Goethe

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ention of Congregational
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They crucified him, and divided his garments among them . . . and those who passed by derided him . . . saying, "Aha! you who would destroy the temple and build it in three days, save yourself, come down from the cross . . . there was darkness over the earth . . . "My God, my God, why hast thou forsaken me?" . . . and Joseph took the body, wrapped it in clean linen, and laid it in his own new tomb.

Calvary And Easter

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Life up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart.

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon his cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

Author Unknown

Very early on the first day of the week they went to the tomb at sunrise.. . . "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him."

Here And There Among The Churches

The laymen of our Northview church, near Sanford, North Carolina, expect to organize when they meet April 19.

"Our Mission to Europe" will be the subject of Mrs. F. C. Lester's address at the women's banquet to be held in connection with the Southern Convention session in Burlington.

A sunrise service will be held at Union Ridge, Route 2, Burlington, North Carolina on Easter Sunday. Other churches in the community will participate, with Rev. Coy Bovender, pastor of the Stoney Creek Presbyterian Church doing the speaking.

Dr. John G. Truitt, superintendent of our Home for Children, was the guest speaker at Bethel church, Route 3, Burlington, North Carolina, April 3. The sacrament of the Lord's Supper was observed. Rev. Bill Traylor is the pastor.

Choir robes have been given to the new Northview church, Sanford, North Carolina, by Great Bridge Congregational Christian, Hickory, Virginia, where Rev. Bill Simmons is serving as pastor. Mr. Simmons shared with Rev. Max Vestal in organizational services at the Northview church.

Officers for the Greensboro Area Training School for Christian Growth were elected at a planning session at First Church, Greensboro, March 6. They are: Dean, Dorothy Ballinger, First Greensboro; business manager, Rev. Thomas Madren, Hines Chapel; secretary, Robert Pritchett, Apples Chapel; treasurer, Rayborn Hinshaw, St. Peter's. The training school will be held next January.

Rev. W. W. Hall of Virgilina will be the guest speaker for revival services at Pleasant Grove, Virginia, where Rev. W. A. Rich is pastor, April 17-22.

Dr. Jesse H. Dollar of Newport News, Virginia, is to begin a series of sermons on "Great Personalities in the Bible" two weeks after Easter. This will include a study of the twelve disciples.

A "Passover Supper" followed by "table talk" and holy communion will be observed by members and friends of the High Point church Thursday evening in the Tomlinson School cafeteria under the leadership of Rev. F. C. Lester, minister.

According to **The Greensboro Daily News** for April 8, 1960, Dr. John G. Truitt has resigned as superintendent of our Home for Children at Elon College effective not later than July 30, and CHIP went over the top before the campaign ended.

Pastors of both our South Norfolk churches are officers of the Ministerial Association — Rev. John G. Truitt, Jr. is the new president and Rev. Walstein W. Snyder is treasurer. This group sponsors a community Easter sunrise service at 5:30 at Lakeside Park.

Our Newport News church has sponsors for filling each of its 20 pews during the Holy Week services except Thursday, "since the occasion should bring every member to that service." Names of individuals and classes, the number of their pew, and the evening they are to be responsible for filling it are given in the current issue of "The Church News."

Our Raleigh PF group will attend the UCYM sunrise service there on Easter and have breakfast together afterward. The preceding day they will share in a work project at Moonelon Conference Center at Elon College.

Every church in the Southern Synod of the Evangelical and Reformed Church made a contribution to World Service in 1959. This is the first time this has happened, according to "The Standard."

Special services are being held at our Winchester, Virginia, church where Rev. Mark W. Andes is pastor, Thursday evening, April 14, at 7:30 and Easter Sunday morning at 6:00. This church will share in the community Good Friday service at Grace Lutheran Church.

Twenty teachers and ministers atatended the workshop for leaders of pre-school children held at First, Richmond, February 26. They came from St. John's and St. Andrew's churches, also. Thirty-eight were present at the same church for an Allied Enlistment Workshop March 29. In addition to the above mentioned churches, representatives were present from Prince George and Bethlehem, Disputanta.

John Kingsbury, a member of United Church, Raleigh, North Carolina, who has been serving for the American Board in Tarsus, Turkey, for five years, will speak at the morning service of our Raleigh church May 1. The preceding evening there will be a potluck supper honoring Mr. Kingsbury when he will speak informally about our mission work in Turkey.

Volume 112 Number 15

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Dr. George Alley of our Suffolk church is conducting morning devotions next week (April 18-22) at 9:05 over radio station WLPM.

Members of Bethlehem church, Altamahaw, North Carolina, welcomed their new minister, Rev. Charles Bell, on the first Sunday in April.

Rev. Winfred Bray, pastor at Union Ridge, is speaking each evening this week (April 11-15) at Shallow Ford church, near Elon College, North Carolina, where Rev. Richard Petersen is the pastor.

A unique plan of Bible study is followed by the circles of Holy Neck Church, Holland, Virginia. The last week in March each circle met every evening, Monday through Friday, in a different home. Teachers were: Circle 1, Mrs. Tom Wright; Circle 2, Mrs. J. O. Davidson, Sr.; Circle 3, Mrs. R. T. Grissom.

A reminder: If you are a junior or senior in high school and are interested in learning about church vocations, you should attend the Church Vocations Retreat at Moonelon May 6-8. Please tell your minister you want to share in this retreat, for which there is no charge. He will see that your name is forwarded to the chairman, Rev. John R. Lackey.

HOLY WEEK SERVICES AT RICHMOND

A special series of Holy Week services is in progress at First Congregational Christian church, Richmond, Virginia, each evening at 8 o'clock. The theme for the series is "Today With Christ."

Rev. Carl Marks, minister of St. Andrews United Church of Christ spoke Sunday evening at the opening of the series. Rev. Everette Neese, minister of the church, spoke Monday evening. The Tuesday evening speaker was Dr. Arthur W. Newell, minister of St. John's Evangelical and Reformed Church. On Wednesday evening Rev. Daniel A. Bowers, Director of the Virginia Council of Human Relations, will speak. The closing message on Maundy Thursday evening will be given by Dr. Dwight M. Chalmers, minister emeritus of the church and editor of John Knox Press.

Following the Thursday evening message the Rev. Mr. Neese and Dr. Chalmers will conduct a service of Holy Communion by candlelight.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will address the annual meeting of the U. S. Conference for the World Council being held April 27-29 at Buck Hill Falls, Pennsylvania. Other speakers include Bishop Johannes Lilje, Lutheran bishop of Hanover, Germany; Dr. Hla Bu, who has served as chairman of the Burma Christian Council; Dr. Richard M. Fagley (Congregational Christian) of the Commission of the Churches on International Affairs; and three speakers concerning the youth program, one of whom is Miss Umeko Kagawa, daughter of Dr. Toyohiko Kagawa of Japan.

Rufino de los Santos, director of our Dansalan Junior College in the Philippine Islands, is spending this week with Dr. and Mrs. W. E. Wisseman and sharing in Holy Week services in our First Church, Greensboro, North Carolina. He was a Moslem by birth and parentage; then his father was converted to Roman Catholicism; in 1938 Rufino de los Santos became a Protestant through the efforts of Dr. Frank Laubach. He is studying in this country under the program of advanced religious studies at Union Theological Seminary, which is subsidized by the Rockefeller Foundation, and which includes 25 fellowships every year from different countries.

Southern Convention To Meet

FIRST CHRISTIAN CHURCH
BURLINGTON, N. C.
APRIL 26-28, 1960

Visitors and alternate delegates expecting to attend the Southern Convention should write the Convention Office, Elon College, N. C., for reservation cards for meals and overnight accommodations.

All participants in the Biennial Session are required to register and pay the $1.00 registration fee. A registration card should be filled out completely and sent, with the $1.00 fee, to the Southern Convention Office, Box 336, Elon College, North Carolina. Please be sure to indicate your particular status: Delegate, Minister, Visitor, Board Member.

Registration at the Convention itself will be by Conferences. When you arrive, be sure to locate your Conference table and check in with the Conference Secretary. At that time you will receive the "Blue Book" of reports, whatever credentials are necessary, and also any meal tickets for which reservations and payments have been made in advance. There will also be a "Special Situations" table with someone to handle matters that cannot be dealt with quickly by the Conference secretaries.

RESERVATIONS FOR MEALS

Plans are being made to serve large numbers of people at several different meals during the Convention. In order to be fair to those who must plan and prepare the meals, and in order that participants might be served with a minimum of confusion, we are asking that reservations be made for all group meals and that payment for such meals be made when registration cards are sent in. This will greatly facilitate the entire registration procedure in that meal tickets may simply be handed over to the registrant without making it necessary to figure and make change. A limited number of extra tickets will be available at the "Special Situations" table and will be sold on a "First-come-first-served" basis until the supply is gone. To be sure of having a place available, be certain that you make your reservations and send payment by April 15th. We cannot guarantee space available after that date.

ACCOMMODATIONS

The Hospitality Committee of the host church will attempt to fulfill all requests for sleeping space providing such requests are made by April 15. Please indicate your needs by checking the appropriate place on the registration card. **Do not** check the card if you plan to make your own housing arrangements.

PLEASE NOTE! !

Persons who arrive at the Biennial Meeting without having sent in advance registration and advance reservations for meals and housing accommodations will be taken care of at the "Special Situations" table. However, we cannot guarantee that all such situations can be cared for adequately. It will be to your advantage and will be of great assistance to us if you will comply with the above requests for information. We want to help you to enjoy and benefit from the meeting.

The Story Of Easter As It Might Have Been Told Then

Let me introduce myself. I am Joseph of Arimathea. God has blessed me abundantly — not only in worldly wealth but also in knowledge of how to live. All my life I have been a faithful Jew, and for many years a member of the Sanhedrin. However, the life and teachings of Jesus of Nazareth have displayed such truth, beauty, and love that I have been strangely drawn to him. But enough of me.

Strange things have been happening here in Jerusalem at the time of this annual Passover Feast.

Ten days ago, just after our holy Sabbath, a great crowd came swarming through the gates of the city, and in the forefront was Jesus riding on a young donkey. This was the first time he had ever been known to ride. He was a great walker. Some in the crowd got the idea that Jesus was Israel's promised King. They began to sing: "Hosanna to the Son of David. Blessed be he comes in the name of the Lord! Hosanna in the highest." Enthusiasm spread until some became histerical. They waved palm branches, and threw their garments in the path of Jesus. I was in the temple at the time, and when the news of this triumphal march reached me I rushed out to see what was happening.

But there was no necessity for going outside. The procession came straight to the temple. Even the children joined in the chorus of praise to Jesus. So noisy did the crowd become that officers of the temple asked Jesus to make them keep quiet. This he refused, saying that if people did not rejoice, even the stones would break into shouting. I didn't understand what he meant. Perhaps you do.

Ancient custom has made it seem wise to have sacrificial birds and animals for sale at the temple to accomodate those who come long distances to worship, and to have tables where the money of many nations can be changed to the kind used in paying temple tax. When Jesus saw this "commerce" within the temple courts, he seemed to become angry. He turned over the money changers' tables, and drove out the animals. He said that we were changing the temple from a house of prayer to a den of thieves. I knew that members of the Sanhedrin would not like that. Many of the 70 had already decided that he would have to be put to death because he was much too radical and popular.

Monday and Tuesday Jesus was in the temple again. I wished he would not talk so much, but multitudes stood about him, and hung on his words. I thought a lot of the man, much more than he knew, and I often took his part in Sanhedrin discussions, but the things he said those two days made me wonder about his sanity. He seemed to be wreckless with his life, and I feared that he would soon lose it.

Thursday night it happened. Jesus and his twelve disciples often spent evenings, and sometimes all night, among the olive trees in the Gathsemane Garden. It is a lovely place. From there one can see the gates of Jerusalem, and the city set on a hill.

As I was saying, it was Thursday night when it happened. After a passover meal in the home of a friend, Jesus and his disciples went to the Garden of Gethsemane. There under the stars, alone, while the disciples slept, this good man poured out his heart in agonizing prayer — until Judas betrayed him and the soldiers arrested him and took him to court.

You know the story. It is almost too tragic to repeat. It was not lawful for us to meet at night, but this was a rush case. Neither could we put a man to death; we had to ask the hated Roman over-lords to do that. The hatred in the face of the high priest, the mob yelling to Pilate to "Crucify him, crucify him," the battered man standing before Pilate making no objection to the indignities thrust upon him, the motly crowd winding its way to Calvary, thieves screaming in their crucifixion, Jesus singing and praying while on the cross, darkness over the earth for three full hours — this was almost more than I could bear. Then when the sun broke through the clouds and cast a halo about the cross of Jesus, there was a heavenly bliss shining in his face as he asked John to care for his mother, then said his bedtime prayer, and died.

It broke my heart as nothing else ever did. The least I could do was to take the body, wrap it in clean linen, and lay it in the tomb I had prepared for myself and my family. This the governor let me do. The job was completed as the sun went down and natural darkness covered the garden where Jesus lay near my home. It was comforting to know that he would be near, and that I could care for his burying place, although I had never done much for him while he lived. Somehow death makes us see things differently. Death on a cross is cruel; death of a good man on a cross is horrible. Jesus was a good man. I wish I had known him better. I seem to love him intensely, but I know so little of what he did, and why he did it.

It is Tuesday now, and I am more perplexed than ever. Some of the women who loved him well and served him gladly, were at the tomb Sunday morning at sunrise. The grave that had been officially sealed was open. The body was gone. The women said angels told them that Jesus was alive, that he had risen from the grave. Mary Magdalene said she talked with him in the garden. She was sure that it was Jesus. He called her name, and his tones were different from those of any other man. Peter and John ran to the tomb, and found it empty. Two disciples, walking to Emmaus during the afternoon, rushed back to Jerusalem with the news that he had walked with them, and they recognized him in breaking bread. The whole group of disciples met that evening, behind closed doors because they were afraid of being captured, too, and Jesus appeared in the midst, they said.

I saw Jesus crucified. I burried him in my own tomb. The body is not there anymore. I am amazed. I do not know what to believe. My sympathy is with Thomas who was absent Sunday night, and who says he will not believe in the resurrection. But — they are truthful people who testify to his resurrection. And I do believe in the resurrection, don't you?

It is only two days since that first Easter, as you call it, and I am really perplexed. If anybody could rise from the dead, it would certainly be Jesus of Nazareth. He was so different from other people. Some of us thought that he was God's Son. If that's so, he could rise from the dead. "Lord, I believe, remove thou mine unbelief."

F. C. L.

Sitting Near Pilate

By Max Brown Vestal

Take your seat beside Pilate
—you do, you know.
Feel sorry for him—
a dreaming wife,
a nagging conscience,
a jealous emperor,
an unruly mob,
AND the Son of God.
What odds!
What could the poor man do?
He didn't have a chance
—save one—
He could throw in with the Son of God,
and risk the wrath of all the rest.
But Pilate was not a risking man
—no, not he.
—Nor a fool.
He accepted the sure thing.
He did the easy thing.
Then he washed his hands.

When you sit near Pilate's seat,
Watch and learn of him,
For he is strong and powerful of heart.
Why, the gates of Heaven can hardly prevail against him.
He'll back into Hell first
—with his little pan of water.

EASTER

Sharon Fields

Easter is one of the holiest days of the Christian year, ranking only a little behind Christmas in its observation.

Easter is the observance of the resurrection of our Lord Jesus Christ from the tomb and is symbolic of the fundamental principles of Christianity.

Easter is the only major Christian feast-day that "moves" about in the year. This is caused by the complicated method by which we calculate when Easter Sunday will be observed. Easter is the first Sunday after the first full moon after the Spring equinox, the Spring equinox being March 21. Since our calendar is based on the sun, the rotation of the moon (28 days) causes Easter to vary from as early as March 22 to as late as April 25, or a variance of 35 days.

Easter falls during the first days of Spring, when new plants push their way through the earth, and trees again show signs of life. Easter reminds us that there is new life in Christ, and that our old selves show new vitality when Jesus is resurrected in our hearts.

—The Fellowship
Union Grove Church

THE MOST JOYFUL DAY OF THE YEAR

Richard L. Jackson

Easter for Christian people throughout the world is the most joyful day of the year. Millions of people crowd the churches to form the largest congregation of worshippers of the year. They come, not as a compliment to any preacher, nor because of the lure of good music. The cynic sees them as a fashion parade but those who are closest to the Easter throngs are aware of a great human theme of which Easter is the center. The church evidently has nothing to say of such interest to vast numbers of people as its message with regard to the future life of the soul.

Jesus said "I am the resurrection and the life". The message of Easter is not just the call to longevity, but the call to a higher and better way of life that begins here and now, finds its consummation in another and better world beyond this. It is firmly based on faith in a loving God whose concern extends to each one of his children.

It is an ancient message but one that never grows old and that we never grow tired of hearing. "Christ the Lord Is Risen Today, Alleluia!"

THE DEFINITE MEANING OF EASTER

Easter has a definite meaning for those who devoutly hold a specific faith and a more general meaning for others. There is no clash between the two types of significance, for the doctrine of the Resurrection is basic in Christianity. The symbolism of rebirth, of triumph over death, of an undying hope even in a world where death seems to reign, is deep in the hearts of all mankind.

The world needs the symbol of Easter in 1960 as much as it was needed during the generations when the Roman Empire was rising to its lurid glory and rotting to its fall. The ancient world, in spite of its feverish bursts of creative energy, was mainly a world of thoughtless cruelty and of indifference to the welfare of the great majority of mankind. Then the human individual had no inherent dignity, but only such worth as rank or wealth bestowed upon him. On such foundation no great and lasting civilization could be built.

Through nearly twenty centuries, man has lifted himself from a state of indignity largely because of his acceptance of the concept of Him who came to give a more abundant life. Yet only three decades ago the world saw the rise of an organized and almost successful attempt to wipe out that human progress and again to enslave, debase, torture and kill those for whom Jesus died. And sadly enough in the present decade the methods that failed in one attempt to enslave people are being tried in other forms. But so long as the meaning of Easter lives in the heart of mankind ultimate victory for the demons of earth will never prevail.

Man at last has realized that he must make his own Easter, carve his own destiny, and seek his own salvation under God. The processes of experience and education by which he has arrived at that point in his progress toward a better world have been cruel, indeed, but they have not been fruitless.

That is why the anniversary of the Resurrection in 1960 has a meaning more definite and symbolic than ever.

C. R. Riddle

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring-time.

—Martin Luther

SOUTHERN CONVENTION WOMEN KNOCK FOR HELP

Mrs. Ray Gordon, President

Spiritual Life Retreats throughout the Southern Convention were disrupted because of bad weather. Eastern Virginia Conference had its three retreats as scheduled but attendance was less because of the weather. The Valley Conference had to cancel its retreat because of heavy snows. North Carolina had to cancel several retreats when scheduled but these districts came together in a combined meeting on Saturday, March 19 in Durham.

This means we fell far short of the goal we had set for $1500 to resettle one refugee family in Sardinia, Italy.

Those of you who attended the Retreats were impressed, I am sure, by the vivid story told by Sally Edwards of the man who needed bread in the middle of the night to give to a friend who had arrived hungry. This man happened to be out of bread himself but he was concerned about his friend's hunger, so he went to the home of another friend and knocked upon his door until he was given all the bread he needed. (Luke 11:5-13)

The Women of the Southern Convention have heard the knock on our door for HELP (Homeless European Land Programs). I do not think we can be happy about our response until we can open the DOOR OF HOPE for at least one refugee family.

Since the weather was bad and many could not attend the retreats we want to take this opportunity to KNOCK again and LOUD! Perhaps a number of readers will hear the knock who had not planned to attend the retreats.

The founders of HELP — Belden Paulson and Don Murray — have proved that hardcore refugees can be rehabilitated on the land and that their contributions can be helpful to the local and national governments. The U.N. High Commissioner for Refugees has appointed Mr. Paulson to his staff as Refugee Consultant, to enlarge the pilot project toward a solution for other hardcore refugees.

What is needed now is giving by Christians who are concerned about bringing new hope and a new life to these refugees who have suffered much. Many of them have been in camps from 10-15 years. About one fourth of them are children who have known no other life. The way the project is set up, the first $1500 for resettling a family has to be given before the United Nations and the Italian Government will give the rest. The total cost is about $5000. This includes spiritual rehabilitation, a job, training where necessary and the construction of a home! Our opportunity is truly great! **A real chance to help lift the world.**

Will the presidents of all local fellowships please pass the word on to the women in your church that the opportunity is still open to take part in this venture. But it should be done within the next month. Money should be sent to your Conference Treasurer designated for this special project.

Let me KNOCK again — this time on the door of the reader who may not be a member of a Women's Fellowship in the Southern Convention but who would like to have a part in this undertaking. If you would like to give by check — please make it payable to the Women's Fellowship of the Southern Convention, designated for HELP Expanded Program and mail to: Mrs. W. B. Williams, Treasurer — 1253 — 24th Street — Newport News, Virginia.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

April

MADURA MISSION

Madurai. The ancient capital of South India, and a stronghold of Hinduism. It also has the distinction of being one of the three hottest places in the world!

17—**Capron Hall Basic Training School** is located in industrial section of Madurai City. About 500 girls are trained as teachers. It is one of our oldest schools, being organized in 1834.

18—**Lady Doak College** is one of our newest schools, having opened its doors in 1948. Still it was the first college for girls in an area of 3,000,000 people! It now has 420 pupils, of whom about 175 are Christians upon entrance.

19—**The Lucy Perry Noble Institute** was founded in 1892 to serve girls from poor villages. It provides education through the ninth grade with special emphasis on industrial crafts. About 180 are enrolled.

20—**North Gate Middle School and West Gate Higher Elementary School** were built at two of the "gates" when Madurai was a walled city. In 1958, North Gate enrolled 233 girls and West Gate 50 boys and 252 girls.

21—**Orlinda Childs Pierce Memorial High School for Girls** educates 1500 including elementary school pupils. This well-equipped school prepares many for college — Lady Doak is next door.

22—**Nurses' Training School** at the Christian Mission Hospital offers a three-year training course; it has about 70 students, all of whom are Christians.

Manamadurai. Town of 9000 people about 30 miles southeast of Madurai.

23—**Church of South India Boarding School** enrolls boys and girls from villages in radius of 30 miles for practical and craft-centered education under Christian auspices. 442 were there in 1958.

THINE IS THE GLORY

Thine is the glory,
Risen, conqu'ring Son,
Endless is the vict'ry
Thou o'er death hast won.
Angels in bright raiment
Rolled the stone away,
Kept the folded grave-clothes
Where the body lay.

Lo! Jesus meets thee,
Risen from the tomb;
Lovingly He greets thee,
Scatters fear and gloom;
Let His church with gladness
Hymns of triumph sing,
For her Lord now liveth;
Death hath lost its sting.

No more we doubt Thee,
Glorious Prince of life!
Life is nought without Thee;
Aid us in our strife;
Make us more than conqu'rors,
Through Thy deathless love.
Bring us safe through Jordan
To Thy home above.

—G. F. Handel (1685-1759)

Reports From the Field

International Missions

Evangelical and Reformed Church

JAPAN

Happy New Year! As I am writing this letter, the New Year celebration is in full swing. This is the most joyful season of the year here in Japan. Before the dawn of the first, houses are thoroughly cleaned and the outside decorated with pine (symbol of long life), fern (suggesting an expanding good fortune), an orange (because it has the same pronunciation as the Chinese world for "generation to generation"), and a small lobster (expressing the wish that though old age's back may be bent, the spirit may remain young). Special foods are prepared and eaten. Many thousands of people make pilgrimages to shrines on New Year's Eve, go to see the Emperor, and spend the holidays visiting their friends. Folks are dressed up in their brightest kimonos, and little children fly kites and bat shuttlecocks back and forth in the streets. New Year cards are sent out much as we exchange Christmas cards. This year, 1,030,000,000 cards were bought and exchanged.

—The Beeckens

IRAQ

The United Mission in Irag is made up of representatives from four boards, the United Presbyterian Church in the U.S.A., the Reformed Church in America, the Presbyterian Church in the U. S., and the Evangelical and Reformed Church. The work is administered by representatives of each denomination through a Joint Committee for the United Mission in Iraq.

All of us are under compulsion to try to find what God is saying to His Church in the time of these revolutionary developments in the Middle East. The Muslim world has never had a true picture of Christ, and the changes coming rapidly in the present day call urgently for a presentation of His message in forms which will give its essence, apart from the cultural accretions of the West, and misunderstandings of the Crusades, the incessant intermingling of religious and political groupings.

—Margaret R. Blemker,
Secretary for Iraq

AFRICA

By Dick and Trudy Braun

The hospital work has continued at a fast clip. During the year the number of patients treated increased about 25 per cent over previous years. Since September we have had a visiting surgeon, Dr. Warner Ogden of St. Paul, who has come for a six-month visit mostly at his own expense to help out and teach us some urgery. Consequently, our surgical department has expanded both in volume and in variety of operations. Since Trudy is in charge of the operating room, in addition to teaching Hygiene to the student nurses, and Dick is primarily interested in surgery, this has kept us both hopping. Dick figures that he has performed over 200 major operations since coming to Ghana, most without trained assistants. He is very grateful to Dr. Ogden for his help.

EARLY SPRING

Once more the Heavenly Power
  Makes all things new,
And domes the red-plow'd hills
  With loving blue;
The blackbirds have their wills,
  The throstles too.

For now the Heavenly Power
  Makes all things new,
And thaws the cold, and fills
  The flower with dew;
The blackbirds have their wills,
  The poets, too.

—Alfred Tennyson

HONG KONG

By Lucile Hartman

Training Christian leaders is still the aim of True Light School, founded more than eighty years ago by the Presbyterian Church and now operating as a part of the Church of Christ in China, Hong Kong Council, which has eight cooperating mission groups, among them the Evangelical and Reformed Church.

One evening a graduate of Kowloon True Light and Chung Chi College dropped in to tell about the roof-top school where she had been teaching in morning and afternoon sessions. She spoke of how hard children worked to earn the book fee and how two brothers managed with one pair of shoes between them, one boy coming to morning sessions, and the other in the afternoon.

In the attempt to serve now, high school students of Kowloon True Light continue to conduct a Sunday school for children from nearby resettlement or squatter areas. It was on Worldwide Communion Sunday that just at the close of Sunday school we noticed great black clouds of smoke threateningly near. With their teachers, boys and girls started to run for their villages of squatter huts, the older children dragging the crying younger ones. For those children, fires bring memories of sleeping and cooking and eating on the sidewalk, or even the fear of losing the rest of the family and becoming homeless wanderers. To me, Worldwide Communion Sunday will always mean terror on the faces of children, and the loving help of Christians everywhere.

INDIA

Our Gass Memorial Center is once again functioning under the able leadership of Dr. and Mrs. Gurbachan Singh and their staff. Funds have been coming in from here and abroad which have made it possible to repair, refurnish and equip the building and book shop, and now they are again open to the public, and are a Christian witness to our Hindu and Moslem friends. We are running two book shops, each of which is doing a flourishing business, especially in Christmas cards, books, posters, pictures and mottoes. We have added a new member to our staff recently, a full-time artist. He is a very talented young man — a Muslim — who is producing excellent art work at an amazing rate. His posters have already attracted wide attention at recent conferences on stewardship, and also at the National Christian Council Triennial meetings, the General Assembly of the United Church of Northern India, and at the M. P. Christian Council meetings. He also does art work for our monthly publication the "Masihi Awaz" (Christian Voice) magazine.

—Ted, Helen and Mary Essenbaggers

Easter Messages From Our Ministers

EASTER AND THEN?

By Rev. Frank R. Hamilton

Lent is a time in the experience of a Christian disciple when attention is given to mental, moral and spiritual discipline. We "give up" certain things during the Lenten season, or resolve to do so. Too often these are superficial attempts, like dieting, — refraining from chocolates and cigarettes. For some, Lent is a time to "live up" to a higher standard rather than a season for "giving up" some former habits. Whatever the grade of the "giving up", whether superficial or real, sacrifice is involved, and sacrifice requires personal discipline, — exercise of will-power.

This period of restraint, of soul-searching, culminates in the great triumph festival of the Church, Easter Sunday. For a season, we have been more faithful in attendance, both in the Church School and in the Worship Services of the Church. We have read the Bible at least occasionally, and possibly some other devotional literature appropriate to the season. We have tried to give up fault-finding, criticism of others, tendencies to think ill of other people; we have looked to our own short-comings, our sins of both omission and commission. To all of that self-discipline, Easter offers a time of rejoicing. On that great victory day of the Church, we rejoice that "love's redeeming work is done, fought the fight, the victory won." Love has triumphed over evil, and we joyfully join the refrain, "Thanks be unto God who hath given us this victory, through our Lord Jesus Christ!" Truly, if the disciples of Jesus in their accomplishments could equal their gladness at Easter, the Kingdom would be in our midst!

But sad and even bitter experience has shown that there is an aftermath to Easter, an ensuing period of dull, drab, even monotonous routine, when we have to assume the burdens of living. Easter, with its high note of rejoicing, is in the past. Yet, life must go on, and we must carry its burdens and responsibilities. What then? After Easter, what?

Are we going to keep up that good habit we have cultivated, of being a regular attendant in the Sunday School Class, and in the Worship Services of the Church? Are we going to continue our soul-searching, our discipline of examining ourselves? Are the bad habits we have forsaken to be permanently dispatched from our life-practice? Are the good habits we have instituted to become the pattern of our discipleship? In short, is Lent a period of forty days with you, exclusive of Sundays? Is Easter just one day on the calendar, even though a significant and joyous festival? Or, is this season for self-examination and renewal to be made permanent?

The disciplines of the pre-Easter period need to be continued. The joy of Easter Day needs to be cherished, prized, and PRACTICED. The wonder of it, the gladness of it, the confidence of it, is not to be retained like produce in a refrigerated compartment, but released in our living. Lent and Easter must become part of our Christian daily discipleship in the days and months that follow Easter Day. What happens after Easter should be a matter of deep concern for us, and an opportunity for growth!

—Voice of The Temple

EASTER CAROL

Cheer up, friends and neighbors,
Now it's Easter tide;
Stop from endless labors
Worries put aside:
Men should rise from sadness,
Evil, folly, strife,
When God's mighty gladness
Brings the earth to life.

Out from snowdrifts chilly,
Roused from drowsy hours,
Bluebell wakes, and lily;
God calls up the flowers!
Into life he raises
All the sleeping buds;
Meadows weave his praises,
And the spangled woods.

All his truth and beauty,
All his righteousness,
Are our joy and duty,
Bearing his impress:
Look! the earth waits breathless
After Winter's strife:
Easter shows man deathless,
Spring leads death to life.

Ours the more and less is;
But, changeless all the days,
God revives and blesses,
Like the sunlight rays.
"All mankind is risen,"
The Easter bells do ring,
While from out their prison
Creep the flowers of Spring!

—Anonymous
Translated by
Percy Dearmer

SPRING IS THE TIME

By Rev. Gaylord B. Noyce

Everyone ought to move once every few years. When you move you are forced to separate useful things from the unimportant, the truly valued mementos from merely sentimental ones. You get things in order again.

Such a simple change as a move from one home to another even prompts resolution about patterns of newness in life, new qualities of hope. Spring is the time to move; newness is in the air.

Spring is the time for Easter, too; our northern hemisphere is fortunate that way. For it is newness that is given us in Christian faith; Paul even calls it a "new creation." "The old state of things has passed away; there is a new state of things." This experience in Christianity began with the disciples' experience of the Resurrection when cowardly and defeated men of Good Friday were turned into apostles who bravely founded a church.

Partaking in that eternally new state of things means taking seriously the self-examination of Lent — separating the useful from the unimportant in life, treasuring valued insights from past experience above sentimental self-interest, setting things in order. Then, with this background, reliving the forty days of the wilderness in this way, waiting through the darkness of Holy Week, Easter can be for you and me a "new creation."

—United, Raleigh, Church Letter

THE ANCIENT FACT OF EASTER

By Rev. George D. Alley

We are about to celebrate the now ancient fact of Easter. Save for the event in Bethlehem's stall, which constitutes the central fact of Christmas, no remembrance can call forth such meaning or significance for Christian people! Here, the symbols are the Cross and an empty tomb. And, even though we were not really there when they nailed him to the tree, we know that while the tortures of a crucifixion were enough to take the life out of Christ's body, the experience really served to give greater power to the Truth which was incarnate in his spirit . . . in his life, his ministry, his teachings . . . than would ever have been the case without it. And, even though we were not really there when the women came to find his body absent from the grave, we know that from those moments of the first Easter day Christ's spirit has been loose out in the world, where neither word, nor sword, nor the power and rule of any king have been able to shut it up again . . . for, indeed, that same spirit has moved upon our own lives; we have been wooed and won by it!

Now, if we would find all of this, and more, in the celebration of the ancient fact of Easter in 1960, it is essential that we make the proper spiritual preparation for our remembrance of the event. We can hardly prepare our minds and hearts to receive the true blessing of the day between the time we are seated in the pew and the time we stand to sing "Christ The Lord Is Risen Today" on Easter morning! Such requires, rather, that we spend much time in prayer and thoughtful meditation, building that frame of mind and heart fit for the reception of such joyful tidings. Without the prayer and meditation, without a conscious effort to build a new frame of mind and heart, Easter will have meant little more, when it is past, than any other Sunday, or any other week-day of the year.

But for each of you . . . for whom I as your minister have special responsibility in the realm of the spirit . . . it will be my prayer that you and God, together, will have made room for a special portion of the grace of our Lord Jesus Christ . . . in order that the words of scripture and of praise may find lodging in your hearts this Easter day . . . and not for this season only, but for all of your life to come. So, when Easter 1960 dawns, come, let us worship and bow down . . . let us kneel before the Lord our Maker . . . **together** . . . discovering, all over again, that He is also our Redeemer and our Friend!

—**Suffolk News Letter**

PALM SUNDAY AND EASTER

By Rev. J. Everette Neese

Palm Sunday is a day of triumph. It celebrates a victory not of war but of peace. The King of Peace entered the Holy City amid the shouts of the multitude "Hozanna to the King of Glory." The same city that acclaimed Him wildly was to be the place of His crucifixion only five days later.

Everything about this triumphal entry proclaimed that it was a mission of peace. In His characteristic modesty Jesus did not plan any fanfare. He simply and quietly rode into the city on a donkey. The enthusiastic multitude soon took up the shouts of praise, and Jesus allowed them to do it. But worldly applause was never His purpose.

He calls us to peace. We are to have inner peace that is far deeper than a superficial "Peace of Mind" that refuses to face facts. Our religion is no escape from reality, but rather a facing of it at its most meaningful points. Inner peace comes when our hearts are fixed on God.

Easter recalls us to the basis of the Christian Faith, the Resurrection of Jesus Christ from the dead. He came not only to preach the Gospel — he was the Gospel, and He is the Gospel that must be preached.

The Resurrection is a miracle, and as such is beyond human understanding. We accept in faith, trusting where we cannot explain. This great truth holds everything else together. The Bible itself has meaning in the light of the great act of God in raising His Son from the dead. The Old Testament is the record of the preparation for the Anointed One the "Messiah." God fulfilled His promises and put His seal of approval on Christ's sacrifice by the Resurrection.

Now, by faith, we are spiritually united with Christ; we are "Risen with Him." No longer are we subject to the domination of sin and death. We have a real participation in this new Resurrection Life.

When we enter "Everlasting Life" we come into a new dimension of existence, a new quality of life, here and now. This is the "power of an endless life."

Deep within our hearts is implanted the hunger for eternity, and nothing earthly can fulfill it. Only fellowship with God can answer our deep need. God has made us for Himself. We know no peace until we are at home with Him. Therefore, in these last days of our Lenten observance may we enter into that newness of life which can be found only in the Risen Christ.

—**The Messenger, First, Richmond**

ALLELUIA! ALLELUIA!

Alleluia! Alleluia!
Hearts to heaven and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise.
He who on the cross as Savior
For the world's salvation bled,
Jesus Christ, the King of glory,
Now is risen from the dead.

Now the iron bars are broken,
Christ from death to life is born;
Glorious life, and life immortal
On this holy Easter morn;
Christ has triumphed, and we conquer
By his mighty enterprise,
We with him to life eternal
By his resurrection rise.

—Christopher Wordsworth

FROM EASTER TO PENTECOST

By Rev. W. E. Wisseman

Those of us who have been in the church through the years have found much joy in its worship, work and fellowship. We could not get along without the church. We do covet this experience for all. We have a deep conviction that all men are in need of what we have found.

And never before has the church had as great a need for consecrated men and women as now.

This is a time when all of us should do some serious thinking. When those of us in the church — pastor and people — should renew our covenant with God.

My prayer is that these days may lead to a deepening of our spiritual lives; that those who have made no profession of faith in Christ may be led to the foot of the cross and there make the surrender.

Let us look at our lives and ask ourselves: Is God's cause suffering, is his work limited, is someone without God because I am withholding from him that which belongs to him?

From Easter to Pentecost Congregational Christian Churches will engage in a study of "The Church's Life."

This study is based on the conviction that the church needs to understand itself — its purpose, its motive, its faith and its mission. Such a program of study offers much to enrich the life of the church.

The pastor, with the help of others, hopes to work out a plan whereby as many people as possible can participate.

—**First, Greensboro, News Letter**

A Page for Young People Edited by R. L. Milteer

Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

JUST A REMINDER! !

Just a reminder concerning reservations for the Pilgrim Fellowship Convention to be held at Moonelon, April 22, 23 and 24. Registrations are due by the 15th of April and one dollar is to accompany each name registered.

Reservations for the P. F. banquet are to be in no later than April 29. Tickets bought in advance will cost only $1.25 and if purchased at the door, $1.50. Please remember to get these in on time. See you there.

MORE WORSHIP IN THE YOUTH FELLOWSHIP "PERSONAL DEVOTIONS"

One of the richest sources of strength available to your group is the practice of daily devotions. There's a lot of guilt and nonsense about this matter. Some young people learn the practice of daily devotions at camp and come home only to forget their vows to themselves. Others participate without fail each day. To many the idea seems strange and "square." Your group will need to discuss the whole matter frankly without pointing fingers at anyone.

If your group has not done much about personal devotions, the booklet **Lenten Devotions for Young People** is a good place to start. (The booklets are available from the Pilgrim Press.) Other useful books include **Pathways of Prayer, Gates of Beauty,** and **Windows of Worship.** These booklets are available from Eden-Heidelberg and Pilgrim Press bookstores.) The quarterly booklet **Power** (Box 871, Nashville, Tennessee) is also helpful.

Some groups meet daily or weekly during Lent to discuss **Lenten Devotions for Young People.** This may be a good time to begin the development of one or more cell groups in your church.

Taken from **High Fellowship Helps,** No. 2

CHRISTIAN TEMPLE SENIOR PILGRIM FELLOWSHIP NEWS

During the Lenten season, this fine group of young people has considered a different topic each Sunday evening, in an endeavor to understand more fully the true significance of Lent. Topics considered and discussed were "Ash Wednesday, Reasons for Giving Up Something during Lent, Good Friday, Easter Sunday, and several other subjects of interest."

This Fellowship is assuming full responsibility this year for the Easter Sunrise Service, which will be held in our Sanctuary on Easter Morning at 6:30. The service is built about a reading of the 17th, 18th, and 19th chapters of John's Gospel, covering events in our Lord's life from the Supper in the Upper Room to the Open Tomb. Members of the Fellowship will read these passages, and be responsible for the special music. All adults in the church family are invited and urged to attend. After the Service, doughnuts, coffee and hot chocolate will be served in the social hall.

Other activities of this Young Peoples' Society include the making of palm crosses for Sunday School teachers and pupils, helping in cleaning the church for Palm Sunday and Easter Sunday, and an egg hunt for children in the Primary Department of the Church School on Friday afternoon, April 15, at 3:15 on the church lawn.

On Memorial Day, Monday, May 30, the Fellowship is planning a trip to Williamsburg and Jamestown. We have secured a new Virginia Transit bus, and even have secured our own Mr. Marvin Clements as the driver. Since he is employed by the company anyway, how lucky can you get?

—Voice of The Temple

"AFRICAN SAFARI" IN BURLINGTON

On Sunday evening, March 27, the Church School of The First Christian Church in Burlington, North Carolina held an "African Safari." Each family brought sandwiches, a salad or dessert. As the people arrived they were invited to go in small groups on a tour of Africa. In various parts of the recreational hall tables were set up with exhibits to represent various phases of African life. On the center table there was a typical African village of the bush country. Members of the Junior Department served as guides and gave a number of facts as their tour groups visited each "part" of the country.

After supper, two games were played which involved the entire group. Three African songs were introduced and practiced by the whole school to be sung later in the worship service. This worship service, led by one of the Intermediates, featured prayers of African natives interspersed with native songs. All agreed that it was an evening of good fellowship and inspiration, and it is hoped that an interest in Africa was stimulated.

The young people of First, Richmond, Virginia, will conduct an early Easter worship service at 7:30 a.m. This will be followed by breakfast at the church. Church school and morning worship at 11:00 will follow.

Six boy scouts of Suffolk Christian Church are enrolled in a year's course under the leadership of their pastor, Dr. George Alley, in preparation for the coveted God and Country Award. Thirty young people of this church have been attending the pastor's class on church membership during Lent. They will be baptized, received into the church, and will partake of their first communion at a special service in the sanctuary Thursday evening, April 14.

Director of American Colleges was Founders Day Speaker at Elon

Unwedgeable Oaks

"The liberal arts college must send out graduates with a sense of social responsibility," declared Dr. Theodore August Distler, executive director of the Association of American Colleges, in delivering the featured address at the annual Elon College Founders' Day convocation in Whitley Auditorium April 6.

Making his first appearance on the Elon campus, Dr. Distler paid tribute to the beauty of Elon and the sturdy oaks which grace its campus and from which the college derived its name, and he called those oaks the symbol of enduring values as he titled his address "Unwedgeable Oaks."

Citing the criticism of American education which has arisen as a result of Russian space achievements and the consequent missile race, Dr. Distler cited the need for constant self-examination of methods and goals by American institutions of higher learning. In this connection, he praised Elon for its own self-study program, which has been in progress throughout this year.

Speaking of the criticism of American education, he pointed out that most of this criticism has been purely quantitative, but he warned that qualitative shortcomings are evidenced by the apparent decay in American moral fibres, as shown by the rigged quiz shows, the payola scandals in radio and the corruption of government and labor union officials.

The speaker blamed these flaws on the fact that America is apt to measure success in wealth and material things, and he urged a return to the old American virtues of upright integrity and responsibility. This he set as a "must" goal for liberal arts colleges like Elon, which he declared must imbue their graduates with a will to devote some part of their energies to making the world a better place than they found it.

As a means of insuring such qualities in its graduates, he declared that small liberal arts colleges must be selective, and he pointed out that privately-controlled colleges can be more selective of their students than those which are publicly-supported.

At the same time, he warned that the small college must offer to its students a broad experience beyond the realm of books alone, and he cited student government activities as a fine preparation for the responsibilities of citizenship which await the students after graduation.

The Founders' Day gathering which opened with the invocation by the Rev. John Graves, Elon College chaplain, also featured brief remarks by President J. E. Danieley, two anthems by the college choir, and a prayer by Dr. W. J. Andes, pastor of the Elon College Community Church. President Danieley introduced the speaker of the day.

The Founders' Day convocation was followed by a buffet luncheon in McEwen Memorial Dining Hall when the college was host to all guests present for the occasion. Among the guests were members of the college's board of trustees, which held its annual spring meeting in the president's office at 2 o'clock. Dr. Distler also addressed the trustees.

Go Straight For The Goal

By President J. E. Danieley

It was seventy-one years ago, March 11, 1889, that the legislation was ratified by the State of North Carolina chartering Elon College. The college is now in its seventieth year as a teaching institution. It is appropriate to pause on this occasion to honor the founders of the college and to give some thought to the history and traditions of this institution. We are deeply grateful for the vision of those who saw that the church needed an institution to educate those who would occupy the pulpit and the pew. We appreciate their labors and their sacrifices. We are mindful of the fact that the road has at times been rough. During certain periods of the history of the college the future seemed very uncertain, but thanks to the vision, the courage, the leadership, and the labors of those who have been keenly interested in Christian higher education in general and in the future of Elon College in particular, we have come to this good day. It is an appropriate time to give thanks and express appreciation for the heritage which is ours.

Over a period of several days as I thought about this occasion I tried to think of an appropriate scripture selection. Certainly the 38th verse of the 4th Chapter of the Gospel according to St. John would be appropriate: "Other men labored, and ye are entered into their labors." We are indeed the recipients of the fruits of the labors of those who have gone before us. But somehow this did not spell out clearly enough for me the direction for the future. I kept thinking of the 13th and 14th verses of the 3rd Chapter of Philippians. You will recall the King James translation which has the Apostle Paul to say, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark. . ." Somehow this did not seem to say what I wanted to say on this occasion. Secretly I kept wishing that Paul had not said "**forgetting** those things which are behind". Surely, this is not what we would want to do. Then it occurred to me that maybe some other translator might have given us some insight into the meaning of the passage. Finally, in Phillips' translation of the Letter to the Church at Philippi I found these words, "But I do concentrate on this: I leave the past behind, and with hands outstretched to whatever lies ahead, I go straight for the goal. . ." This translation seems to speak directly to us in our day. We are ever mindful of our heritage; we are grateful for progress which has been made by our Alma Mater through the years but it would be fatal to the life of this institution were we to decide to live in the past. Rather, we, in the spirit of what Paul said to the people at Philippi, must leave the past behind, stretch our hands to whatever lies ahead, and go straight for the goal.

But what is our goal? For more than one year now Elon College has been engaged in a serious self-study. We are making a conscientious attempt to evaluate the work which we are doing in relation to the overall purposes of this institution. As the result of these studies we expect to be able to develop a program of progress for the college for at least the next decade. The specific objectives for the next several years will be determined on the basis of the self-study but we are confident that our basic objectives of a renewed emphasis on our Christian commitment and our mission as a Christian college and a determination to continually strive for academic excellence will be paramount. There will, to be sure, be other subsidiary or peripheral objectives along the way but our overriding goal will be that of academic excellence in a Christian community. In using the words of the Apostle Paul it is encumbent upon all those who are interested in the future of Elon College to concentrate on this: Let us remember and give thanks for our history which we appreciate but which we leave behind and with our hands outstretched to whatever lies ahead, go straight for the goal!

Gifts Received

December 1 through December 31, 1959 received from Southern Convention office.

FOR CAROLINA HALL

Amelia	$ 100.00
New Hope	100.00
Raleigh (United Church)	330.00
Southern Pines	400.00
Greensboro, Palm Street	20.00
	$ 950.00
Amount reported 1959	6,638.13
Correct total 1959	$7,588.13

January 1 through March 31, 1960

Bethel Christian	$ 20.00
Burlington, Union Ridge	250.00
Haw River	225.00
Greensboro, Palm Street	40.00
Monticello	41.13
Pleasant Union	67.40
Pope's Chapel	17.22
Raleigh (United Church)	84.99
Salem Chapel	37.00
Shallow Ford	25.00
Winston-Salem (United Congregational)	200.00
	$1,007.74

FOR VIRGINIA HALL

Franklin	$ 350.00
Oakland	500.00
	$ 850.00
Amount reported for 1959	6,486.00
Total 1959	$7,336.00

January 1 through March 31, 1960

Liberty Christian	$ 190.00
Rosemont, S. Norfolk	100.00
Union Christian	150.00
	$ 445.00

ELON WOMEN'S FELLOWSHIP DOES OUTSTANDING WORK

For the Building of the Church

Mrs. J. M. McAdams, Building Fund Treasurer, reported to the Women's Fellowship that during the 1956-58 Pledge Period for the Building Fund, the Women's Fellowship gave to the Building Fund $772.15.

During the 1958-1960 Pledge Period, the Women's Fellowship gave to the Building Fund $3,424.20.

This totals $4,196.35 to the Building Fund. Of this amount $2,647.20 was for the carpet in the sanctuary and in the ante-room.

In the same meeting, the Women's Fellowship voted to furnish the ante-room, the narthex and the music room — if the $958.16 in their Building Fund stretched that far. The following committee was asked to select the furnishings: Mrs. J. G. Truitt, Mrs. K. K. Hughes, Mrs. J. E. Danieley, Mrs. Ralph Oxford, Miss Edith Brannock and Mrs. Leroy Hughes.

For Benevolences

(beyond the local church)

During the first two quarters of their year, the Women's Fellowship gave $616 to benevolent causes which include the following: Apportionment, Thank Offering, Friendly Service, Student Fund, Korean Orphan Fund, and the Congregational Christian Home for Children.

And In Addition

The Women's Fellowship seeks for subscriptions to the Christian Sun, takes the lead in providing Christmas Cheer, and in giving to those who have lost their homes by fire, and serves the suppers and the dinners "without whimpering." They did the work for the Tea given for the Scotts (for which the Scotts have written their heartfelt thanks). They are planning the Family Night for May 1. They had the World Day of Prayer and are planning May Fellowship Day. THANKS LADIES, FOR ALL THIS AND MORE!

—**The Torch**, Elon College Community Church

An American version of the world-famed Oberammergau Passion Play will be presented in Raleigh Memorial Auditorium April 22-25. Friday, Saturday and Monday performances are scheduled for 8:15 p.m. There will be a Saturday matinee at 1:00 and Sunday performances at 2:00 and 6:30 p.m. This is sponsored by the Raleigh Lions Club.

WAVERLY DISTRICT WOMEN MEET

By Mrs. Marshall Brittle

The Waverly District Women's Fellowship held its spring meeting in the Wakefield Congregational Christian Church March 18 with Mrs. Franklin White, superintendent, presiding.

We were pleased to have Rev. M. E. Taylor of Hopewell, Rev. T. Fred Wright of Wakefield and Rev. J. E. McCauley of Waverly attend this meeting. Also with us were Mrs. Ray Gordon, Southern Convention Women's Fellowship president, Mrs. J. H. Booth, Eastern Virginia Women's Fellowship president, and the Rev. Sally Edwards, who was our guest speaker and conducted the worship throughout the day.

Our meeting this year was quite different and I think it was enjoyed by all. It gave each individual an opportunity to enter into the day's program. Rev. Sally Edwards was very inspiring in her worship services. Each person was better informed on the ways she could help in the six departments of work.

There were representatives present from ten of our thirteen churches. The following officers were reelected and installed by Mrs. Ray Gordon: Mrs. J. Franklin White, Waverly, superintendent; Mrs. Frederick Huber, Dendron, assistant superintendent; Mrs. R. Marshall Brittle, secretary.

The meeting was closed by "The Giving of the Peace" led by Mrs. Edwards.

A Passover Supper will be served by the deaconesses of First Church, Greensboro, to members of the Upper Junior class and their parents, Thursday, April 14. Mr. and Mrs. W. V. Simpson, Jr. are grade parents for this class and are responsible for the Passover Supper, which has become one of the most significant services of the year in that church. This group will join with others in the celebration of Holy Communion following the passover meal. At this time members of the Pastor's Class will be received into church membership.

A GOOD IDEA

From the Bethel church bulletin: **Wanted** — Fifteen men to mow the church lawn. **When** — April, May, June, July, August and September. If you are willing to help in this work please call your pastor and tell him the week or weeks you will be responsible for this job.

Children Of The Resurrection

Background Scripture: Mark 16:1-8; Colossians 3:1-15

Devotional Reading: Romans 6:5-11

Memory Selection: **Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.** II Corinthians 5:17

Easter is the celebration of the Resurrection of Jesus Christ from the dead. It is a reminder of the fact that He is a Living Saviour and Lord. But as a matter of fact it is not the only reminder of the Resurrection. **Every Sunday is a reminder of Easter.** Christians observe Sunday, the first day of the week, instead of Saturday the seventh day of the week, because **our Lord Jesus Christ rose from the dead on the first day of the week.** Which is aptly illustrated in a story from the life of Dr. R. W. Dale, a famous English preacher. On one occasion he selected as the first hymn for a Sunday morning service far removed from Easter, the hymn "Christ The Lord Is Risen Today." The choir director rather nervously inquired if there had not been some mistake. This, he suggested was an Easter hymn, and it was not Easter Sunday. "There has been no mistake," answered Dr. Dale, "Every Sunday is Easter Sunday." It would help us a great deal if we could keep this great truth in mind. Life through the week would take on new horizons and new meaning as a result. Alas for us if the only time in the year when we become conscious of the deeper meaning of Easter is at Easter itself.

PROFESSING A BELIEF IN THE RESURRECTION

There are few people today who do not believe in the Resurrection of Jesus Christ from the dead, and in life after death which it brought to light. It is a well-attested fact, and an almost universally-believed truth. Certainly there will not be anybody in the Sunday schools in which these NOTES are used who does not believe in the Resurrection. There is little point, therefore, in spending any time in trying to prove it. And less point in trying to explain it. One had better spend the time in showing how it has meaning for our daily lives today. As the prince of American preachers once said, **"The great Easter truth is . . . not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever."** This is eloquently stated in Paul's majestic and moving chapter about the Resurrection in I Corinthians (15th chapter) when at the end of the chapter, after establishing in many ways, evidences, or proof of the Resurrection, he writes, "Wherefore" or "Therefore." He is saying because the Resurrection is true, you ought to do something about it; you ought to be different, and to do differently. And he is saying exactly that in today's lesson in his letter to the Colossians. (Chapter 3).

PRACTICING THE TRUTH OF THE RESURRECTION

"If ye then be risen with Christ" says Paul we will do certain things. 1. We will set our affection on things above, not on things on the earth. Material things have their place in human life, but they are not to be the object of our supreme desires or affections. We are to "covet earnestly the best gifts" as he says in another place. To live for pleasure, for things, for money, for popularity with men, for temporal things is a denial of the fact and power of the Resurrection and the Risen Christ.

2. We will "put to death" **the sins of the flesh.** "Put to death, therefore, what is earthly in you; immorality, impurity, passion, evil desire, and covetousness which is idolatry (If only I could have his salary!)." These "members" as Paul calls them form rather a disgraceful list. We might well wish that they had vanished in the first century, and need not be named today. They all relate to some form of unholy love, some unholy desire and deed. The crown of them all is covetousness, which is a form of idolatry because it puts something else in the place of God as the supreme object of devotion and trust. These sins of the flesh are to be "put off" as one would put off an old, ragged, and worse, dirty coat.

SUNDAY SCHOOL LESSON
APRIL 17, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

One is also to put off **the sins of the spirit,** or to put them to death along with the sins of the flesh. "But now put them all away, anger, wrath, malice, slander, and foul talk from your mouth. Do not lie one to another, seeing that you have put off the old nature with its practices." It is not easy to put all these things off. It involves and demands amputation and crucifixion and rigorous action. It is a glorious thing to be a Christian, but it is not an easy thing. As someone has said, "It does not take much of a man to be a Christian, but it takes all there is of him."

3. One is not only to put off the old nature, but he is to put on the new nature. "Put on therefore, **as God's chosen ones,** compassion, kindness, lowliness, meekness, and patience, forbearing one another, and if one has a complaint against another, **forgiving each other; as the Lord has forgiven you, you must also forgive.** And above all these things put on love, which binds everything together in perfect harmony. And let the peace of God rule in your heart, to the which you were called in the one body. **And be ye thankful."** As Paul makes covetousness the crown of the vices, he makes gratitude the crown of the virtues.

One can see that being a Christian makes demands upon us. Indeed it makes imposssible demands upon us. It is high and none of us can attain unto it. But God expects us to try, and to keep on trying. But He does not expect us to do these things in our own strength. Easter, and every Sunday, should remind us that the living Christ can help us to be and to do what we ought to be and to do.

4. One is to recognize the unity of the Body of Christ. "Here there cannot be Greek or Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free, but Christ is all and in all." In the new relationship with Christ, distinctions of race and religion and social conditions practically cease to exist. Christ in others makes them our brothers. There is no room for unbrotherly prejudices and discriminations based on human differences in Christ. The spirit of the Living Christ in our hearts will make us more charitable toward the people of other races and religions, more compassionate toward them, more patient with them, more fair in our dealing with them, more eager to share with them, less disposed to be

(Continued on Page 15)

$200,000 Goal In Sight

Dear Friends:

By the time you read this report the professional part of the CHIP campaign will be over. It looks now that, in spite of the several big snows right at the most psychological period in our campaign, we shall reach the goal of $200,000.00. We are hoping that by summer we shall have gone several thousand dollars over the goal. We should because many of the churches have not yet indicated their willingness to help us, except their verbal response. That has been gracious and consistent all along, giving us confidence that the churches will do their suggested share, or quota.

I have been very thrilled with the pledges, and with the large number of people — many of them outside our denomination — who have valiantly and voluntarily worked for the success of the campaign. I have been very pleased with the work of Ketchum, Inc., as they have stayed steadily on the job right through to these very last busy days. They have not only had their representative, Mr. Paul Frazier, on the job, but they have had also, for five weeks, another representative, Mr. Laurence Wolff, with us. In addition they have had visits from representatives of the company checking on the progress and making suggestions. Two secretaries, and at times others, have been employed so as to move the campaign along with the greatest efficiency and dispatch. When this week comes to a close we expect the goal to be reached. At one time when the snow was so heavy and for so long I was of a doubtful mind.

God has been good to us, to raise up friends, friends from so many places. And the ministers and churches have sensed the situation and set forth valiantly. It makes one proud to be a part of the Church. It causes one to believe in the loyalty and love which the Church shows toward needy, homeless children. I am more grateful to one and all than I can put in words. I simply thank God and hope He will graciously reward you, everyone.

We are not at the point where we can make a full report. By Thursday of this week (this is being written Monday) Mr. Frazier will make his report to the board of trustees, at a special meeting. We are hoping that he will be able to announce that the goal has been reached. We hope that the weeks and months which follow will see us much over the goal. Let us every one press forward to the full completion of the campaign.

I am delighted with our report this week. It is not as much as the $1,500.00 which is needed each week to keep us from running behind, but it is close to it. Much closer than it has been during the bad weather in March. We know it takes thought and kindness, and the remembering of the little ones here who are dependent on us for everything they wear and eat, and all the care and training they may get. We realize that for many of you there are needs pressing you so much nearer to you than we are here, so therefore, we are all the more grateful when you do not forget this Home.

REPORT FOR APRIL 4, 1960

MONTHLY OFFERINGS

Amount brought forward			$15,961.81
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Raleigh	12.00		
Wake Chapel	76.30		
Wentworth	5.00	$ 95.30	
Eastern Virginia Conference			
Centerville	5.00		
Dendron, S. S.	26.55		
Isle of Wight	13.00		
Liberty Spring	50.00		
Rosemont	34.00		
Portsmouth, First	31.00		
Windsor, S. S.	40.00	199.55	
North Carolina and Virginia Conference			
Bethel, S. S.	23.94		
Burlington, First	73.65	97.59	
Western North Carolina Conference			
Hank's Chapel	133.00		
Ramseur	5.00		
Sophia	9.00		
Sanford, Northview	4.00	151.00	
Total			$ 543.44
Grand Total			$16,505.25

SPECIAL OFFERINGS

Amount brought forward		$35,799.16
New Hope Christian Church, Roanoke, Ala.	5.00	
Circle No. 3, Woman's Fellowship, Greensboro, First Church — Easter Gift	10.00	
Ladies' Bible Class, Henderson Church	25.00	
Ladies' Aid Society, Wakefield Church	10.00	
O'Kelley Bible Class, Greensboro, First Church	50.00	
Mr. and Mrs. H. M. Holland, Suffolk, Va. — Easter Gift	20.00	
Harrison Factors Corp. (dividend)	15.00	
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Young Married Couples' Class, Danville, Third Ave. Ch.	10.00	
Men's Bible Class, Bethlehem (Nans.) Church	20.00	
Friendly Service Gifts:		
Women's Asso., First Cong. Church, Waltham, Mass.	20.00	
Women's Asso., Cong. Church, Newton Highlands, Mass.	30.00	

SUMMER OPPORTUNITIES FOR MINISTERS

The Virginia Summer School for Town and Country Ministers at V. P. I., Blacksburg, Virginia, will be held July 4-8, 1960. The cost of room, board and tuition will be $16.50. It is possible that the Southern Convention will have some scholarships of $10.00 each to assist ministers to attend this excellent summer school, according to Superintendent W. T. Scott. Any rural minister desiring to attend and receive a scholarship should write his request to the Southern Convention Office at once.

The Eastern Summer School for Congregational Christian ministers and their wives will be held at Deering, New Hampshire, July 13 - August 3, 1960. All ministers accepted are eligible for scholarships which cover all costs for room, board and travel expense in excess of $15.00. Their wives may attend upon payment of $30.00 weekly for board and room and provide their own travel. The faculty will include: Dr. Browne Barr of Yale University; Dr. Robert V. Moss, Jr. of Lancaster Seminary; Dr. Roger Shinn of Union Seminary; and Dr. Truman B. Douglass, Dr. Robert W. Spike, and Yoshio Fukuyama of our denominational staff. Application blanks may be secured from the Southern Convention Office.

Opportunities such as these should not be considered part of the ministers' vacation but special opportunities for them to receive training, such as industries often provide for their executives at the "expense of the company."

Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air;
Bid the sad earth to join our song,
"To Christ does victory belong!"

CHILDREN STUDY AFRICA ON TELEVISION

OFF TO ADVENTURE, the fourth series in a colorful, highly interesting television show for children, is about to be launched on television screens across the country. This time, the scene is Africa, and with that vast continent so much in the news, and the subject of study both in the public and church schools, OFF TO ADVENTURE in AFRICA should be in great demand.

This series does not treat Africa in the old tradition of wild animals and naked villagers. It is an authentic presentation of life today — how men, women and children live in the new Africa.

Thirteen programs have been prepared. They are:

(1) Gateway to Africa, (2) Life in Angola, (3) Village Bewitched, (4) Copper Country, (5) Boy Scouts of the Congo, (6) To the City, (7) City Life, (8) Gold City, (9) Mission of Mercy, (10) What Can I Read?, (11) Struggle for Food, (12) Two Villages, (13) Rythmns of Africa.

Other series in OFF TO ADVENTURE deal with Japan, the American Indian and North American Neighbors. They have pulled an astounding amount of mail from young viewers and their leaders. Watch your local listings for OFF TO ADVENTURE on your television station.

WHY I LIKE SUNDAY SCHOOL

Janet Clark, Age 8 years

I like to go to Sunday School because it is Jesus's house. We have such a wonderful teacher, she must work very hard planning ways to help us learn more about Jesus.

We learn new songs and discuss ways that will help us to be more like Paul, who gave his all to Christ.

—**Northview Star**

EASTER STORY ON TELEVISION

Each year, the National Evangelical Film Foundation gives an award for the best work done in the religious film field. For 1959, THE POWER OF THE RESURRECTION, filmed by Family Films, Hollywood, California, for the National Council of Churches, was voted "the best film of the year." THE POWER OF THE RESURRECTION tells the story of the crucifixion, the resurrection and Pentecost as seen through the eyes of the disciple, Peter, played by Richard Kiley, star of stage and screen.

Mr. Kiley was voted "best actor of the year," for his work in this role, and Harold Schuster, was voted the "best director of the year" for his superb direction.

During Holy Week and on Easter Sunday, THE POWER OF THE RESURRECTION will come to television screens across the nation. Watch your local listings for time and station where you are. Alert your friends and co-workers to see this award winning drama.

The members of Northview Church, Sanford, wish to express their appreciation to the Makepeace Mill Works for the church sign and to the Senior Pilgrim Fellowship for the painting and lettering. Our thanks also go to the men of the church who worked so hard to get the sign erected.

The only way some people can live with a secret is to bare it.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

prejudiced toward them, more kind in our attitude toward them.

Well a lesson like this shows that Christianity is something more than a pretty set of ideals to be kept in a safe deposit vault. It is something that is designed to be taken out into the home and school and marketplace and shop and the community and the world, and to be put to work as leaven in the lump. And it must become personal. The ideal and spirit must be clothed in flesh and blood and must dwell in men and among men. And the eternal life about which Jesus talked, and the immortality which He brought to light begin here and now. It is not something that we are to get "in the sweet bye and bye, but something that we express in the here and now,

---

In Memory of John Alford	5.00	
In Memory of G. Herman Gibson	5.00	
In Memory of G. Herman Gibson	10.00	
In Memory of Miss Peggy Mae Clark	2.50	
In Memory of James Ryland Darden	10.00	
In Memory of G. Herman Gibson	10.00	
In Memory of L. G. Matkins	6.00	
In Memory of G. Herman Gibson	10.00	
In Memory of James Ryland Darden	10.00	
In Memory of Robert C. Marshall	10.00	
Special Gifts	471.30	
Total		$ 774.80
Grand Total		$36,573.96
Total for the Week		$ 1,318.24
Total for the Year		$53,083.21

PRAISE TO GOD

All praise to God in highest heav'n,
And his incarnate Son, be giv'n,
Who gloriously for us hath striv'n.
Alleluia! Alleluia! Alleluia!

On the third morn at break of day,
While still the stone above Him lay,
Free He arose, to go His way.
Alleluia! Alleluia! Alleluia!

Then spake the angel, "Fear ye naught!
I know why ye be thus distraught:
Ye cannot find the Lord ye sought."
Alleluia! Alleluia! Alleluia!

"He is arisen from the dead,
And all travail hath conquered.
Lo, where He lay, His shroud is spread."
Alleluia! Alleluia! Alleluia!

Saviour and Lord, we pray to Thee,
In Thine uprisen majesty,
Grant us to live right blessedly.
Alleluia! Alleluia! Alleluia!

—Melchior Vulpius (1609)

DAY OF LIFE

By Phillips Brooks

Tomb, thou shalt not hold Him longer:
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

And when sunrise smites the
mountains,
Pouring light from heavenly
fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day!"

'TIS THE SPRING OF SOULS TODAY

'Tis the spring of souls today;
Christ hath burst his prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From his light, to whom we give
Laud and praise undying.

Now the queen of seasons, bright
With the day of splendor,
With the royal feast of feasts,
Comes its joy to render;
Comes to glad Jerusalem
Who with true affection
Welcomes in unwearied strains
Jesus' resurrection.

Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal
Hold thee as a mortal;
But today amidst the twelve
Thou didst stand, bestowing
Thy peace which evermore
Passeth human knowing.

—John of Damascus
c. 696-c.754

THE DAY OF RESURRECTION

The day of resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, listening to his accents,
May hear so calm and plain
His own, "All hail," and hearing,
May raise the victor strain.

Now let the heavens be joyful,
Let earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes of gladess blend,
For Christ the Lord is risen,
Our joy that hath no end.

—John of Damascus
c. 695-c.754

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian C

The Christian Sun

Church History Room
Box 232

VOLUME 112 APRIL 12, 1960 NUMBER 15

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SUNDAY

April 24, 1960

IS CHRISTIAN COLLEGE

DAY

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

CHRISTIAN COLLEGES

AN EDITORIAL

Next Sunday is designated as Christian College Day in the calendar of our churches. This is to remind us that colleges deserve a place in the thinking of church people.

Harvard, Yale, and a string of colleges across the continent of North America are witnesses to the belief of early Congregationalists that education should reach college standards, and that it should be Christian. Antioch, Defiance and Elon tell that same story for the Founding Fathers of the Christian Church.

The Fathers and Brethren of that generation are dead. The fate of culture rests upon us who live today. We may let the dreams of our forefathers be buried with them, or we may make the planting of their faith and sacrifice come to full flower and fruitage.

Currently Congregational Christian churches are in the midst of an attempt to raise $7,500,000 to strengthen our colleges around the world. The Southern Convention wants to do its full share. Because Elon College is owned and supported by the churches of the Convention, it is impossible for us to follow the same plans as are used in other areas where there is no such responsibility. Our leaders will present to the Convention suggestions as to how we may share in this world-wide Christian College support.

Because Elon is our own college located in our midst, we will think next Sunday primarily of it, but we must not allow ourselves to forget that our Christian education responsibility girdles the globe. The more perfectly we see close by, the more capable we are of seeing far away. National Christian College Day challenges us to think in terms of the youth of the world studying in colleges with Christian teachers, and of how we can help to make this possible.

Here And There Among The Churches

Thanks to those who have responded with missing copies of "The Christian Sun" for the editor's file. This help is greatly appreciated.

Rev. Clyde Fields of Asheboro is conducting revival service this week at Center church, South Boston, Virginia.

"The Trial of Jesus from a Legal Standpoint" was the subject of the Honorable Neville Holcomb, lawyer and mayor of Spartanburg, South Carolina, when he spoke at the Adult Fellowship meeting of our Tryon, North Carolina, church April 15.

A new circle of the Women's Fellowship of Hines Chapel, near Greensboro, North Carolina, has taken the responsibility for further equipping a church nursery there and providing leadership for it during Sunday school and church services. This new circle has recently chosen the name, "The Followers."

Congratulations to Nancy Pritchett and Jack Fawcett who were married at Apple's Chapel, near Greensboro, North Carolina, last Saturday. "Dr. Nancy" is one of our rural church girls who has made good — she is resident physician in pediatrics at Buffalo Children's Hospital, Buffalo, New York.

The Western North Carolina Laymen's Fellowship will meet Saturday, April 30, at the Ramseur Town Hall, at 6:30 p.m., according to announcement by the president, Clyde Pell. Following the supper there will be special singing and then a film. This is the first time the Ramseur group has entertained and Mr. Pell is hoping for an attendance of 125.

Rev. Rosser Lee Clapp reports 70 for Sunday school and 76 at the worship service on his first Sunday with our new church group at Garner, April 3.

A 20-foot cross was erected by Norman Pratt and Henry Cahoon on the lawn of Great Bridge, Norfolk, as a center of interest during Lent. On Palm Sunday it was covered with palm branches and on Easter with white lilies.

Easter was a busy day at United, Winston-Salem, where Rev. John R. Lackey is pastor: 6:00 a.m., sunrise service on new church site; 7:00 a.m., breakfast at the church; 8:00 a.m., a walk through "God's Acre"; Sunday school at 9:45 and morning worship at 11:00, at which time new members were received.

Dr. Charles Richards, formerly a member of the staff of the Baptist Hospital, Winston-Salem, and active in our church there has returned from Thailand and visited Winston-Salem recently. With him was his father of Nebraska, who is 80 years old and a Congregational minister. The elder Mr. Richards served as interim minister of United, Winston-Salem six years ago.

The 100th anniversary of the First Congregational Church, Ashtabula, Ohio, where Rev. Thomas Britton (formerly of Shelton Memorial, Portsmouth) is pastor will be observed May 8-15. Rev. Robert M. Kimball, who came to First, Burlington, from Ashtabula a year ago, will be the speaker for "Community Night," May 11. Dr. Everett Babcock, Ohio Superintendent, will preach at the concluding anniversary service May 15.

215 pounds of used clothing were collected for our Congregational Christian Service Committee by the Asheboro church in connection with "One Great Hour of Sharing." The missionary committee, of which Mrs. Orva Brown is chairman, mended the clothes and prepared them for shipment.

Highlights of the quarterly business meeting at Liberty, Route 1, Henderson, North Carolina, April 8 were reported in the bulletin as follows: Quota for Children's Home of $761 accepted; church will visit Home for Children at Elon College May 29; a planning and study committee was appointed to consider a future building program; a social action committee was made one of the regular committees of the church. Rev. Gale Brady is the pastor.

At South Norfolk Congregational Christian church ten new members were received into the church on Palm Sunday at the morning worship service. In the afternoon the church was host to the Pilgrim Fellowship of the Eastern Virginia Conference for their spring rally. At the evening worship service Rev. Julius Rice, pastor of Bayside church, delivered the sermon, using as a topic: "Qualities that existed at the crucifixion which still exist today." On the one side there was stupidity, fear, cruelty, indifference and lust, and on the other hand there was hope, dignity, sacrifice, love and forgiveness.

The American Bible Society has recently produced 5,000 copies of the Nyore New Testament and Psalms for distribution in Kenya, East Africa.

Volume 112 Number 16

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Rev. S. W. Nelson, Jr.

NEW MINISTER AT NEW CHURCH

By Mrs. R. Edward Morse

Reverend Samuel David Nelson, Jr., a native of La Grange, Georgia, became pastor of Lynnhaven Colony United Church March 1, 1960. He was pastor of the Congregational Christian Church of Barnesville, Georgia, from 1956 through 1959.

Prior to this he was Assistant Pastor and Youth Director at the South Norfolk Christian Church, South Norfolk, Virginia, from 1954 to 1956.

Last year he was Moderator of the George-South Carolina Conference of the Southeast Convention of the Congregational Christian Churches.

Mr. Nelson is a graduate of Elon College, Elon College, North Carolina, and the Candler School of Theology, Emory University, Atlanta, Georgia.

Mrs. Nelson is the former Miss Diane Walls of South Norfolk and is the mother of a fine son born this past February. Mrs. Nelson and the baby joined Mr. Nelson in Lynnhaven March 25.

The congregation has welcomed their arrival in the community and is looking forward to great spiritual growth and expansion under Mr. Nelson's leadership.

Mr. and Mrs. Nelson will reside at 1206 Ocean Avenue, East, temporarily and will move to the new parsonage next to the church about June 1.

The Lynnhaven Colony United Church was organized as a community church in 1958 and was received into the Eastern Virginia Conference of Congregational Christian Churches last fall.

NEW MINISTER AT BETHLEHEM

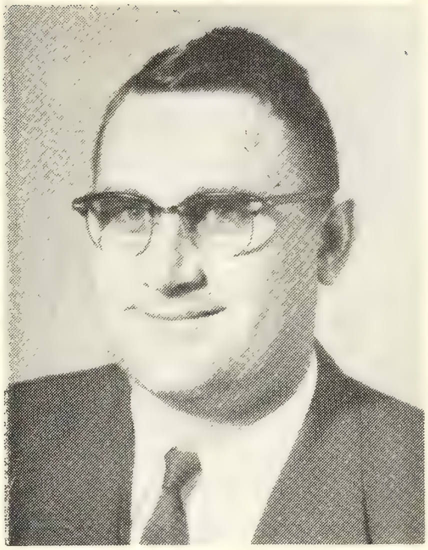
By Mrs. Paul Madren

Reverend Charles W. Bell is the new pastor of the Bethlehem Congregational Christian Church at Altamahaw, North Carolina. He began his ministry here April 1.

Mr. Bell is a native of Alabama where he served three parishes — Blackwood, Headland and the Pleasant Grove and Antioch parish near Roanoke. He was pastor of the Lowell church, in Roanoke, Alabama, before coming to North Carolina.

Mr. Bell holds a Bachelor of Arts and also an Associate in Arts degree from Southern Union College in Alabama. He is a member of the Southeast Convention of Congregational Christian Churches.

The Bells are living near the church at Altamahaw. They have four sons — Frank, Joe, Julian and Mark.



Rev. Charles W. Bell

ATTENDANCE AWARDS AT HOLY NECK

Mrs. Walter Semans, Reporter

The superintendent of the Holy Neck Christian Church Sunday School, James E. Worrell, presented perfect attendance pins for the year 1959 to the following members:

First Year

Mrs. Lee Worrell, Mrs. Ethel Saunders, Mrs. Corral Howell, Mrs. J. C. Davidson, Sr.

Second Year

Mrs. Bessie Holland, Mrs. Bertha Gomer, Mr. John Felton, Alice Ray Piland.

Third Year

Sam Barnes, Jimmie Howell.

Fourth Year

Willie Weaver, Mrs. Sam Barnes, Winnie, Howard, Sylvia, Debbie and Bobbie Barnes, Ricky Piland.

Fifth Year

Lee Worrell, Millie Holland, Mary Ann Barnes.

In observance of Christian Family Week, Warwick church is planning a covered dish supper May 13. The Family Fellowship Committee is planning this around the theme "Getting Acquainted with The Church Family Night." Families will be asked to take on various responsibilities, such as setting up tables, decorating, contacting others. Four families, the Sherrills, Feuersteins, Booths and Grangers have been asked to serve as the program committee.

Rev. Bill Simmons of Great Bridge preached April 4-8 at Mt. Zion, Eclipse, Virginia and during Holy Week at Berea, Driver, Virginia.

The April issue of "Florida Congregational News" reports that fifteen new churches have been organized in the last fifteen years; that during the same period gifts to the national boards have increased from $5,000 to $45,000; that the new churches contain more than a fourth of the total number of members in the state and have produced almost a fourth of benevolent giving; that two new church projects are now under way; that gifts for Our Christian World Mission have increased by 10 per cent over last year. A good report!

Our Winston-Salem church is to have full-time ministry from Rev. John R. Lackey beginning April 15. This church has been sharing Mr. Lackey with Pfafftown. The Rev. Keith Wright is to become minister there. "The Round Robin" of our United Church, Winston-Salem says, "Mr. and Mrs. Wright have been a blessing to us in many ways during their several months of membership in our church. Mr. and Mrs. Wright are highly qualified, both being graduates of Union Theological Seminary in N. Y. City and both having had experience in counseling and in hospital chaplaincy. The Pfafftown Church is exceedingly fortunate in securing their leadership."

Southern Convention Meeting

Next week the Southern Convention of Congregational Christian Churches will be in biennial session at First Christian Church, Burlington, N. C. A few blocks away the Southern Synod of the Evangelical and Reformed Church will be in session in the First Reformed Church. Tuesday and Wednesday evenings they will meet together. The third group that makes up the United Church of Christ in this area is the Convention of the South, representatives from which will attend the Convention. This will be a historic occasion. A new Church is in the making. This will be the first joint session of the Southern Convention and the Southern Synod.

There is so much of likeness in the two denominations that it is important for them to get to know each other, and to unite as a denomination. The Communion Service Tuesday evening at the Reformed church, and the banquet and evening service at Elon College Wednesday should be a tie binding the two groups together in such fashion as to make it impossible to separate them.

Much of the time of the Convention will be consumed with reports that have to do with the mechanics of the organization. This is understandable and necessary. It is to be hoped, however, that there will be time to consider problems of our disturbed world. We could meet, eat, pass friendly words among ourselves, and go back home without ever facing together our common and pressing problems.

Making effective the United Church is one of those problems. The co-presidents of the United Church, Drs. Fred Hoskins and James E. Wagner, will both be present. They will tell something of the United Church from the national point of view. But our real difficulty comes in making unity effective in our area. Will we find ways for cooperative work, or organic union where we live? That is much more difficult than to vote for national union, and then go on as we were. But it would seem to be much more important to live unitedly than to say beautiful things in favor of Church Unity.

Just a century ago our southern churches faced a real crisis over slavery and states rights. My mother grew up fatherless because the people of that day made the wrong decision. It would have been so much better to have decided those issues without bloodshed. Opinions were strong; and hatred seems to have overridden judgment. We are now back where our fathers were a century ago. Will we consider human problems in the light of history and in the spirit of the Christ whose resurrection from the dead we have just commemorated at Easter? Or will we try to forget the issues with the hope they will go away? Or shall we argue from the vantage point of our customs, prejudices, and pride? Of course we could think "soberly" in the light of Christian truth, and in deep humility set out to "do justly, and walk humbly" with the Father of the human family. This latter is devoutly to be desired.

In the early days of The Christian Church here in North Carolina and Virginia both white people and Negroes were members of the same Christian churches. That is our heritage. There are both white and Negro churches that are part of the denomination, and we are neighbors. Jesus is reported to have said, "Love your neighbor as you love yourself." That might make some changes in our organizations, and it could keep us from giving vent to deadly hatred again

This will be the kind of Convention that should have in it representatives from all the churches. Be sure that your delegates get there. Nothing exciting is likely to happen, but substantial progress can be expected. The convention is the churches in session. The business belongs to the churches, not to officials only.

Easter And Christian Growth

What has Easter meant to you this year? It may have been just a date on the calendar. Or it could mark a real change in your life.

It made a difference to those who witnessed it when Jesus was resurrected. Mary saw her son die, and she saw him alive afterwards. She could never be the same again. One time she thought he had lost his mind; she saw him lose his life; then she knew that he was alive forever more.

Simon Peter quit cursing after Easter. The language of seafarers was familiar and easy to use until Easter, but it seems to have faded away when he saw his resurrected Lord.

Judas let Easter cause his death. He was busy looking out for his future, and in the process lost his life, and hope. He didn't live to see Jesus on Easter Sunday. He betrayed him Thursday. He couldn't stand the strain that led to Calvary and Easter Morn.

Thomas didn't believe in the resurrection until he saw the Master himself. Then he witnessed the belief that Jesus was God.

We are much like the disciples. We have work to do, money to gain, fishing to do, all sorts of things to keep us from the company of the living Christ. Our doubts get the better of us all too often, and the reason is that we have not kept the right company. The hymns, prayers, sermons, and fellowships of Easter gave us a grand opportunity to renew our faith, correct our conduct, and start a new experience in devout and Christ-like living.

PERSONAL, MORE OR LESS

Holy Week is not a good time for a pastor to edit a paper. Readers may discover this as they peruse these pages. . . If members were added at Easter, or if other important things happened in your church, please tell us. . . The Board of Publications told the editor to buy a typewriter. He should obey his boss —and will. . . Burlington and the Convention offer wonderful chances for acquaintance and fellowship. Hope to see you there. . . More subscribers are still needed. There must be 10,000 homes among us; why couldn't at least half of them read this paper? Will you help to get them to do it? Thanks. . . . Request for copies to complete files brought numerous responses. Thanks, a million. I am very happy that you read, and respond. That is wonderful!

About * * * THAT NEGLECTED LETTER

". . . .to feel the warmth and love of friends of far off years and far away places extending hearts and hands to reassure us that their faith along with ours is still abiding over all the earth."

These words are from a personal letter written by Miss Ruth Johnson, Fuquay Springs, North Carolina, to one of her Elon College classmates, the author of ABOUT... She was referring to the pleasure of exchanging letters with friends of bygone days.

Miss Johnson's words have a striking and timely kinship to an inscription carved in granite above the Ionic pillars of the south front of the City Postoffice in Washington, D. C. The inscription was written by Dr. Charles W. Eliot, once president of Harvard University, in collaboration with Woodrow Wilson. The inscription reads:

Messenger of Sympathy and Love
Servant of Parted Friends
Consoler of the Lonely
Bond of the Scattered Family
Enlarger of the Common Life

A masterly and deserving tribute to the United States mail service, and Miss Johnson gives fresh and impressive emphasis and added meaning to the inscription.

Soon after the turn of the century there was in circulation a sentimental and popular poem — "The Letter That Never Came" — written by a young woman whose sweetheart went to sea, promising to write her, but he never wrote and never returned. Her long vigil and daily trips to every returning ship ended in heartbreak.

A letter to this heartbroken girl would have been a "consoler of the lonely", but like millions of "friends of far off years and far away places", the young man neglected to send her "a message of sympathy and love". Such neglect tends to break the "bond of the scattered family."

The home may be a plain cottage or an ornate mansion. Its only occupant may be an aged mother, and as the postman nears she wonders if she will receive the long-looked-for letter from a son or a daughter who went to "far away places" and forgot that a letter is a "consoler of the lonely" mother left behind. But like all mothers, her "faith is still abiding over all the earth" in the hope that her loved ones will write.

A father relives the past by recalling the presence of his children and their singing as blithe as mockingbirds. A letter from a son, a daughter, a grandchild, or a friend of bygone years would bring glow to a face marked by the signs of fleeting years.

A retired teacher in her declining years lives a lonely life except for the cherished memory of helping her "boys" and "girls" climb the ladder of success. Letters from them would help to dispel the darkness of her pathway as she walks slowly down life's sunset valley.

In an hour of trouble and despair, someone spoke an encouraging word or did a gracious deed that lighted a candle of hope. If the intended letter to reassure appreciation has not been written, the "servant of parted friends" is ready to deliver it.

In hospitals, nursing homes, homes for the aged, and homes for the mentally ill are the many forgotten, yet they are waiting for "the letter that never came".

Write that neglected letter to "reassure . . . that faith is still abiding over all the earth", remembering that a message of "warmth and love" is an "enlarger of the common life".

C. B. Riddle

Know Your Neighbor

S. L. Morgan, Sr., Wake Forest, N. C.

What if I hadn't gone to see the new family next to the railroad in my block! Tragedy would have followed. Already a warrant had been issued to eject the family, penniless, with four children, one a helpless, hopeless imbecile girl of 12. I had persuaded the family to ask the Welfare to help get her in an institution, and they agreed — reluctantly. I joined them in asking God's blessing on the effort.

I phoned the landlord, a fine Christian man, asking him to hold up the warrant pending the disposal of the child. He gladly did so, astonished to learn of the imbecile child. I phoned the Welfare in Raleigh and arranged a meeting next day in our local office, and met the mother there to reinforce her appeal for help: reply, "None possible till it is settled whether the family moves to the city near the husband's job." Only a hope that he'd hold it.

Next day toward lunch time I asked the mother, "Do you have anything to eat?" Her head dropped, tears came, her voice faded to a whisper, but I caught the words: "Almost nothing for breakfast" — and no money. I made a little gift — food and money — and phoned the community chest, which sent food to last several days.

More tragic maybe than all this was the frigid suspicion and aloofness of neighbors in the block. For whispered rumors were afloat: rents unpaid before; ejections; a family of undesirables; were the teen-age girls good? Neighbors in the block cool and aloof; some "didn't want to get mixed up with it!" Husband and father 30 miles away and unreachable.

I asked a fine woman — wife of a professor — to go in with her human heart. She did — taking both that and the cake she baked, easing the cruel hurts in the family.

Saturday the husband and father, only fearing the worst, came with a truck and moved them to a house he had rented. They expected him to bring only the $20.00 he expected for his 2-3 days work.

"He drank — sometimes" — an intelligent, pleasing man. Maybe you'd drink too — under his impossible load. Maybe heaven rates him a hero for the loyalty that stands by — while many others dump the load and escape!

They thanked me pitifully — "for my moral support!" No wonder, for they felt alone and friendless, almost ostracised. Such treatment often makes atheists and — criminals. Maybe I helped save them from bitterness against the church and the heartless religion that froze them out — maybe even to "the third and fourth generation."

MORAL: Be careful, know your neighbors, be a Good Samaritan.

AN INVITATION

Whosoever thou are that entereth this church, remember it is the House of God; be reverent, thoughtful and prayerful; and leave it not without a prayer to God for thyself, for those who minister, for those who worship here, and for all men everywhere. — Bulletin, First Evangelical and Reformed Church, Landis, North Carolina.

The Role Of The Layman In The Church

Dr. William K. Newman

What is the role of the layman today? If we took a poll of those attending this meeting, or of the folks on the subway, or stopped every fifth car going through the toll-gates of the nation's newest turnpike, we would hear a variety of concepts.

To a few of our ministers, he would be a man who goes to church every Sunday, contributes regularly, and always votes 'yes'.

To some he is seen as an attender at men's dinners, bellowing 'Sweet Adeline', 'I Want a Girl', and other gospel tunes off-key.

To others he is the apostle of what a Princeton professor recently described as the "creeping pietism" which is engulfing America. "Pray your way to success in business", "How I licked my Competitors by Prayer", "Become a Christian Real Easy".

To quote from Professor Eric Goldman: "... All right, gentlemen, and we also have, we have over the whole of this land a kind of creeping piety, a false piety and religiosity which has now slithered its way to astounding popularity. One can stay on the higher levels about it. The Bookstores offer you the volumes: GO WITH GOD, or THE POWER OF PRAYER ON PLANTS, or PRAY YOUR WEIGHTS AWAY. To continue on the higher levels, in 1956 the Rev. Dr. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church in New York City, began running an ad in the New York Times. "FOR A SPIRITUAL LIFT IN A BUSY DAY", the ad said, "DIAL-A-PRAYER, CIrcle 6-4200. One minute of inspiration in prayer." Three years later, CIrcle 6-4200 continues to answer. Try it sometimes, gentlemen, I tried it and I'll say this much — it does not exceed the one minute.

"But to come down from these higher levels. The last few years' juke box hits include "I've Got Religion", "Big Fellow in the Sky", and — here's my favorite — "The Fellow Upstairs". Not long ago the Ideal Toy Company established rapport with its ear. In response to "the resurgence of religious feeling and practice in America today", the firm announced, it was producing a doll which, when you stroked it, went down in a kneeling position.

MODERN SCREEN magazine ran a series called, "How the Stars Found Faith". The articles included Piper Laurie's story of her visit to Korea, riding back through the enemy patrols. And Piper wrote, "I felt wonderful because I knew, somehow I just KNEW there were not four of us, but five of us going back in that jeep. And guess who the fifth passenger was? It was good old GOD." Arthur Godfrey and Jane Russell have spoken too. Godfrey declared: "Don't tell me about science and its exact explanation of everything. Some things are bigger. God is the difference. He gets around." Jane Russell added: "I love God. And when you get to know Him, you find He's a Livin' Doll." ......"

There is constant confusion between the form and the substance—between lip service to "the Religion of your choice" and a penetrating contact with the gospel itself.

If the layman is asked to describe his own feeling, he will hardly tell you because he lives under such pressures. Heart attacks, hypertension and ulcers are the order of the day. The strains of business competition, tensions with government on the one hand or labor on the other, leave men weary and disillusioned. To get a picture of himself, he has but to turn on the television to see that the hammers beat, beat, beat in upon his head while acid indigestion is churning and corroding his entrails.

To mix our metaphors, he sees Church and community activities like vultures, each trying to tear off and makeway with a larger piece of what is left of his body and his substance.

The Church, we say, must now face its responsibility to its laymen. It must be neither a vulture to devour nor an administrator of soothing syrup to quiet his jangled nerves. But who is the Church? It is a corporate entity made up of many of those it seeks to serve. This is itself one of the great paradoxes of religion, that the same people who are most in need of the help of the Church are those who must act as God's instruments in making that help available.

The Protestant doctrine of the priesthood of all believers is very dear to us as Congregational Christians. We are inclined, however, to spend too much time rejoicing in the independence which it gives us, and too little in contemplating the responsibilities it places upon us. When we sloughed off the priestly hierarchy of the Roman Catholic Church and decided we were directly responsible to God, we abandoned the excuses which the presence of intermediaries afforded. Yet how often we hear all the ills of a local church blamed on the minister, "I won't participate in that Church until they get a new minister". "The pastor expects too much of the members". "I go to Rev. Smith's church".

I should like to suggest that we treat the responsibilities of the laymen as though there were no ministers at all. How would your church fare if there were no pastor? Churches are often without pastoral services during illnesses or at a change in pastorates. Can your church pass this test? Or, do you sit back and let the ministers do all the work? Do your laymen concern themselves only with the material and social life of the church or do they take a vital part in the spiritual life also? How many can preach a sermon? How many get a chance to preach? To teach in the church school? To make calls on the sick and the newcomers?

Let us be more specific. What are the duties of the Christian layman?

I. **Honesty in personal life, his business life, and his church life.** There is no substitute for absolute and unquestioned integrity.

II. **Knowledge.** It is presumptious to assume a position of leadership without knowledge. The layman should be and keep himself informed of the Holy Scriptures, of the history and teachings of the church and its best thinkers. He should know his own church and its community, and our Christian World Mission in all its ramifications. He should see that his church maintains a sound program of Christian Education for both children and adults. This concern for education in the Christian context was characteristic of our fathers as they settled this country and as they took the Gospel to every part of the globe through the American Board. It is our concern today as expressed in our Christian Higher Education Fund Campaign and in the new curriculum of the Christian Education Division.

III. **Zeal.** Today as often in the history of Christianity, without zeal we cannot stay alive. Squeezed in a vice between atheistic Communism and merchandizing materialism, survival will require every ounce of devotion. To obey the mandates of Jesus and to carry the Gospel to all peoples requires the maximum of effort of which we, with God's help, are capable. A lazy or self-satisfied Christ would not have been crucified.

IV. **Sense of Humor.** We should read the NEW YORKER along with the Bible. If we cannot look at ourselves objectively, we are liable to fail in all our efforts. At the moment, there is only one denomination with a sense of humor — namely the Episcopalians. Recommended reading is "Lapses in the Apses", by Father Henry C. Beck. My recommendation to the United Church Herald is to run a cartoon series by Peter Arno or Whitney Darrow or even Charles Adams. A series on Dennis the Menace in Sunday School would help.

V. Now having tried to get along without a minister and having secured one, we must examine the duties of the layman as regards to him. I suggest the following:

1. **Be a good employer.** This means:

   a. **pay him!**—a minister can't live for nothing. He has a family to bring up, an education to pay for, and no hope of striking it rich. He deserves a good living and freedom from want.

   b. **look out for his future.** Insist that he be a member of the Annuity Fund for Congregational Ministers. Pay the full 11 per cent dues. Be certain that when he retires he may do so honorably and respectably.

   c. **give him a chance for some family life.** You would go crazy if your business required the same hours. Use your intelligence to devise a plan which will give him time with his children and his wife. Don't kick if he takes it.

   d. **provide for his continued education.** It is to the interest of the church that he keep up-to-date on his reading and have time (not deducted from his vacation) to go to school from time to time. Industry spends millions of dollars on extra training of its executives and scientists do likewise.

2. **Expect thought and accept it.** A good minister owes his congregation sermons which show real study and originality. Sermons that are penetrating and stimulating.

Warning — you will not always agree with him. In fact, if he really preaches the Gospel — you won't. It is hard to take. You must expect differences of opinion and not get mad when you don't like it.

I talked recently with Dr. Roy Burkhart, retired pastor of our Community Church in Columbus, Ohio. For many years he tried a unique experiment, mimeographing his sermons in advance of their delivery, giving them to his deacons to read and meeting with the deacons to discuss the sermon after they had studied it.

3. **Finally, expect hard work and match it.** You deserve a man who dedicates himself to the job, but only when you are willing to work just as hard or harder. Our Christian World Mission whether local, national, or world-wide is not easy. To be true to it requires all we can give.

VI. **The inquiring mind.** This is the necessary companion of honesty and knowledge. Every part of the life of the church, of ourselves and our world must be subject to rigid and constant examination. The danger of taking things for granted, of doing things the way they have always been done is an ever-present danger to our churches. We must be even more on the alert today as we face a rapidly changing world. The need for an informed skepticism is especially great because we live in a period of intense propaganda. The advertising public relation experts are engaged in a mighty battle for the mind of man on every subject from deodorants to political economy and religion. Now, as never before, we must sort the true from the false, both as to ideas and as to our sense of values. Unless we keep abreast of new knowledge and act wisely in relation to changed conditions, our religion may lose all its pertinence to life as many religions have in the past. We may become a society for the preservation of antiquities instead of a vital force.

Finally, we have been entrusted with a great responsibility, the greatest of all responsibilities, the task of being God's agents in bringing His Kingdom upon earth. Let us pray to God for his help in dedicating to this task the full energies of our minds, our hearts and our outward efforts.

Put Wood On The Fire

By E. L. Jones

A company of tourists, some 50 or 60 men and women, were traveling by bus touring Africa. They traveled all day on one of their sight-seeing trips, and when night overtook them they were forced to camp in the woods. The men hustled up some wood and made a fire, and everyone repaired to rest and sleep. While the fire lit up the woods a band of monkeys appeared. They were hopping all around making a chipping noise and the travellers could not understand what the monkeys were looking for. Of course there was a guide, and one of the men asked him what the monkeys were doing. His answer was, "I notice they are not putting any wood on the fire."

Now, I am asking you, are you putting any wood on the fire for the church? There are so many ways you can do this. Many people go to church and as soon as the preacher closes the service they hurry out, jump in a car, and are gone. They never go by and speak to the lady in charge of the music or speak to the choir members. You can put some wood on the fire by shaking hands and welcoming visitors. You can stay around long enough to shake hands with some old members that cannot attend regularly. You can offer to give them, or someone else, a lift home in your car. Some people run out a side door and never shake hands with the minister. What do you say when you are asked to conduct the morning devotions? You can put some wood on the fire by saying, "I will do the best I can."

Rev. S. E. Madren led services in all three of the churches he serves (Mt. Olivet (G), Mt. Olivet (R) and Bethel in the Valley Conference) on Easter Sunday, beginning with a sunrise service at Bethel. A communion service was held Maundy Thursday at Mt. Olivet (R).

News From Tarsus College

(A Secondary School for Boys)

Tarsus — Turkey

Chariots race again in the Tarsus stadium! Indeed it is a thrilling sight! But the chariots which come into the stadium that is now the grounds of Tarsus College are the high-wheeled carts bringing sand from the Cydnus River. They come plodding through the back gate, the driver slumped down on his load. But they go racing out, with the driver standing, holding the reins as jauntily as any contemporary of Ben Hur!

Since last August when construction began on the new building, the parade has been on. Mountains of sand have been piled on the tennis court and later, mixed with cement, have gone into the brick and concrete walls of the building. Other loads have come, too, in less picturesque fashion. . . trucks full of iron rods, of brick, of black cinders which will be insulating material. The building has grown. The walls of the second floor are now up. The reinforced concrete columns will be poured this month. The contractor promises the first floor finished by June 1 and the building completed by June 15. . . in good time to get it ready for next September.

At four o'clock today there will be games in the Stadium. The Black Eagles against the Thunderbolts, in basketball! These ferocious names are those of teams of 12-year-old beginners who have a class tournament. They have to use the small court for the Varsity team is practicing on the big court. Basketball has become the favorite sport here. The team is defeated only by the American soldiers from a nearby NATO airbase. Farther away from windows, a football match draws a big crowd.

On Sunday, the graduates will gather for their annual meeting. We expect to see Muvaffak, head of the Alumni Association, now a very busy lawyer in town. His father was the town-crier. Muvaffak graduated from this school, supported himself through law school and won a Fullbright scholarship for a year of study at Harvard. Turhan and Orhan will surely be here, the twins who were so alike that we only knew them apart by the embroidered initials on their shirts. Turhan (or was it Orhan?) spent several months in the States as a guest of 4-H clubs and has gone on to organize similar clubs among the farm youth of this area.

We hope to see Faham whose career in this school was one of breaking every rule that was made and some we hadn't thought to make. . . but he changed. After a couple years of study in mechanics in England, he came back with an English wife to be manager of his father's brick and tile factory. We hope to see Korkut, a pipe-smoking business man, who would be just as at home at a Rotary luncheon in Elkhart or Sterling as in Ankara. Muzaffer will certainly be here. He was one of the first to join the "Demokrat" party when it offered an idealistic program of progress for the country, and one of the first to leave that party when it became apparent that politics was not a royal road to social reform. These men are all members of the Alumni Association's executive council. And there will be many others, including the younger alumni now studying in the universities which are on vacation this month. . . some in medicine, some in law, many in architecture and engineering.

There will be the usual alumni talk of the "good old days." There will be a tour of the school to show the improvements, many of which have been made possible by the gifts from you, our American friends. The old boys will say, "We never had it so

— Continued on Page 9

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

April

MADURA MISSION

Nagpur. Capital of Madhya Pradesh. Leading commercial and industrial city and rail and road center.

24—**Dr. and Mrs. Edward Wilder** are now on leave from the American Board, to allow him to serve as Secretary of the Christian Medical Association of India and Medical Secretary of the National Christian Council. Since 1921 he has served as a doctor in India, while she has been especially interested in helping women overcome illiteracy.

Pasumalai. Small town 3 miles southwest of Madurai.

25—**Rev. and Mrs. Emmons White** were made missionaries emeriti of the American Board a year ago, after 42 years of devoted service in India. They have served in a variety of ways, but his most unique contribution has been through his use of Indian music as a method of spreading the Gospel. He visited the Southern Convention last year. The American Board Directory says, "The courage and faithfulness of the Whites in carrying through the round of daily duty in the often drab conditions of village India, their gifts of understanding the minds of common people, and their devotion to their task of proclaiming the truths of the Christian gospel in terms intelligible to the common man have formed a service of enduring value to the South Indian Church."

26—**Pasumalai High School** educated 1048 boys in 1958 for college. They came from all over Madura Ramnad Diocese.

27—**Pasumalai Trade School** trains boys for openings in carpentry, electrical repairing, motor car repairing, printing. It enrolls about 50 students.

28—**Pasumalai Training School** trains teachers and in 1958 had 271 students with 255 in the Model School. Religious education is offered the first 30 minutes of every school day.

29—**Union Theological Seminary** trains men to be catechists or evangelists and women to be Bible women for the Church of South India. It also offers weekend conferences and courses for volunteer church workers. This is very important, for about 200 village congregations are dependent on volunteers for daily and weekly services.

Ramnad. Town 63 miles southeast of Madurai.

30—**St. Andrew's Girls' High School** became part of our united work in 1947. One of our missionaries, Miss Miriam Brown, is the resident manager. It serves an isolated and poverty-stricken area.

Valley Women Hold Memorial Service

The Annual Session of the Women's Fellowship Conference of the Virginia Valley Central Conference of the Conrgegational Christian Churches (United Church of Christ) held its meeting at the Leaksville United Church of Christ October 2, 1959. There were about 100 women present, representing 20 churches throughout the Valley. The conference voted to send copies of the Memorial Service to The Christian Sun and to local newspapers so that other Women's Fellowship groups may benefit by it. The following order of service, led by Mrs. R. L. Clapp, was used:

Hymn: "The Old Rugged Cross"

Scripture Reading: Proverbs 31:10, 20, 25-61; John 19: 25-30.

"The New Testament Scripture tells us of the greatest man who ever lived. The Old Testament Scripture shows us the value of a virtuous woman, a good woman. Let us think of these two leaders for a moment.

Jesus is the greatest person who ever lived because he is the Saviour of the world. He came into the world to save us from our sins, and to show us how to live as Christians. He came that we might have life and have it more abundantly. He shows us God's way of life. He not only tells us how to live as Christians, but he sets the perfect example before us. His life, his death, his resurrection and ministry show us that we should love God with all our hearts, our minds, our souls, and that we should love our neighbors as ourselves — even if it means sacrifice. Christ offered his life as a sacrifice for our sins on the cross.

The other scripture tells us of a good woman, a woman who sacrificed and worked for the sake of her family. Her family called her blessed and praised her. They were proud of her.

In our churches, our homes, our communities, there are many great leaders. Some of these are women — women who work for the church, women who live Christian lives before their families, women who enjoy being good neighbors. They are good because they are willing to sacrifice. They are Christian because they follow the perfect example, Jesus Christ — who gave his life on the cross. They are willing to take up the cross and follow Christ.

Some of the women of our churches and Women's Fellowships have died during the past year. We would like to remember them by placing a flower on the cross which is set before us. The large white flower in the center of the cross represents Christ and his sacrifice for us. The other flowers represent those who are not with us today. As we look at the cross, let us renew our desires to follow Christ and become good Christian women for Him."

(Representatives placed flowers on the cross in memory of the following women: Mrs. Emma Keyser, Leaksville Church; Mrs. Olive Elizabeth Showalter, Antioch Church; Mrs. Nellie Liskey, New Hope Church; Mrs. Mae Corbin, New Hope Church.)

Soft Music and Poem, **Song of the Mystic.**

I walk down the Valley of Silence
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As havens where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win,
Long ago was I weary of noises
That fretted my soul with their din,
Long ago was I weary of places
Where I met but the human—and sin.

And I toiled on, heart-tired of the Human,
And I moaned midst the mazes of men
Till I knelt, long ago, at an altar
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the Divine,
And I fell at the feet of the Holy
And above me, a voice said: "Be mine."
And there rose from the depths of my spirit
An echo: "My heart shall be thine."

Do you ask me the place of the Valley,
Ye hearts that are harrowed by Care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—Abram J. Ryan

Solo: THE LORD'S PRAYER, sung by Mrs. Marion Good

Dr. Rockwell Harmon Potter spent last week at Elon College where he preached on Palm Sunday, spoke at the student ministerial association Monday, led worship at 10:00 a.m. each morning, spoke on Wednesday evening, led communion on Thursday and spoke on Friday evening. Each morning college students led early morning devotions in Whitley Auditorium and Pilgrim Fellowship members led morning devotions in the church sanctuary.

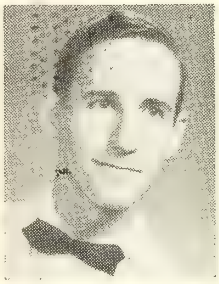
(Continued from Page 8)

good! But the happiest years of our lives were spent here. We'll never forget what the school did for us. Will you have a place for our sons next year?"

These events occupy Tarsus College at the midyear point in 1960. . . a look back on history and the accomplishments of graduates and a look ahead to improvements that will better serve the students of today and tomorrow.

The Staff of Tarsus College
February, 1960

A Page for Young People Edited by R. L. Milteer


Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

ATTENTION ALL JUNIORS AND SENIORS

Stop, take a minute to read this article, as I feel that it might be of great benefit to you or a member of your P. F. group. I would like to take this opportunity to give you some very important information regarding the Church Vocations Retreat to be held at Moonelon, May 6, at 7:00 p.m. and running through May 8, 12:00 noon.

—Editor

The Church Vocations Retreat is for those high school juniors and seniors and any others who are especially interested, who think they might be interested in a church vocation and who wish to do some serious thinking and praying about the will of God for one's life. These will not be obligated to choose a vocation.

The purpose of the retreat is to explore the field of church vocations; to see what it's all about, ask questions, find out about qualifications and requirements, etc. The purpose is also to explore the meaning of vocation and how to determine what is the call of God for one's life. Excellent leadership will lead the young people in an examination of the pastoral ministry, Christian Education, and the various chaplaincies and institutional workers, church music, and the various types of missionaries.

The retreat is expense free. We do insist that those who attend stay for the entire retreat, unless there are very exceptional circumstances.

Get all of your young people you can to the retreat (although they should know to what they are going and why), and we will try to arrange a Retreat that will meet their needs.

John Lackey
(Chairman of the
Planning Committee)

Rev. G. Julius Rice, pastor of our Bayside church, is the new president of the Bayside Ministerial Association.

PROPOSED SCHEDULE for BIENNIAL CONVENTION OF SOUTHERN CONVENTION PILGRIM FELLOWSHIP 1960

Friday, April 22, 1960

7:00 P.M.	Registration
8:00	Fellowship and mixer
9:30	Worship — Burlington First
10:00	Friendship Circle
10:45	Cabin Devotions and lights out

Saturday, April 23, 1960

7:00 A.M.	Rise
7:30	Breakfast, followed by Morning Watch
8:45	Keynote Address — Rev. Gaylord Noyce. Workshops and discussion groups to follow
10:30	First business session
12:00	Lunch
12:45	Free Time
1:15	Second business session
5:30	Supper
6:30	Vespers on Elon College Campus. Tour of Campus to follow.
9:00	Installation of new officers
10:00	Friendship Circle
10:45	Cabin Devotions and lights out

Sunday, April 24, 1960

7:30	Rise
8:00	Breakfast
8:30	Clean up
9:00	Third business session
11:00	Worship Service at Elon College Com. Church
12:30	Lunch
1:30	Friendship Circle

The Senior Pilgrim Fellowship of Bayside, Norfolk, Virginia, served breakfast at the church following a union sunrise service at Delhaven Gardens. Proceeds from the breakfast will be used to furnish the new youth classroom.

HOLLAND P. F. REPORTS

On Sunday, March 13th, the Holland Christian Church observed Youth Sunday at the morning worship service. (At the time of the regularly scheduled Youth Week our church was engaged in a Building Fund Drive.)

This service, conducted by members of the Pilgrim Fellowship, began when the acolytes, Ernest Whitfield and Rawles Jones, lit the candles. The Call to Worship, Invocation, and Lord's Prayer were led by Mary Emily Norfleet after which Mary Linda Duke read from the 13th chapter of Matthew 36th - 43rd verses. Next a quartet, composed of Martha Alice Quate, Mary Dixon Rawles, Marilyn Saunders and Sandra Holland, sang "The Lord is My Light," by Gounod. Then the choir, consisting of fifteen of our P. F. members, sang "A Mighty Fortress is Our God," by Luther. The Anthem was followed by the morning offering and the Prayer of Dedication, conducted by Phil Pulley. Phil also had the Benediction which followed the morning talk given by Loren Waldo on the Youth Sunday topic, "Thy Kingdom on Earth."

Our Pilgrim Fellowship, with twenty four young people of our church and ten from nearby Baptist Churches, has participated in the following projects, also: (1) March 29, 1959 Easter Sunrise Service, we hope to have one again this year. (2) Secured Christian Sun subscriptions from half the families of our church; (3) June, 1959 Work-day for Christ at which time $48.00 was earned; (4) November, 1959 wrapped bandages to send to Dr. and Mrs. Riggs, missionaries in India; (5) December 23, 1959 went Christmas caroling to the shut-ins in and around Holland; (6) March, 1960 made a contribution to the building fund of the church.

Loren Waldo, III,
Reporter

CATAWBA COLLEGE CHOIR AT SOUTH NORFOLK

By Beatrice George

The Catawba College choir rendered a dramatic candlelight performance entitled "The Holy Offices of Good Friday" at the South Norfolk Congregational Christian Church Wednesday evening, April 6. The touring choir of thirty-five members wore robes of black, and carried lighted candles in their processional and recessional. The altar was centered with a candlelabrum displaying the candles significant in the unfolding of the musical drama. The unaccompanied choir, under the direction of Dr. Robert L. Weaver, and Richard Keasler, student director, made a wonderful presentation in harmony, chanting and antiphonal responses. Though sung mostly in Latin, the responses were in English which allowed the audience to follow its order. The drama moved through the phrophecy of the Jeremiahic Lamentations, the Psalms and the New Testament revelation from the Epistle of St. Paul to the Hebrews. At the finish of each Holy Office the candle symbolizing that part was snuffed out until all candles and sanctuary lights were extinguished. It made the crucifixion and darkness caused by it realistically felt with even the rumble of the earthquake. The emerging lighted candle representing the Light of the World symbolized hope to a world in darkness. One felt awed, and moved along with the tones, moods and strength of this magnificent sacred rendition.

To have heard it and associated with the members of the choir was an exemplification of a statement made by Dr. W. T. Scott at the Eastern Virginia Conference in October when he said, "our churches would be enriched by the merger with the Evangelical and Reformed churches."

It was a pleasure to have been hosts to the Catawba College choir and to have heard the fifteenth performance of their springtime tour.

The senior Pilgrim Fellowship at Pleasant Ridge, Route 1, Ramseur, North Carolina, conducted a worship and communion service Thursday evening, April 14.

The Pilgrim Fellowship of Liberty church, Route 1, Henderson, North Carolina, visited historic O'Kelley's Chapel near Durham April 10. The program there was on the history of the Christian Church.

PARENTS ASKED TO COOPERATE

At the April staff meeting of the Tryon Church School it was recommended by the teachers and officers that the following message be conveyed to the parents of the children in the Church School:

The teachers are anxious for and need to have more parent participation. Parents deprive their children of an important element in their Christian education when they do not keep up with the work of their children's Church School work.

Following are some suggestions to our parents from the teachers:

1. Find out what your child learned on Sunday morning. If he did not learn, was it his fault? the teacher's? Whose?

2. See that your child is on time, and that he comes expecting to behave and to learn.

3. Would some kind of report card be appreciated by the parents, showing whether the child's behaviour, cooperation and work were satisfactory? Whether he came prepared (presupposing some homework)?

Some comments by the teachers were interesting:

"If parents take the Church School seriously, so will the children."

"If parents would take a few minutes each day (e.g., after dinner) when the reading book is read aloud, both parents and students would become interested."

There is a quarterly publication for the parents of every age group in the Church School. These magazines have articles especially for parents, articles for teachers and parents (the lesson for each Sunday). If you have not received your copy, contact your child's teacher.

Your (parents) comments and suggestions are welcome. Send them to Mrs. Emma Bosien, Box 882, Tryon.

—The Chimes

TWO CONGO FILMSTRIPS ISSUED BY BIBLE SOCIETY

Two new color filmstrips about Bible work in the Belgian Congo are being offered by the American Bible Society.

"Congo Handclasp" is for use with children, Primary through Juniors, to help interest them in the Bible Society's program of distributing more New Testaments to African children. The film strip features Constant Mazumbu who talks about his life as a little boy in the Belgian Congo. He tells about his family, his friends, the school he attends and his New Testament. He recites his favorite Scripture verse in his own language. At the end, he suggests that people in America help the Bible Society provide New Testaments to the many Congolese who still need them. The filmstrip with script and 33⅓ rpm record sells for $1.50. Without the record, the price is $1.00.

"Congo Close-Up" is for use with young people and adults. It shows the people of the vast Congo Basin — their villages and modern cities, their churches, schools and market places — and the important work of Scripture translation, publication and distribution being carried on by the Bible Society as the agency of the churches working in the Congo. There are close-ups of such features as literacy classes, the Bible Van, colporteurs and the Congo's "Flying Doctor". With script and 33⅓ rpm record, the filmstrip sells for $4.00. Without the record, the price is $3.00.

Both filmstrips are 35mm and consist of color photographs taken in the Congo. Each has fifty-seven frames and can be shown in about eight minutes.

The filmstrips can be ordered from the Audio-Visual Department, American Bible Society, 440 Park Avenue South, New York 16, N. Y., or from any of the Society's depositories throughout the country. They are not available on a rental basis.

THE CHRISTIAN WITNESS AND RACIAL CONFLICT

William Joyner

Anyone who tries to follow Christ in the region of the Southern United States today cannot escape being involved in the racial situation. Many times we might wish for such escape, but it is impossible as long as we remain committed to Christ. We may deny responsibility for bettering this situation, but we do so at the risk of denying our Lord.

The tenseness of racial relationships at the present time calls for extra "helpings" of calmness, understanding, and responsible action from Christian people. If we who profess to follow Christ fail to provide these necessary qualities, then we leave a terrible vacuum out of which the forces of hate will eventually erupt in violence. The love of Christ operating in our lives can prevent this and pave the way for an atmosphere of Christian good-will among men.

—Northview Star

ELON COLLEGE REPORTS APPORTIONMENT RECEIPTS

January 1, 1960 — March 24, 1960

Eastern North Carolina Conference

Amelia	$ 17.00
Fuller's Chapel	22.00
Hope Mills	8.42
Pleasant Hill	8.50
Raleigh	44.00
Sanford	75.00
Shallow Well	50.00
Wake Chapel	14.86
Youngsville	19.00
	$ 258.78

Eastern Virginia Conference

Antioch	$ 17.00
Berea (Nans.)	64.00
Great Bridge	80.61
Bethlehem	33.90
Burton's Grove	4.00
Damascus	44.00
Dendron	3.00
Eure	10.00
Franklin	184.00
Hopewell	31.00
Liberty Spring	20.00
Mt. Carmel	5.00
Newport News	205.04
Christian Temple (Norfolk)	167.85
First Norfolk	18.00
Rosemont	133.00
Oakland	43.00
Portsmouth:	
United	20.00
Shelton Memorial	32.00
South Norfolk	59.00
Suffolk	287.47
Waverly	55.25
Windsor	228.00
Prince George	107.00
Warwick	15.00
	$1,867.72

North Carolina and Virginia Conference

Apple's Chapel	$ 36.00
Asheville	79.00
Burlington First	37.16
Carolina	26.00
Danville	81.17
Durham	108.90
Greensboro, First	102.78
Greensboro, Palm St.	51.24
Hines Chapel	17.00
Haw River	65.00
Ingram	71.00
Lebanon	9.00
Long's Chapel	46.00
Monticello	33.25
Mt. Zion	31.00
New Lebanon	15.50
Salem Chapel	21.00
Tryon	133.00
Union (Va.)	10.10
Winston-Salem	20.00
Greensboro (St. Peters)	14.00
Hendersonville	48.00
Burlington, Edgewood	3.40
Lynchburg	6.00
	$1,065.50

Western North Carolina Conference

Albemarle	$ 63.00
Asheboro	97.00
Biscoe	4.00
Pleasant Grove	100.00
Ramseur	25.50
Randleman	35.54
Seagrove	30.33
Union Grove	16.02
Zion	20.00
	$ 391.39

Virginia Valley Conference

Antioch	$ 24.00
Bethel	26.00
Bethlehem	38.75
Beulah	8.00
Joppa	26.00
Leaksville	45.00
Linville	45.00
Newport	20.00
Timber Ridge	15.00
Winchester	62.50
	$ 295.50
TOTAL	$3,878.89

OUR HOME MISSION PURPOSE

Dear Friend:

This letter is being written on a jet airplane on which I am returning from Hawaii, after having spoken at a series of pastors' conferences and given the address at the dedication of the new Mission Memorial Building on the Hawaiian Evangelical Association (one of our State Conferences.)

It is truly significant of the growing one-ness of the Christian Mission that the executive officer of the Board of Home Missions should be invited to dedicate a building memorializing the heroic missionaries of the American Board who brought the Christian faith to the Hawaiian people 140 years ago.

Despite the comfort and speed of travel by jet airplane, I sometimes feel nostalgic for the days when the laboring engines of the DC-3's seemed barely to pull them over the Continental Divide. Then one could see the terrain over which one was flying. Today, from a height of 30,000 feet, even Pikes Peak looks like only a fair-sized hump on the earth. Height destroys topography.

It is the business of the Church and its Mission to gain a close-up view of the topography of our time. We believe that a single child is more important than a vast landscape, and that the fate of the individual person is more precious in the sight of God than the tremendous social movements and changes reported in our daily papers. It is the purpose of the Board of Home Missions to express this personal, individualizing concern of our Congregational Christian Churches and their members.

Once a year we have the privilege of addressing ourselves to persons who have shown themselves to be friends of this enterprise and of inviting them to make a special gift to this work. Your gift will encourage and strengthen workers in many fields of Christian effort — in hospitals, schools, colleges, churches, in the area of race relations, and in a number of pioneering ventures on the Christian frontier in which the Board is engaged.

I know that whatever gift you send will be an expression of your gratitude to God for His goodness and grace, and for the supreme blessing of the Gospel of His Son, our Lord.

Faithfully yours,
Truman B. Douglass

WITHOUT FAITH

Without faith the world can't stand,
Without trust the whole universe would die —
No qualities of goodness throughout the land,
No beauty to behold in the moon, stars and sky.

Without hope no one would reach the goals;
Without love nothing could survive —
No feeling of mercy in the soul;
Nothing would be fresh, new, alive.

So one word of truth and kindness,
One warm and gentle smile,
Can lead one out of disgust and blindness
And help to smooth the last long mile.

Rachel Bailey, a student at Southern Union College,

Hunger For Righteousness

Devotional Reading: Psalm 42

Memory Selection: **Blessed are they which do hunger and thirst after righteousness, for they shall be filled.** Matthew 5:6.

Background Scripture: Matthew 5:6, 7,; 13:42-46; 18:21-35

THE BLISS OF THE STARVING SPIRIT

Hunger and thirst are universal desires. Indeed life anywhere is pretty much a matter of one hunger after another. But hunger after what? Alas that so many of our hungers and thirsts are after second-rate things! Like Midas, so many hunger after gold, or, like Napoleon, others hunger for power, or still others hunger for pleasure, and popularity and many other things. These and many other hungers, many of them only second-rate at best, enslave us and leave us unsatisfied. But Jesus said "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The people of his day knew better than we what these words mean. Few of us know what real hunger for food is, or what it means to be desperately thirsty. But the people of whom Jesus was talking really knew the pangs of hunger and the burning thirst for water. And the hunger and thirst about which he was talking was not something that could be satisfied with a mid-morning snack, or slaked by a cup of coffee or a cold drink. It was hunger of a man who was starving for food, and of a man who will die unless he gets a drink of water.

In the light of these facts, this Beatitude is a question and a challenge. In effect it says "Just how much do you want goodness? How intense is your desire for goodness? Do you want it as much as a starving man wants food, or as much as a dying man wants water?" The plain answer is that not many of us want goodness or righteousness that much. As Robert Louis Stevenson once said "Most people suffer from the malady of not wanting." But Jesus is saying that, although a man cannot, and must not, ever be satisfied, he can be filled. Let a man organize his life around the highest and best things, and strive passionately and indiscourageably after them and he shall be filled. Blessedness comes not unto him who achieves — none of us could be happy if that were the case — but to him who aspires and strives. Most of us want to be good or righteous only up to a certain point. We are not willing to pay the price which goodness in its fulness demands. Dr. Barclay sums up this Beatitude as follows: "O the bliss of the man who longs for total righteousness as a starving man longs for food, and a man perishing of thirst longs for water, for that man shall be truly satisfied."

THE BLISS OF PERFECT SYMPATHY

"Blessed are the merciful, for they shall obtain mercy." As that stands, it means that **in order to be forgiven a man must forgive.** Jesus said that again and again. No forgiveness to one's fellowman, no forgiveness from God. This is the consistent teaching of the Gospels and the New Testament. And how much we need forgiveness both from men and from God!

Now this word "mercy" as used here means in its deeper sense what we usually call sympathy. It is the spirit that comes from getting inside another person and "feeling with" him — that is what the word sympathy really means, to "feel with" or to "suffer with." If we really got inside the other fellow, instead of judging him from outside, we would be merciful, it would make us more ready to forgive, make us more tolerant. That is what the French proverb has in mind when it says "To know all is to forgive all." To be sure this does not mean that criminals should not be punished, or that badness should be glossed over, but it does mean that we should be more merciful and forgiving. But of course, we usually think of our own feelings instead of the other fellow's. We would be saved from much unkindness toward others if only we would be merciful in the sense that we would make every effort to get inside the other person. Once more Dr. Barclay puts it thus: "O the bliss of the man who gets inside other people, until he can see with their eyes, think with their thoughts, feel with their feelings, for he who does that will find that others do the same for him, and will know that that is what God in Jesus Christ has done!" And that is exactly what God did in Jesus Christ. In a literal sense, in Christ God got inside the skin of men. The supreme example of mercy as used in the Beatitude is the coming of God in Christ Jesus.

SUNDAY SCHOOL LESSON
APRIL 24, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Today's lesson includes a story which illustrates and emphasizes this necessity of and grounds for mercy. It is the story of a man who owed another man an almost incalculable and altogether unpayable sum, who, when he was unable to pay, was forgiven by the other man — the debt was wiped off the slate. Whereupon this man, who had just been forgiven an unpayable debt, went out and haled into court a man who owed him a piddling little bill. The point is clear. How piddling is the wrong which others have done us in comparison with our sins against God! If God in Christ so freely forgives us, ought we not to forgive one another! Here again is the teaching that unless we forgive, we cannot be forgiven. Unless we show mercy, we can hope to find no mercy.

FINDING GOD IN THE DAY'S WORK

In emphasizing the importance and worth and joy in the Kingdom, Jesus told a story about a man who was plowing in a field and who found a buried treasure for which he gave all that he had in order to buy the field in which it was found. Through the years I have interpreted this to emphasize the supreme value of the Kingdom, and the price one should be willing to pay in order to enter into it. But there is another side to the story. **This man found the treasure in his day's work.** Alas for the man who only finds God in a church, or at some holy place, or at a so-called religious occasion, and never feels a sense of his presence and enjoys fellowship with him in the common round of duties and in a day's work! True happiness and peace can be found in the day's work when it is honestly and conscientiously done.

FINDING GOD BY DILIGENT SEEKING

The other story which Jesus told emphasized another aspect of the Kingdom. Whereas the first man

(Continued on Page 15)

Superintendent Truitt's Resignation Is Presented

My dear Friends:

The following, which is now a part of the historical papers of the Home for Children, speaks for itself:

To the Board of Trustees of the
Congregational Christian Home for Children

My dear Friends and Co-Workers, it is with mixed emotions I hereby present my resignation as superintendent of the Congregational Christian Home for Children to become effective not later than July 30, 1960, or sooner at anytime the Board of Trustees wishes.

For sometime I have thought of retiring because I feel that at the age to which I have come I should relinquish the arduous duties devolved upon such a position; and I have definitely arrived after full consideration and in conference with my wife at the conclusion that whoever will be charged with the use and occupancy of the new buildings about to be built should be the superintendent of the Home for Children during the days and months of their final planning and erection. In a little more than two months I shall, the Lord willing, be in my seventieth year, and I do not feel that it is fair to the Board of Trustees to begin with the actual putting into physical form this new improvement program and then resigning in the midst of it.

These eleven years have been years of great joy to me, and yet years of heavy duties. I have worked hard, not only here, but wherever I have served before coming here. Day and night at whatever job I have had I have given my best to it. I hope I may be able to do some work and some worthwhile service during whatever time there is yet left to me.

It has been a joy to work with you, and for you, and for the Church. It has been a joy to work with so many children everyone of whom I have loved and do love. God has been good to me, and blessed me with an earnest desire to please him, to serve him and to render unselfishly whatever service I could render.

My heart is with you, and with the Home for Children, and my friends, the staff of loyal helpers. I wish for the Home and each of you every good success in the thrilling years ahead.

Thanks for the privilege of serving, and the joy of your kind help. How nice it would be to tell each of you personally how much I appreciate your cooperation and kindness-

The CHIP campaign is not yet over, although the goal is reached by counting on several churches which have given verbal assent to their suggested quotas. There are many churches which have not yet let us know their wishes. We shall follow up on this until we hear from each church. I hope it will be before July 30.

Also their are many friends of the Home for Children who could, and will, gladly help us. They will let us hear from them in the meantime. We ought to go over the top by several thousand dollars, and most of us know it is needed.

REPORT FOR APRIL 11, 1960
MONTHLY OFFERINGS

Amount brought forward		$16,505.25
Eastern North Carolina Conference		
Mt. Herman	$ 38.00	$ 38.00
Eastern Virginia Conference		
Great Bridge	15.00	
Liberty Spring, S. S.	2.50	
Waverly	31.00	
Lynnhaven Colony	13.00	61.50
North Carolina and Virginia Conference		
Apple's Chapel	42.00	
Burlington, Bev. Hills	24.00	
Carolina	6.00	
Concord	12.00	
Greensboro, First	52.64	
Greensboro, Palm St.	14.00	
Happy Home	43.25	

Pleasant Grove	25.00		
Reidsville — special	202.98		
Reidsville	103.00		
Union (Va.), S. S.	5.00	529.87	
Western North Carolina Conference			
Albemarle	12.00		
Big Oak	6.00		
Randleman	7.00		
Smithwood	10.00	35.00	
Virginia Valley Conference			
Bethel	7.00		
Bethlehem	22.00		
Dry Run, S. S.	8.00		
Mt. Lebanon	10.00	47.00	
Total			$ 711.37
Grand Total			$17,216.62

SPECIAL OFFERINGS

Amount brought forward		$36,573.96
Collins Grove Sunday School	32.57	
Woodland Garden Club, Burlington, N. C.	50.00	
Adult Bible Class, Monticello Church	5.00	
Sunday School, First Cong. Christian Church, Roanoke, Ala.	13.97	
Women's Fellowship, Bethlehem Church, VVA Conf.	20.00	
Laymen's Fellowship, Providence Memorial Church, Graham, N. C.	58.78	
Clyde E. Glenn, Durham, N. C.	50.00	
Easter Gifts:		
Women's Fellowship, Greensboro, First Church	80.00	
Happy Sharers' Club, Greensboro, N. C.	20.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	50.00	
In Memory of James Ryland Darden	5.00	
In Memory of Mrs. Mollie Savage	5.00	
In Memory of Mrs. Fred Pickard	7.00	
Friendly Service Gifts:		
Women's Fellowship, Cong. Church, Needham, Mass.	18.00	
Woman's Fellowship, First Cong. Ch., Berwyn, Ill.	5.00	
Special Gifts	115.00	
Total		$ 535.32
Grand Total		$37,109.28
Total for the Week		$ 1,246.69
Total for the Year		$54,329.90

SUNDAY SCHOOL LESSON

(Continued from Page 13)

found the treasure, by accident or chance, when looked at from one standpoint, the other man found the treasure — the pearl of great price — by diligent and determined search. But the point is the same. However a man discovers God, or God's will for his life, whether by a flash of spiritual insight, or after long and diligent search, it is worth nothing unless he unquestioningly and unhesitatingly accepts it.

Dansalan Junior College ministers to the youth of the Maranao (Muslim) population of Mindanao in the Philippines. The lives of the people in this area are marred by many social and spiritual evils: polygamy, parentally arranged child marriages, slavery, clan feuds, ignorance and illiteracy, lack of cleanliness and sanitation with resulting high infant mortality, lack of honesty and integrity among many. In such a situation, Dansalan Junior College, a Christian institution of higher learning, is a positive force toward a better life.

In Memoriam

BROWN

Brother Howard P. Brown was called to his reward on February 15, 1960. In his passing Pleasant Ridge Christian Church has lost a faithful member, who has served his church efficiently as a deacon; we desire to record our sorrow in his passing, and also express our appreciation for his life of service among us; therefore be it resolved:

1. That we bow humbly in submission to God's will.

2. That we extend our sympathy to his family and point them to God, our Father, who doeth all things well.

3. That a copy of these resolutions be recorded in our minutes, a copy sent to the family, a copy sent to The Christian Sun, and to our county paper.

Harry Smith, Chairman
Victor Reid
H. V. Cox, Jr.
Theodore Cox
Martin Joyce
Herbert Scott
Craven Shoemaker
Hilton Beane, Secretary

COPELAND

January 25, 1960, the Death Angel came and took away our friend and member, William J. Copeland. Although illness confined him to his home, he bore it with patience and understanding. He was kind and to know him was to love him.

We extend our sincere sympathy to the family who cared for him so faithfully during his illness and later years of life on earth.

Mrs. Robert Warren,
Mrs. Carol Howell,
Mrs. Mills March,
Holy Neck Christian Church

JOHNSON

We, the members of Circle No. 1 of the Woman's Fellowship of Mt. Carmel Congregational Christian Church, wish to pay this tribute of love and respect to the memory of one of our beloved members, Mrs. Otelia J. Johnson, who left us March 10, 1960.

Mrs. Johnson had been confined to her home by illness for sometime; throughout her illness she was sustained by a deep and abiding faith, which enabled her to endure her suffering with much courage and patience.

Therefore, we wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

First, that we bow in humble submission to the Heavenly Father who doeth all things well.

Second, that we extend to the husband, children, and all loved ones our sincere sympathy and pray the Father's loving care will comfort and sustain them through the years.

Third, that a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun for publication, and a copy be placed upon the minutes of the Woman's Fellowship.

Mrs. E. W. Beale
Committee

In The Land Where The Wind Grows Colder

By Baden Hickman

World Refugee Year Reporter for the World Council of Churches

The facts and figures behind the Tunisian refugee situation are startling in their simplicity. As the wave of North African nationalism suddenly exploded across the sprawling land of Algeria, almost overnight refugees flooded neighboring and sympathetic Tunisia. Others went west to seek asylum in Morocco.

The exodus has continued now for more than five years. The flow seems unending, and as in all situations when men of governments are walking the political tightrope, statistics vary.

The Tunisian refugee count, based on the actual number of fleeing Algerians who today sit on host soil within the border limits, is about 150,000. Morocco claims it shelters about another 102,000. The combined total of more than 250,000 men, women and children is easily 70,000 more than the current total that the United Nations High Commissioner for Refugees speaks and plans by.

DOUBLE CHECK

While relief teams along the two borders are attempting to feed and clothe the thousands — they acknowledge the official ration cards of 250,000, let it be stressed — U. N. High Commissioner Auguste R. Lindt has himself called for a "full appraisal" of the conflicting totals. His recently appointed special representatives in both lands are now at work. It is generally expected, certainly in Tunisia, that the higher version will eventually be confirmed.

Tunisian relief records show that by November, 1957, something like 50,000 had crossed the border: in November 1958, the figure had risen to 85,000. The last 12 months of internal hostilities has increased the total to about 150,000.

About 50 per cent are children under 14; between 30 and 35 per cent are women, while most of the remaining men are old.

But amidst these facts and figures which will mature into history within the filing cabinets of Tunis, there is one that all are agreed upon. It is the point beyond which elaboration of the simple merely grows obscure. If today's relief supplies and help should halt forever tomorrow, there would be chaos and death on an almost unparalleled scale within 14 days.

Such is the stark situation in a Muslim land during the Christians' Advent.

To understand something of what the one-way flow of refugees has meant to Tunisia, it is necessary to first pause and look outwards from the flat roof of the capital city. Arabian logic must be considered.

Tunisia (pop. between 3,500,000 and 4,000,000; area about 49,000 sq. mls.) has been an independent Muslim State since only June, 1956. Until then, it was a French Protectorate. It is, in many ways, therefore, a fledgling nation, virile yet poor, ambitious yet immature, a militant mixture of the ancient and modern.

This land of Arabs, Jews, French, Italians, Maltese and other Europeans lies halfway between the Straits of Gibraltar and the Suez Canal and, with Sicily, forms the barrier between the eastern and western Mediterranean.

It is a situation which gave Carthage its greatness and, together with the possession of nearly 900 miles of coastline, gives modern Tunisia special economic and political importance. It is a status, it is ruled, nothing must be allowed to endanger if national prosperity is to be achieved.

When then another armed debate over colonialism was begun in the land next door, aspiring Tunisia in the fullness of its own new-found independence gave a host's smile to the refugees. And then promptly said: "You must stay in the four provinces on the border."

WELCOME, BUT. . .

It was clear that if the homeless and hungry swarmed past Souk el Arba in the north and the southward areas of Le Kef, Kasserine and Gafsa, the already insecure economic situation would be further undermined. Widespread unemployment (about 400,000) would shoot starwards; land restoration (tree planting is a national hobby) would be set back; and key cities like Tunis (already stifled with a population of about 450,000) would be swamped. The refugees were given a handshake but no armchair.

Out across the oasis and vineyards from bustling Tunis, away on the far-side of the famous World War II battle lands, lie Souk el Arba (with 67,417 refugees), Le Kef (about 50,000), Kasserine (23,049) and Gafsa (11,437). Refugees can move from border province to border province if they wish, but not eastwards past the military-controlled inland boundary. Only a very few exceptions for orphans, students and sponsored refugees have been allowed. No unauthorized visitors may probe the troubled regions.

This has meant for one underdeveloped sun-drowsy township alone, Ghardimaou in Souk el Arba, that the local population of some 40,000 is outnumbered by 62,000 refugee guests. And still the refugees come. . .

The first arrivals back in the mid-1950s often came after preparing for their departure. They brought animals, personal possessions (extra clothing) and even articles for sale with a touch of Arabian wisdom to make their expected sojourn more comfortable. They were short-lived antidotes to homelessness and hunger.

Tunisian governmental relief, operating alongside the national Red (Cross) Crescent movement, supplemented local hospitality. Tunisians are happy, it seems to share their poverty. But the problem rapidly outgrew the bounds of national aid. The first Red Cross mission was sent to Tunisia in 1957 by the movement's international committee which later in the same unhappy year sent a similar mission to Morocco. At that time neither country had an internationally recognized Red Crescent Society, an important technical point for receiving outside help.

And little was known in the outside world about the growing human drama, the increasing need, of the homeless and fleeing Algerians. In 1958 both the Tunisian and Moroccan Red Crescent Societies were recognized and admitted as members of the League of Red Cross Societies. At the end of the same year, both host governments also turned to the United Nations General Assembly and asked the world to supplement the help of the Red Cross.

It is a recorded fact that then, as today, men of international goodwill stood before the refugees in the mountains, on the plains and within the scrub and steppe, and declared: "You are not forgotten." It is also a recorded fact that hundreds cried in the desert when they heard in the native Arabic of their self-appointed headsmen that the world would not let them starve.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

Church History Room
Box 232
X

VOLUME 112 **APRIL 26, 1** **NUMBER 17**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

The First Joint Meeting of the Southern Synod of the Evangelical and Reformed Church and the Southern Convention of Congregational Christian Churches will gather in Burlington. N. C. Tuesday to Thursday of this week.

See pictures of leaders in this paper.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

FIRST REFORMED CHURCH, BURLINGTON. N. C.

This week the Southern Synod will meet in the above pictured church, and Wednesday evening the Synod and the Southern Convention of Congregational Christian Churches will hold a joint session here.

Here And There Among The Churches

"A Cry In the Night," a documentary film about life in the orient, was shown following a Church Night Dinner at Church of Wide Fellowship in Southern Pines April 20.

Western North Carolina laymen are reminded of the Rally at Ramseur Town Hall next Saturday at 6:00 p.m. Reservations should be sent to Rev. Garland Bennett, Ramseur, North Carolina.

The senior choir of Rosemont church, South Norfolk, presented a special program of Easter music on Easter Sunday evening. This was followed by a dedication of the self-denial offering for missions and by baptism of members recently received into the church on profession of faith.

James Beane and Craven Shoemaker are captains of two teams at Pleasant Ridge, Route 1, Ramseur, North Carolina, Sunday school where an attendance campaign is in progress. April 3 the previous attendance record of 184 was broken with 187 present; April 10, there were 195 present. The 213 enrolled as of April 10 is also a record.

Sounds like real interdenominational cooperation during Holy Week at churches in the Holland, Virginia, community — Holy Neck and Holland Christian churches, Somerton Friends Meeting and Holland and South Quay Baptist churches had union services, alternating at the different churches. Communion service at the latter was conducted Thursday evening by Rev. C. C. Dollar of our Holland church, while Rev. R. T. Grissom of Holy Neck preached Monday evening at the Friends church.

Rev. W. R. Stevenson of Tryon spoke at the Maryville College Vesper Service, Maryville, Tennessee, April 24.

Dr. John G. Truitt, superintendent of our Home for Children, preached at High Point last Sunday.

Rev. Kenneth Register of Beverly Hills, Burlington, is assisting Rev. Weldon Madren in revival services at Happy Home this week.

Rev. Walstein W. Snyder of Rosemont, South Norfolk, conducted Holy Week services at our Windsor, Virginia, church, where Rev. W. A. Grissom is pastor.

A service of Easter music was a part of the Easter morning worship at Church of Wide Fellowship, Southern Pines. Participants were the chancel and youth choirs and soloists Sandra Gaskill, Mary Chatfield, Rachel Wallace and Dawn Leland.

Scott To Be Installed

Dr. William T. Scott will be installed as minister of the Oakland Congregational Christian Church, Chuckatuck, Virginia, Sunday evening, May 1, at eight o'clock, with his son, Rev. W. T. Scott, Jr. of Durham, North Carolina, delivering the sermon. Leader of the service will be Rev. A. Lanson Granger, Jr., president of the Eastern Virginia Conference. Ministers and members of the Eastern Virginia Conference have been invited to attend, and Oakland church will be happy to have other friends of their new minister and the church to attend this service.

May has been designated as "Go-To-Church Month" at The Christian Temple, Norfolk, Virginia. Church school classes are invited to attend as units.

Steve Mauldin, a student at Elon College, was the speaker at our Winchester, Virginia, church on National Christian College Day.

Rev. Carl Wallace, pastor of our Church of Wide Fellowship, Southern Pines, will be the chairman of the first session of the Mental Health Institute to be held in that city May 1, 2 and 3. The topic for his session is "Mental Health and Religion." The session will be held at the First Baptist Church at 8:00 p.m.

An Easter sunrise service was held at Concord Congregational Christian Church, Route 2, Elon College, North Carolina, where Rev. Bill Traylor is the pastor. The Women's Fellowship served doughnuts and coffee after the worship service.

EASTER IN ELKTON

A sunrise service was conducted at 6:00 at Bethel church, Elkton, Virginia, by the pastor, Rev. S. E. Madren, whose sermon topic was "Risen, As He Said." At the 11:00 a.m. service at Bethel two babies were christened and four members received into the church. Topic for that service was "Did Not Our Hearts Burn Within?"

A candlelight service was held at Mt. Olivet church, Elkton, on Easter Sunday evening sponsored by the Young Adult Class. Mr. Madren's topic was "A Living Christ Is the Light." Two members joined this church at Easter.

Volume 112 Number 17

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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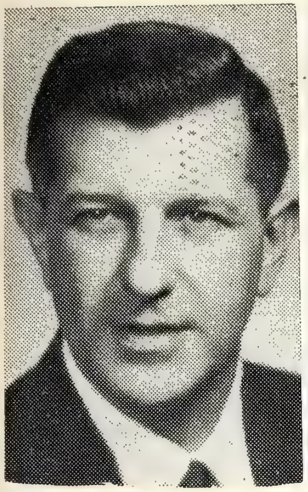
HOST PASTORS



Rev. Lonnie Carpenter
E. & R. Minister

Rev. Robert Kimball
C. C. Minister

First Christian Church, Burlington
Meeting Place for Southern Convention

EASTER SERVICES AT MT. ZION

Myrtle Shepherd

Mt. Zion Christian Church, Route 3, Mebane, North Carolina, observed "Maundy Thursday" with a most impressive candlelight communion service. Sixty-eight were present.

An anonymous donor presented the church with some beautiful candlesticks for our altar. Also, a scarlet curtain back of the altar was given by an anonymous donor. The communion table in white and another table at which the deacons and deaconesses sat formed a cross. Out in front and on the same level as the congregation was another smaller table in white on which were placed the cross and candlesticks. The pulpit stand was to the right, in front of which was an Easter lily given by the Ladies Adult Sunday School Class in memory of Mr. Bunn Carden. Special music was by the youth and adult choirs.

As each deacon read his part and each deaconess her part, each extinguished the candle in front of him. After the last one read his part, the church was in total darkness to tell of the time when Jesus hung on the cross. Then our pastor, Rev. Glenn Garrett, lit the candles on the altar and from that lit each of the deacons' and deaconesses' candles. They lit candles in the windows. After this the Holy Communion was served.

An Easter Sunrise Service was held at 6:00 with between 55 and 60 present. Part of this was conducted in the church and part in the cemetery. After this breakfast (prepared by some of the men of the church) was served in the church hut. The fellowship was enjoyed by all.

There were 119 present for Sunday school and 144 for the eleven o'clock worship service on Easter. Mr. Garrett's sermon topic was "Believest Thou This?" Fourteen members were received into the church, ten of whom came on profession of faith. Special music for this service was presented by both choirs.

At a meeting of the Angie Crew circle of the Woman's Fellowship of Union Ridge church in March the circle voted to give two matress covers for Moonelon Conference Center, and heard a review of the home mission study book by Mrs. Wardell Umstead.

? ? ?

There are 168 hours in a week. We are expected to give one of them to worship God. Life expectancy is 65 years. If you give one hour a week to God, then you will worship in a lifetime 3,380 hours. There are 3,380 hours in a half year. Do you give God one hour a week or one-half a year of your entire life?

—Northview Star

GOLDEN ANNIVERSARY AT CHAPEL HILL

The fiftieth anniversary of our Chapel Hill church will be celebrated May 15 with a service at four o'clock in the afternoon. Speakers will be Dr. Hugh W. Hartshorne, professor emeritus of the Divinity School of Yale University, and Dr. J. Earl Danieley, president of Elon College. A reception honoring charter members will follow the service.

50th Anniversary Services

LIBERTY CONGREGATIONAL CHRISTIAN CHURCH

May 1 through May 6 — Services Each Evening at 7:30

A Different Speaker Each Evening

May 1—Rev. W. A. Rich, Pastor
May 2—Rev. Mark Andes, former pastor
Recognition of Former Pastors
May 3—Dr. John Truitt, Superintendent of the Christian Orphanage
Recognition of Present and Former Deacons
May 4—Rev. Weldon Madren, former pastor
Recognition of present and former Trustees, Secretaries and Treasurers
May 5—Rev. Dwight Moore, local Pastor
Recognition of present and former Sunday School Superintendents
May 6—Dr. F. C. Lester, Editor of THE CHRISTIAN SUN
Recognition of present and former Presidents of the Women's Fellowship

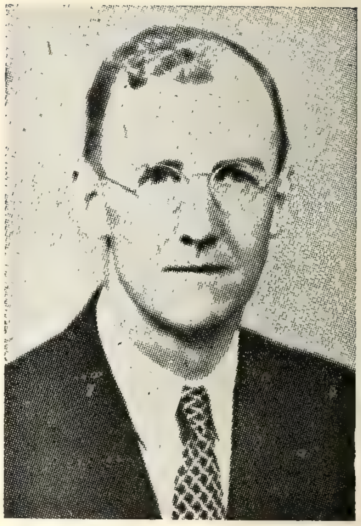
Greetings

(The Christian Sun Speaking)

TO CONVENTION AND SYNOD DELEGATES

Congratulations on being a delegate to the Southern Convention oı the Southern Synod. Out of all the members of your church, you were chosen to represent the rest. This is an honor, for they trust your judgment. Some of you may be here for the first time, and feel a little scared. Don't be afraid. These are all nice people. Speak to them, and have a good time. (You see, I am a sort of authority, for I am 116 years old and have attended all sessions of the Southern Convention. Just between us, I am a little scared about attending the Synod meeting — my first.)

They tell me you have real problems this time. You who have been in four denominations and are now in two are about to make another merger and be one. That puts you right in the middle of Protestant progress in our time. You are world leaders! Your parents (denominationally) have done a lot of courting for you, and now you have two full days in the same city, to think things over, to get acquainted, and to make plans for a long life together, if that is your desire. You have joined hands, but they can be pulled apart. Now is the time to join hearts; and if you do, separation will be unthinkable after the stay in Burlington. You can have a grand experience in making one family out of these former groups.



Editor

Two orphanages, two colleges, and two proposed homes for the aging may seem like too big a family. But many families have more children than that. The bigger the family, the more activities, and often the stronger ties binding them together. There is always a way for those who try.

You live in a disturbed world. Revolutions abound. Changes flash over us before we are ready. The underprivileged demand opportunities which we have told them belong to all people because they are God's children. You can help them to succeed, or hinder their progress. The world is looking at you to see what you will do. So is the Kind Father above who has given you leadership opportunity.

Problems, did you say? I am accustomed to them. I was only sixteen when a war between the states knocked me out. I was laid up for four years, and have limped much since then, but right now I am feeling a little frisky. Opportunities of our time thrill me. Fifty times each year I travel all over the United States, go to Canada, England, Turkey, India, and Japan—and sometimes to many other places. Travel is no problem any more. I can go to any one of these places fifty times for three dollars. There are beautiful things to see, wonderful people to interview, thrilling experiences to enjoy. I am not much to look at, but I can see a lot of things—and I tell most that I know. Do you? It's fun, isn't it? Say, I'd like to go home with you. You are worth knowing! Maybe you would let me come for a few minutes every week; and take me to see a neighbor. Now, that would be fun. Tell you what, I was born a little way from here—at Hillsborough, and my father, Rev. D. W. Kerr, printed my name and date (Januay, 1844) right across my face. How do you think you would like to be treated like that? But that's too much about me. Thanks for the visit. Hope you have a wonderful time here!

TO THE PEOPLE BACK HOME

You sent excellent delegates to the Convention and Synod. They tried hard to be good representatives of your fine churches and homes—and they succeeded well.

New visions of what the Church can be in our time flashed over them. United prayers bound them close to the cross of Jesus. They entered new areas of Christian brotherhood, and dreamed of making a brave, new world. They won't be just the same when they return.

Get them to tell you what they dreamed, and hoped. You may not feel the same way at first. But encourage them to live on the higher level. It will help you to climb also. We all need to be better, and to be better servants of Christ. His Church needs to be more Christ-like. Urge your delegates to give to the church at home all they saw, felt, dreamed, and hoped as they met together as delegates to Convention or Synod. And if they want some changes made, give the ideas a square deal. Growth is possible only through change.

TO READERS EVERYWHERE

The meetings in Burlington this week can mean a turning point in the work of these groups, and in the life of the Church universal. If successful steps at integration of the two previous denominations are made, there will be great rejoicing in church circles everywhere. That is what we expect.

I thought that you would like to know about the meetings, and see what leaders look like. That is why there are so many pictures. Sorry some pictures are not new, but they were here, and it costs money to make cuts. Guess the editor is the oldest one—no not quite the oldest person but the oldest picture.

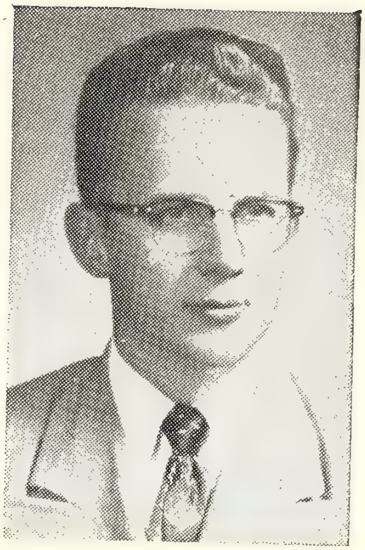
That's all for now. See you next week. Till then, keep happy.

Rev. Melvin Dollar
Associate Superintendent

Members of the Convention Staff

Soon after the last Convention session the Rev. Melvin Dollar was elected as Associate Superintendent with special responsibility in Virginia, and in promotion. He has resigned and will leave May 1 to work in a church in California.

Rev. Robert A. Knowles is serving as Minister of Christian Education in the Convention, with responsibility for leadership training and youth work.



Rev. Robert Knowles
Minister of Christian Education

About * * * THE OBJECTIVES OF A NATION

Despite indications that world peace seems to be coming to a closer reality, there is scarcely a person who does not realize that a threat to peace hangs over the world. It is a threat of a police state to enslave and destroy human freedom. Far more than a test of military and physical power, it is a fight for the hearts and minds of men. Arrayed against truth, religion, spiritual values and individual freedom are the forces that resort to falsehood, treachery, coercion and slavery as weapons for world domination. The outcome may well determine the fate of free nations.

There are those who ridicule the lessons of history by saying life and government in this modern age are so complex that what may have been true in another age is of little value in finding answers to problems of the present. There can be but little argument that the scientific and industrial revolution of modern times, along with the most far-reaching social revolution since the advent of Jesus Christ, multiply present-day difficulties. But there is no proof nor valid argument that violation of the moral principles of conduct by the people in their social, political and governmental relationships is not as destructive to the character of national life today as at any time in history.

Superficial thinkers fail to recognize that in spite of the changes of modern life, there remain immutable moral laws that cannot be repealed by the act of man and that the failure of society to observe those laws invites eventual disaster. If there is one lesson to be drawn from the history of the human race it is that the structure of society and of government must be consistent with moral law, otherwise the result is chaos and the law of the jungle.

The compelling verdict of history discloses three essential requirements for the preservation of the life of a nation. First, the practical need for the maintenance of a strong and adequate military power, backed by a maximum of economic strength. Second, the maintenance of liberty and freedom for the individual under which his incentives are not only for the preservation of priceless value for himself, but under which moral and spiritual values multiply his strength. Third, if a nation's objectives are to be measured in terms of eternal values, they must be consistent with the laws of God. To discover these laws there can be no substitute for seeking Divine guidance.

These three objectives constitute the only firm foundation on which the nation can stand if it is to survive. But the foundation is not new; it is as hold as the Ten Commandments and the Sermon on the Mount.

C. B. Riddle

A PRAYER

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

GOOD WILL

Peace is not something that comes mysteriously down from the heavens. It must come as a result of good will among men, of loving our neighbors as ourselves. Without good will, there cannot be peace.

Good will in our homes and neighborhoods will bind families into one vast unit of helpfulness. Good will alone in the hearts of operators and workers can take the bitterness out of industrial relationships.

Good will among the people of various churches can produce a harmonious forward movement.

No more critical age has humanity come upon than this one in which we are trying to live. Many things are necessary for the continued happiness of peoples. But most necessary is good will based on loving our neighbor as ourselves. GOOD WILL, the maker of peace.

Harvey Allen

Proposed Amendments to Convention Constitution

(CHANGES ARE IN BOLD FACE TYPE)

CHAPTER ONE, Section III — Duties of Churches
Add a new paragraph:

Each Church should adopt a Constitution and By-Laws suitable to its needs and consistent with the spirit and contents of The Manual approved by the Convention (Parts I, II, III).

CHAPTER FOUR — MINISTERS
Candidates

The ministry is the highest office in the Congregational Christian Churches. To it come the people who believe that God has called them to this specialized type of Christian service.

In the Southern Convention there are four divisions of the Christian ministry, each with its particular duties and responsibilities. **In addition to these divisions of the ministry, provision is made for a special order designated "Lay Preachers" outlined in Section V of this Chapter.** A member of either group is entitled to all the rights and privileges of the ministry, limited only as stated in the following Sections.

Section I
Candidates in Care of the Conference

1. Candidates in Care of the Conference are enrolled by Conference, and at all times shall be subject to guidance of the Conference Committee on the Ministry. They are given the privilege of preaching wherever there is opportunity, but may not in their own name serve as pastors of churches, nor administer the ordinances. A Candidate in Care may serve a church under the direction of an ordained minister in full standing designated as his sponsor by the Conference Committee on the Ministry.

2. A candidate must be a member of a church of the Conference in which he seeks membership, be recommended by his church, have good moral character, and show promise of becoming an effective Minister.

3. Application **for enrollment** must be made to the Conference through the Committee on the Ministry. The committee will examine the candidate on his call to the ministry, his Christian experience, his knowledge of the Congregational Christian Churches, and his willingness and ability to pursue further training.

4. Candidates found worthy will be recommended to Conference in session, and, if approved, will be directed in further education by the Committee on the Ministry.

5. **Candidates in Care** will report to the Conference through the Committee on the Ministry annually. Failure to make report will indicate that the member no longer desires such standing, and he shall be dropped from the roll. Promotion from the **In Care status** to a Licentiate depends upon the progress made by the candidate.

6. The Conference shall follow the official service for receiving candidates for the Ministry in Care of the Conference by using the form suggested in "A Handbook of Standards, Procedures and Services," authorized by the Department of the Ministry of the Congregational Christian Churches.

Section II
Licentiates

1. A Licentiate is one authorized by the Conference to preach the gospel as a probationer until he shall give proof of his ability to teach effectively the great doctrine of salvation (I Tim. 5:22).

2. Ordinarily license should be granted only to those who contemplate ordination, and not until the candidate has completed the Sophomore year in college, or its equivalent. Special care should be taken that the candidate for licensure possesses the moral, religious and literary qualifications necessary to fit him for the responsible position to which he aspires (II Tim. 2:2 and I Tim. 3:6). He shall, therefore, be a man of unblemished Christian character and be recommended by the church of which he is a member.

3. That there may be no doubt of his qualifications, he shall be carefully examined by the Committee as to:
   (a) His religious experience, and his call to the ministry (Rom. 10:15).
   (b) His knowledge of the Principles and Government of the Convention and the organization of the denomination.
   (c) His knowledge of the Scriptures, and of the leading doctrines of Christianity.

4. The Committee shall report to the Conference as to the qualifications of the applicant, and his fitness for licensure.

5. The Conference, being satisfied with his proficiency, shall provide for his licensure during the session of Conference, or some subsequent time, and shall issue a certificate of licensure, signed by the President and the Secretary.

6. The **Service of Licensure to be followed may be found in "A Handbook of Standards, Procedures and Services," authorized by the Department of the Ministry of the Congregational Christian Churches, but the form provided in the Manual may be followed.**

7. Only under emergency circumstances shall an Executive Committee feel justified in granting licensure ad interim.

8. **Rights and privileges of Licentiates:**
   (a) **A Licentiate may serve as pastor of a church or churches in the Conference where he holds standing. Provided he has graduated from a senior college, he may conduct the ordinances of Baptism and the Lord's Supper in the church or churches he serves as a regularly called pastor, but not in another church.**
   (b) **A Licentiate may not perform the marriage service. The laws of the states of North Carolina and Virginia require ordination for the performing of this rite.**

9. When a Licentiate shall have preached for a reasonable length of time, and his services do not appear profitable to the churches the Conference shall revoke his license, and demand the return of his credentials.

Section III
Ordained Ministers in Full and Regular Standing

1. The importance and responsibility of the office of an **Ordained Minister in Full and Regular Standing** require that the incumbent possess an unsullied Christian

character, a good education and a ready capacity to teach (I Tim. 3:2).

2. Every candidate for ordination shall have preached a sufficient length of time to give ample evidence of usefulness to the Church (1 Tim. 3:6,7), have graduated from college and seminary, or shall satisfy the examining committee as to his educational qualifications, and be recommended by one or more of the congregations to which he has ministered.

3. He shall be carefully examined by the Committee on the Ministry of his Conference upon the following: His reason for asking for ordination, his knowledge of the Principles and Government of the Southern Convention and the organization of the denomination, his knowledge of the Bible, and the fundamentals of Church history.

4. The Conference, being satisfied with the qualifications of the candidate, shall appoint an ordaining presbytery of **Ordained Ministers in Full and Regular Standing** to set him apart to the sacred office of an **Ordained Minister in Full and Regular Standing** in the Church. Persons so ordained thereby become members of the Conference.

5. Ordained Ministers of other evangelical denominations may be received as **Ordained Ministers in Full and Regular Standing** without re-ordination, provided their ordination papers are satisfactory and they show satisfactory knowledge of the Principles and Government of the Southern Convention and the organization of the denomination, and are recommended by the Committee.

Section IV

Local or Conference Pastors

(Limited Ordination)

1. In the case of persons not expecting to qualify for ordination as **Ordained Ministers in Full and Regular Standing,** but who testify to a call to preach and who are in respect to moral character and Christian experience well qualified, it is provided that they may be set apart as Local or Conference Pastors and licensed or ordained as such for one year.

2. Local or Conference Pastors shall have standing only in the Conference or Conferences ordaining them, and their standing in the Conference may be renewed annually.

3. If a Local or Conference Pastor shall accept a call to a field within the bounds of another Conference than that ordaining him, he shall forfeit his ministerial standing, unless by due procedure he secures like recognition from the other Conference.

4. The names of Local or Conference Pastors shall be carried in a separate list in the Ministerial Directory of The Annual.

5. The ordination of men to this order is not to be encouraged, and should be resorted to only in cases of real necessity, and it is not looked upon as candidacy to ordination as an **Ordained Minister in Full and Regular Standing.**

6. Local or Conference Pastors shall be expected to pursue a course of study as prescribed by the Committee on the Ministry.

Section V

Lay Preachers

1. A Lay Preacher of the Southern Convention is one of its unordained members who has been recommended by his local Church, and recognized by his Conference upon approval of the Conference Committee on the Ministry, for duties, mainly preaching and conducting services of worship, within that Conference, and under its guidance.

2. A Lay Preacher is without ordination and does not expect to apply for ordination. He will not be in permanent charge of a church, nor will he administer the ordinances of Baptism and the Lord's Supper. He will not be qualified as a Lay Preacher to perform marriages.

3. It is not expected that the academic standards outlined for licensure and ordination should be applied to Lay Preachers, but in terms of character and Christian experience the qualifications should not be lower than in the case of candidates for licensure or ordination. A Lay Preacher is expected to pursue a course of study recommended by the Conference Committee on the Ministry.

4. The name of a Lay Preacher shall be carried on the roll of his Conference as a Lay Preacher, but not as a ministerial member even though serving a Church temporarily. He is listed in the Annual and Year Book as a Lay Preacher. He is not eligible for membership in the Annuity Fund.

CHAPTER FIVE — CONFERENCES

Section 1

Membership

1. A Conference shall be composed of all ordained Ministers and all churches organized upon the Cardinal Principles of Congregational Christian Churches and admitted to membership, within certain specified bounds.

2. Every church shall have lay representation, and each Conference shall fix its own ratio. However, it is recommended that each church shall be entitled to two delegates. Churches having more than 200 members shall have an additional delegate for each 100 members, or major fraction thereof, provided that no church has more than four delegates.

3. One-fourth of the Ministers belonging to the Conference and as many delegates as may be present at the time and place appointed shall constitute a quorum for the transaction of business.

4. Ministers and messengers from sister Congregational Christian Conferences or Associations and from **Evangelical and Reformed Church Synods** shall be entitled to seats as deliberative members, but may not vote. Ministers in good standing in any other evangelical Church may be introduced to the Conference as visiting brethren.

5. Jointly sponsored United Church of Christ congregations shall be entitled to hold dual membership in a Conference of the Southern Convention and a corresponding body of cooperating denominations.

Section II

Organization

Add:

6. It is recommended that each Conference shall incorporate under the laws of the State and adopt a Constitution and By-Laws which shall be in harmony with the provisions outlined in the Manual in Parts I, II, III.

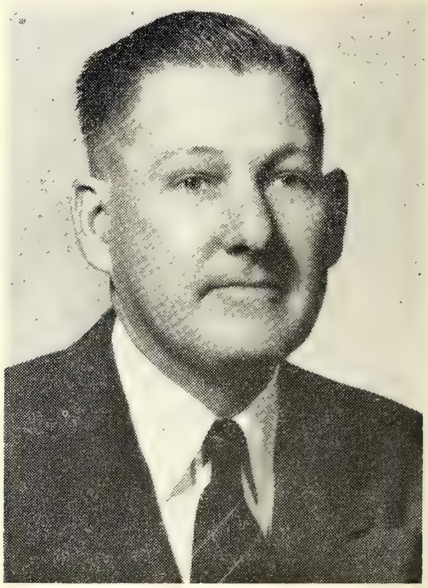
OFFICERS OF THE SOUTHERN CONVENTION

1958-1960

President

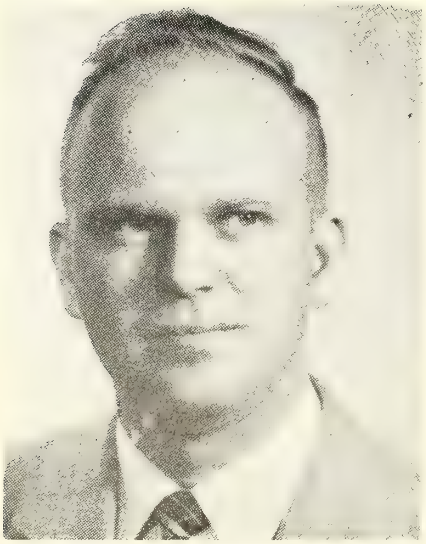
Martin T. Garren, Greensboro

Vice President



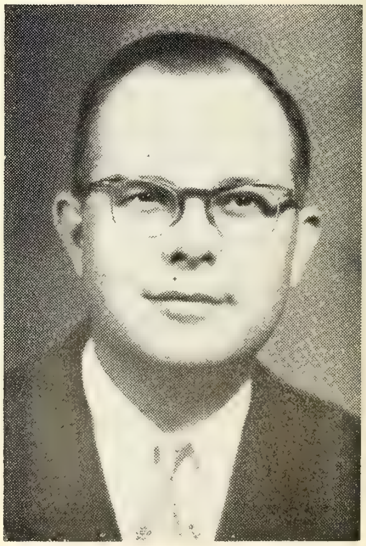
Rev. David W. Shepherd, Sanford

Secretary



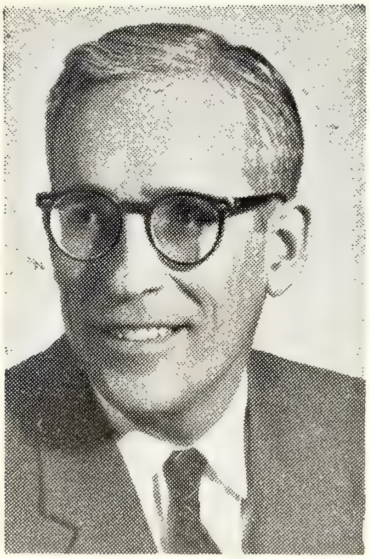
Rev. Max B. Vestal, Sanford

Treasurer

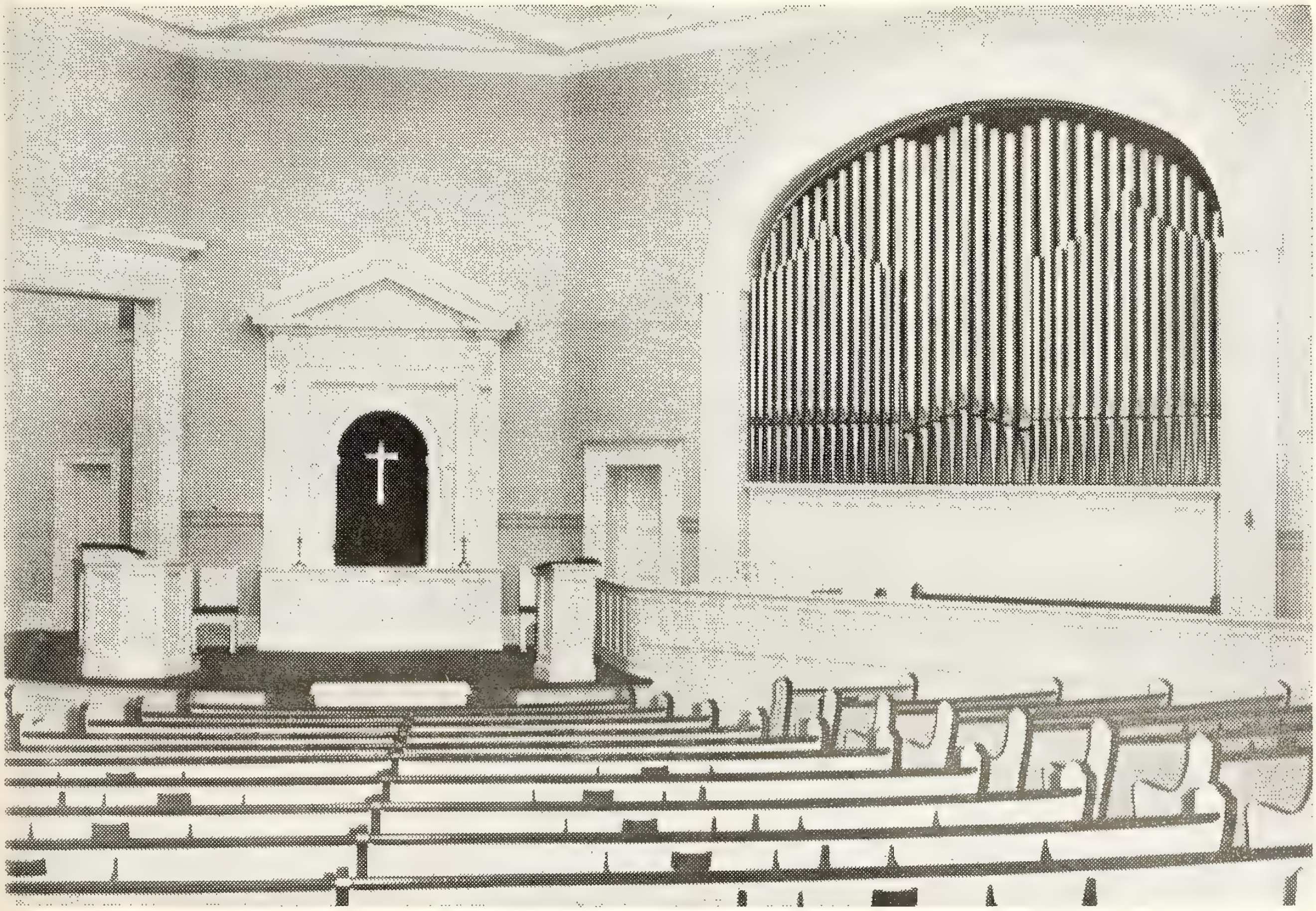


Walter L. Cooper, Burlington

Mrs. Ray Gordon, Suffolk
President, Women's Fellowship

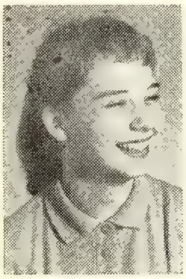


Dr. H. H. Cunningham, Elon College
President, Laymen's Fellowship



Interior of First Christian Church, Burlington, Scene of Convention Sessions

A Page for Young People Edited by R. L. Milteer



Rosemary Hoffman

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

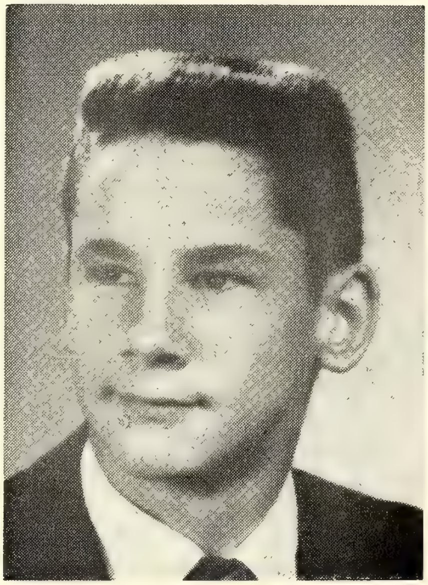
REPORT OF WORK CAMP

Rosemary Hoffman
Fellowship Chairman

Recently I had the wonderful experience of participating in a weekend work camp sponsored by the North Carolina UCYM. On Friday night we played "get acquainted" games and discussed our plans for the next day. Saturday we went to a day care center in Greensboro where we were to work. With 14 people working hard all day long, we tiled a floor, built three sets of shelves and a set of eight lockers, as well as a play sink, stove, and refrigerator. By the end of the day everyone was tired, but it was a happy kind of tired. We had the satisfaction of having created something which would be a great help to someone else. Although we gained nothing materially, spiritually we gained more than anyone could begin to measure.

In every community, no matter how large or small, there is someone in need and this need can be relieved by a group of young people who are willing to pitch in and help. This is where P. F. fits in. A work project of the sort mentioned above is one of the best ways I can think of to draw a group of PF'ers together. In your long-range planning explore the possibilities of a weekend work camp. Study the needs of your community to find where the most help is needed. (Consult the county welfare department for help in this.) After a specific project has been selected, divide it into several main areas to give everyone some responsibility. Be sure to have the proper adult leadership and "know how" to supervise. Get equipment and materials lined up in advance to avoid any last minute rush. When the project is over, have an evaluation to see what things you have gained from your experience.

The type of workcamp described above is one that you yourself will be responsible for planning and carrying out; however, there are many workcamps for high school and college young people which are sponsored nationally. Most of these last for several weeks instead of a weekend and are held in many different parts of the country. (There are many in Europe for those in college or beyond.) Ask your minister for "Invest Your Summer," a catalog of summer service opportunities. This is an excellent time for a program on summer opportunities to discuss what things are available for summer jobs and camps. (Moonelon brochures will be available soon.) If you would like any information about summer opportunities, write to the Southern Convention office, Box 336, Elon College, N. C.



Charles Garren
President of Pilgrim Fellowship

LEADERS FOR CHURCH VOCATIONS RETREAT

John R. Lackey

Leaders have been selected for the Church Vocations Retreat to be held at Moonelon Conference Center from 6:00 p.m. Friday, May 6 to noon Sunday, May 8. The chaplain will be Rev. Clyde Fields. Leaders of the various fields of service:

Christian Education — Mrs. Helen Knowles.

Pastoral Ministry — Rev. Kenneth Register.

The Missionary — Dr. and Mrs. W. W. Sloan.

Institutional Chaplaincies — Rev. Keith Wright.

Church Music — Mrs. Alfred Hassell.

Church Secretarial Work — Mrs. Carey Andes.

This conference is open to high school juniors and seniors and there is no charge. Your minister will arrange transportation for anyone interested. Anyone attending is asked to stay for the entire program.

CALLING ALL JUNIORS

Debra Wicker, Age 8 years

Last week at our Junior P. F. we studyed about Hawaii. It was a story of missionaries that carried the story of Jesus to Hawaii. The boat was called the "Morning Star". Next week we will learn how the story of Jesus was carried to India. We are also working on our scrap book to send to a missionary in another country.

Twenty young people united with First Church, Burlington, at the candlelight communion service Thursday evening, April 14.

Ken Rogers, a senior at Elon College, was the speaker at the Church of Wide Fellowship, Southern Pines, last Sunday, "National Christian College Day."

Missionary to Speak at United, Raleigh

Rev. John A. Kingsbury, home after five years of teaching philosophy and English literature in Turkey, will speak at United Church, Raleigh, North Carolina, April 30 (supper meeting) and May 1 (morning worship).

A Congregational Christian educator, Mr. Kingsbury was appointed in 1954 by the American Board of Commissioners for Foreign Missions, and he and Mrs. Kingsbury, the former Sara Idris Livermore, have lived and taught in Talas, Izmir and Tarsus.

When he can catch a few minutes from a demanding schedule, Mr. Kingsbury settles down to his hobby, the study of Islam, particularly research in trends of Islamic religion and culture in Turkey.

Mrs. Kingsbury, who teaches art and art history, found her time pretty well taken up by their three children who are studying both in English and Turkish in preparation for school in both Turkey and the United States. The children are Robert, 11, Erica, 8, and Werner, 6.

The couple has entered with enthusiasm into Turkish community life, adopting a Turkish cuisine and Turkish social customs with their friendly neighbors.

Mr. Kingsbury is a native of Moberly, Missouri, and Mrs. Kingsbury was born in the same state, in the city of Shelbina. Both worked for a short time as reporters, he for the Democrat-Leader, Fayette, Missouri, and she for the Shelbina Democrat and the Courier-Post, Hannibal, Missouri.

Mr. Kingsbury was ordained a Congregational minister in 1948. He not only served a pastorate, but was an Army chaplain and taught religion and philosophy at Lincoln College, Illinois and at North Carolina State College of Agriculture and Engineering, Raleigh, North Carolina. He was educated at Central College, Fayette and the University of Chicago.

Specializing in art, Mrs. Kingsbury also attended Central College and was graduated from Meredith College, Raleigh, North Carolina. Several of her paintings have been shown at exhibitions of contemporary Turkish and American art in Izmir, Turkey.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

April

MADURA MISSION — INDIA

Tirumangalam. Town about 10 miles southwest of Madurai, with a population of 16,000.

May

1—**Church of South India Boarding School** was founded in 1870. It provides boys and girls a broad elementary education, a Christian view of life, and practice in devotional habits. All spend some time doing practical work on the large garden and farm and are taught some basic village craft. Enrollment is about 350.

2—**Women's Training School** is on the grounds of the above school and was founded in 1946 to train Christian girls for the teaching profession.

Tirumaraiyur. About 10 miles from Tirunelveli in south of India.

3—**Tamilnad Theological College** started as an Angelican theological seminary. Most of the courses are in Tamil, and it trains nearly all the ministers of the Church of South India.

Tiruvandanai. Village near the seacoast, just opposite tip of Ceylon.

4—**Rev. and Mrs. Charles Heineman** (appointed 1944) do village work in the Ramnad District, opening their home to all who come, constructing drinking and irrigation wells, improving sanitation, developing small industries, better houses and homes, exchanging gifts of the Spirit, and in every way helping the people of India to help themselves.

Vellore. City on Palar River 80 miles west of Madras. Population 380,000.

5—**Christian Medical College** trains doctors and nurses for positions of leadership in Christian mission hospitals, government hospitals, medical training schools and private practice. In 1958 about 600 men and women were enrolled. It was founded by Dr. Ida Scudder and pioneered in the training of women in the field of medicine.

THE MARATHI MISSION — INDIA

Ahmednagar. Good-sized town on plateau in West Central Bombay State.

6—**Rev. and Mrs. Bruce Bashore** were appointed in 1959 as evangelistic missionaries. He is a graduate of Oberlin College and has M.A. and B.D. from Oberlin School of Theology; she also graduated from Oberlin. They served First Congregational Church, Battle Creek, Michigan before going overseas.

7—**Mrs. June Daniel** was appointed in 1959 for service as a public health worker in the Ahmednagar area. A social worker and a teacher, she has a varied background.

REVIVAL AT APPLES CHAPEL

Mrs. E. H. Thompson, Reporter

The annual spring revival was held at Apples Chapel March 20-25, with Rev. J. R. Lackey, a former pastor, doing the preaching. It was a real joy to have Mr. Lackey with us. As always his sermons were of high order, and very stimulating to the church. We felt uplifted as we heard him preach.

The highlight of the revival was Tuesday night when he spoke on "Family Walls." Mr. Lackey asked the families to come to the altar and rededicate their lives to the Lord. About 150 people participated in this act of rededication. It was an inspiring sight to see the families standing at the altar for the prayer of dedication which was led by the pastor of the church, Rev. Bland Leebrick.

There were several confessions of faith and rededications during the week. On Sunday, March 27, the pastor baptized nine young people and took them into membership of the church. It was with grateful hearts that we witnessed this service of baptism. Seeing these young people become members of our church, we felt that the church will be blessed by their leadership in the years to come.

The subjects of Mr. Lackey's sermons were as follows: "Salvation As Becomes Oneself", "The Vineyard and Our Attitude" "Family Walls", "The Grace of Understanding", "From Eternity to Eternity", and "Finding God Through Repentance."

Elon College Is An Enterprise Of The Convention

OFFICERS OF STUDENT BODY

Ed Boelte, a rising senior from Vernon Hill, Virginia, is the president of the Elon College Student Government for 1960-61, having been elected April 14.

Other officers are: vice president, Cliff Hardy, Franklin Park, N. J.; secretary - treasurer, Bill Hassell, Jamestown.

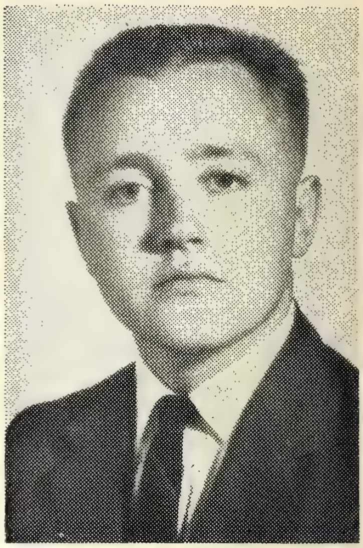
Honor Council members are: W. H. West, Henderson; Beverly Ward, Rockville, Connecticut; Lennie Riddle, South Boston, Virginia; Phyllis Hopkins (granddaughter of Rev. and Mrs. J. L. Neese), Reidsville; Jerry Drake, Greensboro.

Student Council members are: C. G. Hall, Leaksville; Carl Overby, Reidsville; Penny Fuqua, Elon College; Pat Jones, Suffolk, Virginia; Dewey Andrew, Snow Camp.

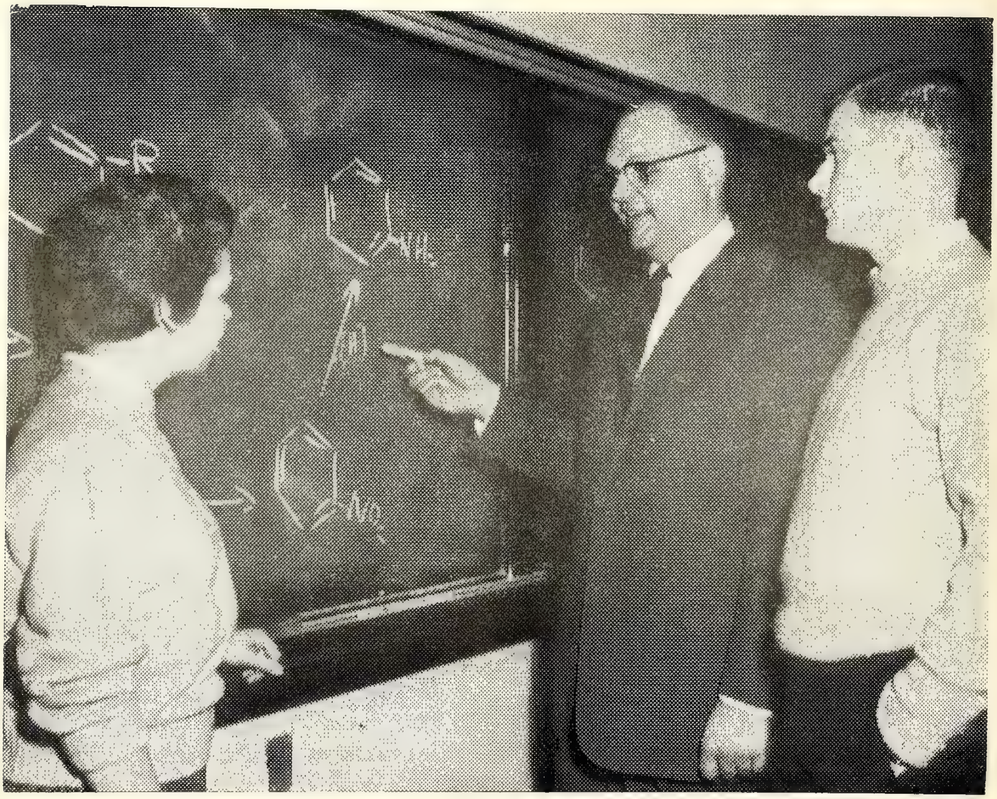
Senior class officers are: president, David Plaster, Martinsville, Virginia; vice president, Steve McCauley, Fuquay Springs; secretary-treasurer, Jane Keck, Burlington.

Junior class officers are: president, Mike York (great-grandson of the late Rev. L. I. Cox), Ramseur; vice president, Helen Wright, Greenville, S. C.; secretary-treasurer, McIver Henderson, Columbia, S. C.

Sophomore officers are: president, Don Terrell, Richmond, Virginia; vice president, John Currin, Rowland; secretary - treasurer, Judy Maness, Ramseur.



Ed Bolte, President Elon College Students



President James Earl Danieley Teaches Chemistry in "Spare Time"

The Pure In Heart

Background Scripture: Matthew 5:8; 27-37 Luke 9:61-62.

Devotional Reading: Ephesians 5:21-6:4.

Memory Selection: **Blessed are the pure in heart, for they shall see God.** Matthew 5:8.

THE BLISS OF THE CLEAN HEART

When Jesus said "Blessed are the pure in heart," He was thinking about something more than cleanness of heart, although he meant that. He was thinking about purity in the sense of unadulterated, unalloyed, unmixed, qualities. For the word which he used has all these meanings: (a) Clean in the sense that soiled clothes which have been washed are clean; (b) Clean in the sense that wheat which has been winnowed or sifted is clean of all chaff; (c) Clean in the sense that milk or wine has not been adulterated with water. Thus it is that this beatitude is one of the most searching and sobering of all the beatitudes. For what it really means is, "Blessed is the man whose motives are always entirely unmixed, for that man shall see God."

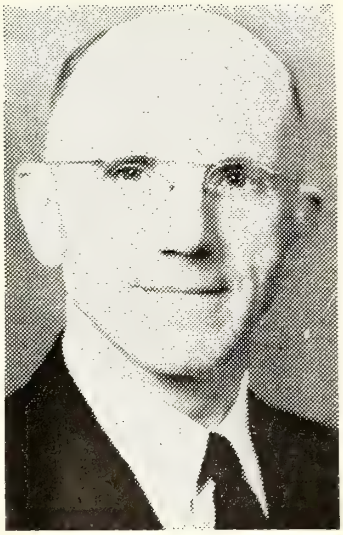
It is seldom that we do anything, even good things, from unmixed motives. We may give because of the credit we will get, or the contentment which comes from basking in the sunshine of our own approval, or the approval of others. We may make some sacrifice with the secret hope that others will see something of the heroic in us, or that we may regard ourselves as martyrs. We may seek public office not simply because we can serve our fellowmen, but because of the sense of prestige and power it brings. We may even preach, not because we desire wholeheartedly to do good, but to get the accolades of people for preaching a good sermon. When someone told John Bunyan that he had preached a good sermon, that quaint figure replied, "The devil already told me that as I was coming down the pulpit steps." Thus it is that this beatitude demands rigid self-examination, exacting examination. Is my work done for service or for pay? Is my service given from unselfish motives or for self-display? Do I go to church to meet God, or simply because of conventional respectability? Do I read my Bible and say my prayers because of a deep and sincere desire to know more about God and more especially to know God better, or because it gives me a feeling of superiority?

Jesus goes further and says that "the pure in heart will see God." We see only what we are able to see. One man walks along the road and sees only weeds and trees and grass and wild flowers; the botanist sees infinite beauty and knows all these things by name. One man sees only the stars; an astronomer will know all the constellations. One man sees only daubs of paint; another sees immortal and priceless masterpieces. The man with a filthy mind can see even in good things the material for the pure in heart are able to see God. a nasty snigger or a soiled jest. Only Put in another way the beatitude says "O the bliss of the man whose motives are absolutely pure, for that man will some day be able to see God!"

THE FORBIDDEN DESIRE AND THE SURGICAL CURE

The Jews had a law against adultery, and it was a drastic and death-penalty law. But Jesus boldly asserted that adultery involved more than the outward and physical act: it involved the secret desire and lust, and the salacious thought. The man who deliberately uses his eyes to awaken his lust, the man who looks in such a way that passion is awakened and desire deliberately stimulated, is guilty of adultery. The words have meaning for our day, for there are so many things that are deliberately designed to excite and stimulate desire. Books, pictures, plays, songs, advertisements are calculated to awaken and stimulate lustful desires. No wonder young folks find it extremely difficult to keep pure in our modern world! Temptations in our modern world are terrific.

SUNDAY SCHOOL LESSON
MAY 1, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia



Rev. H. S. Hardcastle

In his words about cutting off one's hand and throwing it away, or in plucking out one's eye and casting it away, Jesus is prescribing what seems like drastic treatment, nothing short of surgery. Coming as it does immediately after his words about evil desires it compels us to ask how we are to free ourselves from these desires? How to keep out of our minds these pictures and thoughts that come unbidden, as well as by deliberate suggestion from without? People try two ways: One is to say that they will not think about them. Those who do that are asking for trouble, and assuring defeat. For it is a law of human nature that the more a man says he will not think of something, the more that something will present itself to his thoughts. The real cure for evil thoughts lies elsewhere, and in two areas: (1) By Christian action, or by doing good deeds. Let one fill his life with good works so that he will have no time for evil thoughts and deeds. (2) Good thoughts. The best and ultimately the only way to defeat evil thoughts is by thinking good thoughts. Here as in another place, Jesus is saying that the best way to keep life clean within is to think good thoughts and to do good deeds. We are to overcome evil with good. Of course what Jesus is saying is that any habit or any association that is a cause of sin must resolutely be surgically excised, or cut from life.

THE BOND WHICH MUST NOT BE BROKEN

When Jesus spoke about divorce he was dealing with a vexed and debated

(Continued on Page 15)

At Our Church Home for Children

CHIP Still Progressing

John G. Truitt, Superintendent

Dear Friends:

Thank you very much for this week's report. It is always good to go above the $1,000.00 mark. Thanks to many friends who sent in contributions toward Easter expenses, and thanks to others who had our children in their own homes, gave them a good time, and pretty clothes. Thanks for the way in which you take this Home to your hearts, and remember us in so many fine ways.

They had good times Easter, although they were not pleased with the brevity of it — our school was open Good Friday and Easter Monday as a part of the make-up program. Several people in returning the children spoke most highly of their manners and their general behavior. We like it that way. Some of it was probably a little too flattering, as "How well they behaved in Sunday school and in Church"! "How well they behaved in our home and at the table"! "Wish I could keep my boys here a while so they could learn to behave in church". Yes, it is good when they do well. How proud we are of them. And how embarrassed when they miss the mark. It is good experience for them, and we are most grateful for your help.

So far I believe the CHIP campaign has helped the general income. I hope the folks do remember that there are daily, weekly, monthly bills. It costs to keep every part of this entire program paid for. While we are emphasizing the improvement fund, we greatly need the other also.

Since April 8 we have had acceptances of their quotas from 33 churches. We only lack 53 of having heard from all our churches. By the end of this month I hope that number will be greatly reduced.

Also there are many friends of the Home for Children who could help us with this improvement program who have not as yet done so. Every day I go to the mail expecting to hear from somebody who will agree to a CHIP contribution in some amount that he or she may pay over a period of two years. Some of us who have been giving more than a tithe every month realize how a small "sacrificial" (few of us, I guess, make any real sacrifice) gift will count up in two years.

Give yourself a nice little task of seeing how you can plan to help on this real opportunity to share the blessings of God with this Home for Children. Only $5.00 per month for two years would be the goodly contribution of $120.00. If only 100 people did it it would mean $12,000.00. If only 500 people contributed that small amount each month it would mean $60,000.00, and what a blessing that would be in capital funds for this institution which cares for needy children!

Think it over yourself and if you would be happy to have a share in this program drop us a line and tell us your wishes. Thank you.

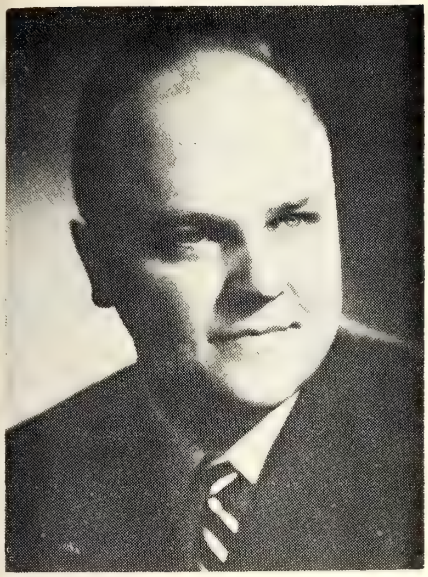
REPORT FOR APRIL 19, 1960
MONTHLY OFFERINGS

Amount brought forward			$17,216.62
Eastern North Carolina Conference			
Mt. Auburn	$ 6.00		
Southern Pines	52.00	$ 58.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S. S.	57.14		
Christian Temple	20.00		
Oakland	37.25		
Suffolk	35.50	149.89	
North Carolina and Virginia Conference			
Belew Creek	47.00		
Burlington, Lakeview	9.00		
Hines Chapel	11.00		
Mt. Zion	47.00		
Tryon	22.00		
Burlington, Edgewood	5.00	141.00	
Western North Carolina Conference			
Antioch (C), S. S.	32.55		
Providence Chapel	3.00		
Zion	50.00	85.55	
Virginia Valley Conference			
Timber Ridge	8.42	8.42	
Total			$ 442.86
Grand Total			$17,659.48

SPECIAL DFFERINGS

Amount brought forward		$37,109.28
Miss Ethel Friddle, Greensboro, N. C.	10.00	
W.M.S., Auburn Christian Church, ENC Conf.	5.00	
Molly Savage Circle, Bethlehem (Nans.) Church	3.00	
First Cong. Church of Ludlow Center, Mass	50.00	
Mrs. L. E. Rawles, Suffolk, Va.	10.00	

CONVENTION CHAPLAIN



Rev. J. G. Truitt, Jr.
Pastor of South Norfolk Church

FAMILY SCHOOL OF MISSIONS

When first mentioned, the Family School of Missions at Sanford seemed little more than a bold venture, with uncertain outcome. In the final analysis, it proved to be one of the most successful and agreeably surprising undertakings of the church during the last two years.

Sponsored by the Women's Fellowship working together with the Christian Education Committee of the church, classes were set up at different age levels across the church membership. The theme was "Africa", and teaching materials, including maps and visual aids, were related to this theme.

Classes were held on three successive Sunday nights, beginning with the worship in the sanctuary, led by senior high young people. On the last Sunday night, March 27, everyone gathered for a pot luck supper in the Proctor Building, on which occasion African place mats, napkins and accessories were used effectively. Following the supper, a church family of four members conducted a family worship service with the smaller children singing African songs, and the Senior High class presented the play, "The Edge of the Village".

Average attendance for the school was 75, and everyone was pleased with the experience.

ALBEMARLE WOMEN VISIT REST HOME

Mrs. Carl Hudson

Monday, April 11, the three circles of the Congregational Christian Church of Albemarle, North Carolina, visited the Stanly County Rest Home. Mrs. Marshall Troutman, president, was in charge of the devotional service, with our pastor's wife, Mrs. Collie Seymour, offering prayer.

Special singing was by two of the circle members, Mrs. James Thompson and Mrs. Joe Pennington. Mrs. Don Lefler was pianist for the evening. Favorite hymns were sung by the group.

A filmstrip, "The Triumphal Entry and Cleansing of the Temple" was shown with Mrs. Aubry Chandler as narrator and Wayne Seymour running the projector.

After refreshments were served the group visited in the rooms and met the ones living in the home. We were happy to have the opportunity of meeting with the group there.

Founders' Day was observed April 24 at Pleasant Ridge, near Ramseur, North Carolina. A display of old pictures connected with the history of the church aroused much interest.

Easter Gifts:		
Golden Age Club, Portsmouth, Va., First Church	5.00	
Mr. & Mrs. Norman E. Greene, Greensboro, N. C.	10.00	
Women's Fellowship, Pleasant Ridge (G) C. C. Church	15.00	
Mr. & Mrs. Otis V. Joyner, Walters, Va.	25.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	50.00	
In Memory of Rev. J. Lee Johnson	5.00	
Special Gifts	388.34	
Total		$ 576.34
Grand Total		$37,685.62
Total for the Week		$ 1,019.20
Total for the Year		$55,349.10

A youth communion service and breakfast at First, Henderson, North Carolina, on Palm Sunday at 8:00 a.m. began a week of special services, which included a cantata Palm Sunday evening, a candlelight communion service Thursday, other services each evening and was climaxed with the Easter Sunday morning service when members were received. Rev. Joe A. French is the pastor.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

question of his day. And one equally as vexing and debatable today. Jesus lived in a world in which, although the marriage vows were held in high regard by the Jews as an ideal, there was a great gulf between the ideal and the practice. Divorce, for the man, was easy, and widely practiced. Greek and Roman customs greatly abetted this practice. The root evil of the system lay in the fact that a woman in the eyes of the law was a "thing." The fact is that she could not get a divorce for any reason, while the man could get a divorce for any cause at all. When Jesus spoke his words about divorce he was introducing an ideal of chastity and fidelity in marriage that was not only novel, but revolutionary. On other occasions and in different words, Jesus said more about marriage and divorce. But what he said was announced as a principle and not as a law. He said that originally and ideally marriage was a bond that cannot be broken. When the critics of Jesus called his attention to what Moses had said about divorce, Jesus replied that Moses gave this as a concession to human weakness and human evil. God designed that when a man and a woman were united in marriage it was to be until death do them part.

A WORD AS GOOD AS A BOND

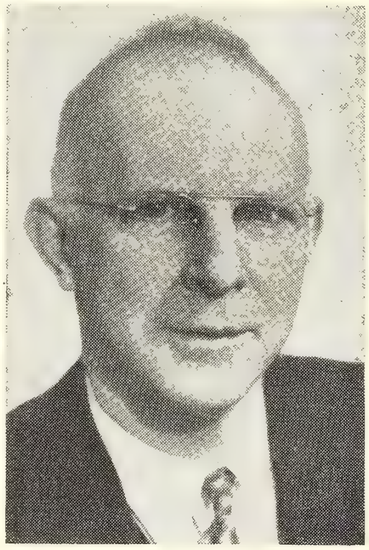
Jesus' words about oaths are not concerned with what we call swearing. And they do not necessarily concern oaths taken in court and elsewhere. He is saying that a man should have such integrity of character that his word could be trusted, could be taken at its face value. The necessity for taking oaths is an indication of the evil in man and the evil in the world. A good man does not have to swear or take an oath to tell the truth, and a bad man will not tell the truth even if he takes an oath on a stack of Bibles a mile high!

First Joint Sessions Of Convention And Synod

To Be Held At Burlington And Elon College

PROGRAM PLANNING

President Harvey A. Fesperman (left), Supt. W. T. Scott, Rev. Lonnie Carpenter, Rev. Robert Kimball, and President Martin Garren are shown as they planned the program for joint sessions of the Southern Convention and the Southern Synod.



Rev. Fred Hoskins, D.D.

GUEST SPEAKERS

Dr. Fred Hoskins of New York is Secretary and Minister of the General Council of Congregational Christian Churches.

Dr. James Wagner of Philadelphia is President of the Evangelical and Reformed Church.

Rev. James Wagner, D.D.

JOINT SESSIONS

First Reformed Church, Burlington, 8:00 P.M., April 26
Worship and Communion — Sermon by Dr. Hoskins
Whitley Auditorium, Elon College, April 27
Both Hoskins and Wagner Will Speak

The Public Is Cordially Invited

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churche

The Christian Sun

Church History Room
Box 232
X

VOLUME 112 MAY 3, 1960 NUMBER 18

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FOUR THINGS

Four things in any land must dwell,
If it endures and prospers well:
One is manhood true and good;
One is noble womanhood;
One is child life, clean and bright;
And one an altar kept alight.

—Author Unknown

A Mother's Day Message

Sunday, May 8, is Mother's Day. It should be for all a day of tender significance and happy memories. Time has perhaps scattered the snowy flakes on her brow and made furrows on her cheeks, but is she not beautiful now? The lips are thin, but these are the lips that have kissed many a hot tear from childish cheeks. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. She will go farther and reach down lower for you than anyone else on earth.

She is an empty well into which you can pour all your heartaches and sorrows. Her arms are warmest when you are sad or hurt, and her hands are coolest on a fevered brow, when you are ill. She is that miracle God has created, who can make the whole world right, and peace descend upon your troubled soul. You cannot walk in a midnight haunt where she cannot see you; you cannot enter a prison whose bars will keep her out, you cannot mount a scaffold too high for her to reach, that she may kiss you and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, she will gather you up in her feeble arms and take you home.

For: "The greatest battles ever fought,
Need I tell you where and when?
In history books you'll find them not,
For they are fought by the mothers of men."

So, if she lives, go and see her, or send her a telegram, a greeting card, or a little gift. She will love you for your thoughtfulness and it will bring tears of joy to her faded cheeks. If she has gone to her eternal reward, then may the chimes of memory bring back to you, soft peals of the sweet, tender melodies of her lullaby, in those happy bygone days, when as a little child, you were cradled to sleep on her loving breast.

All honor then to the mothers of America on this day so fittingly set aside as Mother's Day.

—A. W. Kopke
Quoted in Congressional Record

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Revival at Concord church, near Elon College, will be held June 26-July 1 with Rev. Winfred Bray of Union Ridge doing the preaching.

This year Rosemont church, South Norfolk, has received 15 members on profession of faith and 4 by letter of transfer.

Pilgrim Fellowship Work Day for Raleigh group will be held May 7 at Franklinton Center, Bricks, North Carolina. Adults are invited for a day-long study of the tenant farm problem with Rev. Judson King as leader. The next day the United Church will have an all-church picnic at the Doak Day Camp, as a climax to Christian Family Week.

St. Peter's, Greensboro, went $196.77 over its building fund goal of $5,000 by Easter. Six new members were received into this new church during the Easter season, making a total membership of 82. Easter Sunday 102 were present for church school and 105 for the worship service. Rev. Carl Daye is the pastor of this United Church.

NEW CHURCH ORGANIZED

Twenty-six members were received into The Community Church, Garner, North Carolina, April 24. These are the first charter members to be received into this new fellowship. Rev. Melvin Dollar, the associate superintendent, and Rev. Elmo Allcox, who has worked faithfully in the community, shared in the service with the pastor, Rev. Rosser L. Clapp.

Following lunch, the Rev. John Kingsbury, missionary of the American Board in Turkey, led an informal discussion on "Our Christian Work in Turkey."

Dr. Bennie Barker, associate professor in the School of Dentistry, University of North Carolina, Chapel Hill, reviewed the study book on Africa for the Union Ridge Women's Fellowship Sunday evening, April 24.

Our Albemarle church shared in a community sunrise Easter service at the North Albemarle School in which the Grace Baptist and Pilgrim Holiness churches also participated. Mrs. David Murrow of our church was choir director, Ronald Sells ushered, and Rev. Collie Seymour read the scripture and led the morning prayer. This service was broadcast over stations WQBZ and WZKY.

APRIL ACTIVITIES AT SHELTON MEMORIAL

Mrs. Frank Lewis

Mrs. June Kube reviewed the study book on Africa April 7 at Shelton Memorial, Portsmouth, Virginia. This was a joint meeting with First, Portsmouth, Women's Fellowship and was followed by a luncheon.

The Junior Women's Guild took orders for Easter eggs — 340 in all. The husbands turned out to help, making it a happy time for all. The proceeds are to go towards a much-needed kitchen.

We observed Maundy Thursday with a very impressive communion service.

The ladies of both guilds sent a large box of coupons to Elon Home for Children and both sent mattress pads for Moonelon.

April 22 the Senior Guild had a book review of "Dear and Glorious Physician" by Mrs. Leroy Ober of Norfolk. This was followed by a luncheon served to 100 guests.

The Family Life Committee of the First, Burlington, church sponsored a Fellowship Supper last Sunday evening in observance of Christian Home Week. Fellowship singing, family games and a closing worship service were all a part of the program.

The W. W. Hall family of Virgilina, Virginia, where Mr. Hall is pastor of our Union Church, have been chosen as "The Representative Family of the Year" by the Women's Clubs of that district of the Virginia Federation.

HIGHLIGHTS OF PLEASANT RIDGE HISTORY

Pleasant Ridge church, near Ramseur, North Carolina, observed "Founder's Day" on April 24. The following "highlights" of its history were on its bulletin for that day:

The Rev. Thomas C. Moffitt organized Pleasant Ridge Christian Church in 1842. It was established April 10, 1850 with ten charter members: William Brown, Sr., William R. Brown, James Brown, Elizabeth Henson, Sophia McDaniel, and Rachel Williams.

Sunday school began in March 1871.

The first building was of log construction. In 1860 a new building was erected and another in 1913. Five Sunday school rooms were added in 1930.

The parsonage was completed in 1949.

The church was remodeled and five additional rooms added in 1951.

The first fellowship supper was held in the newly completed Fellowship Hall on Saturday following Thanksgiving in 1958.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Mr. and Mrs. Clarence A. Phillips

VALLEY CHURCH LEADERS CELEBRATE SILVER ANNIVERSARY

Ernest Myers

Sunday afternoon, April 3, from 2:00-4:00 Mr. and Mrs. Clarence A. Phillips celebrated their 25th wedding anniversary in the social room of the Bethlehem United Church of Christ, Tenth Legion, Virginia.

It will be recalled that Mr. Phillips served as president of the Valley of Virginia Central Conference for the last five years and preceding that was Conference secretary. At present he is superintendent of the Bethlehem Sunday school.

Mr. and Mrs. Phillips were married April 17, 1935, by Rev. J. S. Roller of Timberville. Mr. and Mrs. Roller were present for the silver anniversary, as were the Phillips' three children, Richard, student at Bridgewater College, and Linda and Alice, students at Broadway High School.

Mrs. T. W. Good, president of our Valley of Virginia Women's Fellowship and a member of Bethlehem church, baked the four-tier wedding cake. Those assisting in serving included: Mrs. Lynn Driver and Misses Barbara Rhodes, Mildred White, Nancy White and Kay Kagey. About 150 persons registered in the guest book which was presided over by Mrs. Boyd Estep. Mrs. Eugene Mooney and Mrs. James Lohr were in charge of the gift table. Entertainment included a quartet composed of the Phillips' son and Linden White, Dale Hartman and Junior Ritchie.

BUILDING IMPROVEMENTS AT SANFORD

The program of renovation and improvement in the Sanford church is practically completed. One phase of the renovation was the removal of the old heating system of radiators in the sanctuary and overhanging pipes and radiators in the basement area directly below. In its stead has been installed a circulating hot water system, with baseboard units.

The entire children's division of the Sunday school has been completely renovated and redecorated. Instead of one room for an overall nursery, there are now two rooms, one in process of being furnished and equipped as a crib room, and the other will be for children up to 3 years old. These rooms are wired for installation of speakers so that the morning services may be heard when desired. Modern fold partitions are yet to be installed in the primary and junior rooms.

The projection of this program has entailed an expenditure of more than $7,000, and it is expected that the effectiveness of the Sunday school, as well as added comfort in the sanctuary, will be greatly enhanced.

"FOR FAMILY WEEK — PEOPLE INTO PERSONS"

It is an article of faith we have, a choice we make, that the family is the basic unit of society. After all, it could be otherwise. We **could** raise children in nurseries and dormitories, with better-trained supervision than that of many parents, with less waste of man-power.

Why not? We believe in the importance of something more than training and efficiency; namely, that part of the self which is born of the love and security in deep, interpersonal relationships. For us, these relationships begin in infancy and are maintained through the home. Ideally, too, they are found in the church.

How well we live up to this responsibility is another matter. Homes can slip into being dormitories when parents lose sight of this hope. Churches become assemblies only. The secret is an abiding purpose beyond mere togetherness, and this for both church and home is found in true religious commitment. The church, then, to use a New Testament phrase, may become a "colony of heaven" and the home, too — a colony where even amidst impersonal and hostile forces outside there is the acceptance, the forgiveness, the idealism which makes for the transformation of people into persons.

—Gaylord B. Noyce

WHY SOME PEOPLE STAY HOME FROM CHURCH

Some stay home because it's cold
And some because it's hot
And some because they're getting old
And some because they're not.

Some stay at home because their hat
The milliner's not finished,
And some because their liking
For the minister has diminished.

Some declare they don't enjoy
The singing and the choir.
And some because a fellow-saint
Has raised their wrathful ire.

Alas! Alas! How excuses grow,
To drive our thoughts from God.
And turn our thoughts from the house
of prayer,
The place our fathers trod.

—**Shelton Memorial Bulletin**

UNION SUNRISE SERVICE AT NEWPORT

Mrs. Paul Louderback

There was an Easter sunrise service held at the United Church of Christ at Newport, with ministers from the various churches in the community taking part. The Community Choir, which has recently been organized, sang several inspiring hymns in keeping with the season.

The service was well attended. Each one seemed filled with happiness on such a beautiful Easter morning.

We have been fortunate to have services each worship service since our minister left. Mr. Clarence Phillips, a layman, and Rev. Melvin Dollar have been our guest speakers. We are indeed happy to have someone come to be with us until our new pastor comes.

The ladies of the Women's Fellowship served supper to fifty-eight Ruritans Friday, April 22. The ladies donated one hundred dollars to be used on remodeling and purchasing a new furnace for the church.

The improvements being made are progressing nicely. We are anxiously waiting to welcome our new pastor and family.

Mrs. L. W. Stagg, long-time attendant at Southern Convention sessions, enjoyed this one. She reports that her sister, Mrs. W. C. Wicker of Elon College, enjoys reading this church paper, but that she is confined to her bed most of the time.

EDITORIALS

Mother's Day

The Christian Family is being considered this week in church circles and next Sunday will be known as Mother's Day. Both are worthy of consideration, and are of vital importance for civilization.

In a time of increasing crime, much juvenile delinquency, rising divorce rate, frequent killings of spouses, day nurseries that care for children while parents work, and a rising tide of unhappiness all across our world, it seems to be wise to give real thought to what may be causing the breakdown of what we have called civilization. Any serious study of this matter will ultimately arrive at a consideration of the home.

In what we know as communist countries a definite attempt is being made to destroy the home as it was known in China, America, and many other parts of the world. Parents become breeding animals, and children are wards of the State — a state that will need more workers and breeding animals. Americans rebel at such drastic measures, and then pay someone to keep the children almost all their waking hours. The effect on the home life of families is much too closely related. (Of course there are many who do not want to think this, but it is worth considering seriously.)

A Christian family is far more than a group of parents and children who eat and sleep at the same place most of the time. It begins with Christian young people who know that love is more than human passion, who pledge their troth with the expectation of that pledge lasting a life-time, and who seek to share with the Creator in producing and training a new generation of people who humble themselves in the presence of beauty, goodness, truth, love — God.

A Christian family undertakes to learn what it means to be Christian. That search begins before there are children, but much of the discovery includes the wisdom of childhood and youth. The Bible becomes not a relic handed down from a previous generation, but a book to be studied, loved, and obeyed. Literature that is religious in content becomes a daily diet. Arts and sciences are avenues to the understanding of the mysteries of the Infinite. Living is a constant endeavor to know and do that which is pleasing to the Divine Father. Such is a Christian family.

In that family as perhaps the most influential person is a mother. She is the guardian of the new life, the trainer of the children, the queen of the home, the love par excellence. Her devotion, her courage, her loyalties, her faith, her love — all these are fused into the life of the family and enrich every member. She helps to give character to those who are growing. Her labors do more than supply food and raiment; they assure stability, they make home more than a boarding house, they instill in all hers a desire to live worthily, they make home a haven on earth. Her songs may begin with a lullaby but they include "I Will Be True," "Stand Up for Jesus," and "A Mighty Fortress Is Our God."

Because she does excellently her husband praises her and her children grow until they can call her blessed.

Next Sunday wear a flower for the Mother who gave you life, and life with fullness, and for all mothers worthy of the name. Red will signify life — the rich, full, happy life your mother now gives you; and a white flower will be a recollection of one whose face you can no longer see but whose magnetism draws you to the Home where all the family of God will ultimately dwell. All honor to good mothers! God bless them every one.

The Southern Convention In Retrospect

The fortieth biennial session of the Southern Convention of Congregational Christian Churches has been shrouded and laid to rest. It is now history.

Two hundred and eighty-five people enrolled as ministers, lay delegates, and visitors. It was a fine looking group, and there was an earnestness about these people that could be easily detected. They had left farm and factory for a purpose.

Doctors Fred Hoskins and James Wagner, co-presidents of the United Church of Christ and official leaders of their separate denominations, brought messages filled with information and challenge. Others who appeared on the program apparently had made adequate preparation. Representatives from the Evangelical and Reformed Church, and fraternal delegates from the Convention of the South, mingled and communed with members of the churches of the Southern Convention in a fellowship that was enriching.

The first layman to serve as president of the Convention in a hundred years, Martin T. Garren of Greensboro, finished four years of superb service and received a citation and applause, and we are sure, the affectionate appreciation of the Convention. Dr. George D. Alley, pastor in Suffolk, Virginia, follows in the footsteps of his predecessors — four previous pastors — by becoming president of the convention. Superintendent W. T. Scott and Associate Superintendent Melvin Dollar were fittingly applauded and showered with gifts in appreciation for their services.

No new Superintendent was elected. Dr. Scott is to be Acting Superintendent until September, or until his successor is installed, whichever is earlier.

Some will doubtless feel that it was a good session. Others are disappointed because there was no clear-cut statement made concerning the pressing problems of the day, and no specific plans were laid for going forward with the United Church of Christ other than for an adjourned session to be held in Henderson October 18 to vote on the Constitution and By-Laws of the United Synod. The evaluation history will give to this historic session is yet to be determined. This may be the beginning of a glorious future, about which we sing and for which we devoutly pray, or it may show something entirely different, the lines of which this writer does not wish to delineate. That future rests in the hearts of the people in the churches, and it should be something far richer than the good fellowship of a service club.

About ° ° °

A CENTURIES-OLD MYSTERY

With a mixture of fact, fiction, and folklore, almost every island in the world has its unsolved mystery. But the greatest mystery of all is claimed by Roanoke Island, hugged in between Albemarle and Pamlico Sounds, on North Carolina's seacoast.

The island's unsolved mystery revolves around the name of Sir Walter Raleigh, for whom the capital of the Old North State was named, the famous-in-history Lost Colony, and the disappearance of a little girl. What happened to the little girl has always interested every school youngster in the Tar Heel State.

Roanoke Island, which is a part of the nation's first seaside park, is twelve miles long and an average of three miles wide. It is protected from the Atlantic Ocean by a finger of the centuries-old outer banks. These banks compose one of the most unusual geographical sections of North America, with their slender fingers of sand, rolling dunes, wind-molded yaupon trees, and hundreds of miles of unexploited surf. Nearby are Rodanthe, where Old Christmas is still observed, and Cape Hatteras, graveyard of the Atlantic. Not far away is Kitty Hawk where modern aviation was born under the guidance of Wilbur and Orville Wright.

At the northern end of Roanoke Island stands Fort Raleigh, American history's most mysterious ghost town. Here in 1585 Sir Walter Raleigh tried to transplant England and make a fortune, but he produced only a sad crop of unanswered wheres, whens and whys concerning the fate of its pioneer inhabitants, including Virginia Dare, the first white child born of English parents in the new world.

It was Paul Green, the North Carolina playwright, who made Virginia Dare, the mystery-shrouded infant, an inportant figure in the summer pageant, "The Lost Colony," which for several seasons has drawn visitors from afar to the outdoor theater on Roanoke Island. Throughout the play runs the ever-present question: What happened to Virginia Dare?

Although Virginia Dare was born nearly 375 years ago, she is still remembered only as an infant. Her fate is as uncertain now as when, with the rest of the Lost Colony, she was reported missing in 1590 by her grandfather, Governor John White.

As a matter of record, two groups were lost from Fort Raleigh instead of merely the famous one which has taken such an important place in history. Fifteen men were left in 1586 to hold the fort. Except for a skeleton or two there was no trace of them in 1587, when other colonists arrived to join them in an attempt to make a flourishing colony in the new world.

The unfortunate fifteen were indirect causes as well as prophets of the fate of their successors. When the colonists of 1587 arrived on Roanoke Island, it was too late in the summer for the three vessels to explore northward for a new settlement in Virginia, where English homesteading at Jamestown did not take root until twenty years later. So Governor White was compelled to return to England for provisions for the winter. For almost three years every effort he made to relieve Roanoke was foiled by England's war with Spain, even after the Armada had been scattered over the waves which Great Britain thereafter ruled. Governor White's late arrival was greeted only by silence and desolation.

The colony which he failed to find was searched for later by five expeditions, each hoping to make a rescue or find some trace of the early settlers. Each search, however, was in vain, and the great mystery was sealed in history. There it has remained, so far defying all solution.

C. B. Riddle

THOUGHTS ABOUT MOTHERS

God could not be everywhere, and therefore he made mothers. — Jewish Saying

An ounce of mother is worth a pound of clergy. — Spanish Proverb

The mother's heart is the child's schoolroom. — H. W. Beecher

Unhappy is the man for whom his own mother has not made all other mothers venerable. — Richter

A man never sees all that his mother has been to him till it's too late to let her know that he sees it. —W. D. Howells

Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of his mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven. — Longfellow

To be a mother is the greatest vocation in the world. No being has a position of such power and influence. She holds in her hands the destiny of nations; for to her is necessarily committed the making of the nation's citizens. — Hannah Smith

Mother is the name for God in the lips and hearts of little children. — Thackeray

For unwearying patience and unchanging tenderness, the love of a true mother stands next to the love of our Father in Heaven. — Anonymous

Unknown Mothers

Elizabeth F. Caviness

Mothers of politicians sometimes make the news,
And mothers of celebrities are often asked their views,
Mothers of men of history we know about — and should,
But there are other mothers just as fine and good,
Whose children do the kind of work that oils
The squeaky hinges of each day and brushes out its snarls.

There are others, too, the heartbreaking hardest kind to be,
Whose children are incurable, or perhaps cannot see.
Or the ones who grow in body, but whose minds do not learn,
Or, who are strong and healthy, but take a criminal turn.
With deep reverence we honor Mary, and it is right we do,
Yet there were other mothers of that day — Judas had one, too.

Southern Convention Officers

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Rev. John A. French, Vice President

President — Dr. George D. Alley
Vice President — Rev. Joe A. French
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Editor of The Christian Sun — Dr. F. C. Lester
Historian of Convention — Dr. Wm. T. Scott

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Class 1962
VVA Mr. Clarence Phillips (1954T)
EVA Rev. Frank Hamilton (1958T)
ENC Mr. C. W. Russum (1958T)
WNC Rev. Clyde Fields (1958T)
NCVA Rev. W. W. Hall (1958T)

Class 1964
VVA Rev. Silas Madren (1960T)
EVA Mr. J. Letcher Eley (1956T)
ENC Rev. Earl Farrell (1958T)
WNC Rev. Collie Seymour (1960T)
NCVA Mr. Robert Morton Jr. (1956T)

At Large
Mrs. Ralph Cline (1958T)
Mrs. W. B. Williams (1958T)
Mr. Martin Garren (1960T)

U—Unexpired term of another member
T—Nominated for full term

Mission Board

Class 1962
Mrs. Tom Good (1968T)
Rev. M. W. Andes (1958T)
Mrs. D. W. Shepherd (1958T)
Rev. Lowell Smoot (1958T)
Rev. R. T. Grissom (1954T)
Rev. Carl Wallace (1958T)
Rev. K. D. Register (1958T)
Mrs. Ray Gordon (Women's Fellowship) (1960)

Class 1964
Rev. Julius Rice (1958U)
Rev. W. E. Wisseman (1960T)
Rev. Joe A. French (1960T)
Rev. G. B. Noyce (1956T)
Rev. C. F. Allred (1956T)
Mr. Rex Powell (1956T)
Mrs. O. B. Pendleton (1960T)

Board of Publications

Class 1962
Rev. Frank Hamilton (1958T)
Rev. K. D. Register (1958T)
Rev. Joe A. French (1958T)

Class 1964
Mr. Irwin Smallwood (1960T)
Rev. William A. Grissom (1960T)
Rev. David Shepherd (1960T)

Board of Christian Education

Class 1962
Mrs. R. E. Brittle (1960U)
Rev. Wm. T. Scott, Jr. (1958T)
Dr. Earl Danieley (1958T)
Mr. Algie H. Blalock (1958T)
Mrs. H. L. Carnes (1958T)

Class 1964
Rev. John S. Graves (1957U)
Mrs. E. C. Wilkins (1956T)
Rev. John Truitt, Jr. (1960T)
Miss Ruth Dunn (1956T)
Rev. Harold Myers (1960T)

Historical Society Board of Directors

Class 1962
Mrs. R. A. Whitten (1958T)
Mr. Edgar Lynch (1958T)
Rev. Frank Apple (1956T)
Rev. S. E. Madren (1956T)
Mr. S. H. Basnight (1954T)
Rev. K. D. Register (1954T)

Class 1964
Mrs. W. W. Sellers (1956T)
Mrs. Garland Spratley (1956T)
Dr. H. H. Cunningham (1958T)
Dr. L. E. Smith (1956T)
Rev. Wm. T. Scott, Jr. (1956T)
Mrs. W. E. Wisseman (1960T)

Board of Trustees of Elon College

(Two nominees for each vacany)

George Alley, Vester Mulholland, W. W. Boone, W. C. Elder, Harold Johnson, John R. Kernodle, Mrs. J. H. McEwen, Rex Powell, W. Hunter Scott, John A. Bowland, J. L. Crumpton, Thad Eure, Clyde Gordon, Brock C. Jones, B. E. Jordan, J. Allen Kimball, C. W. McPherson, J. Hinton Rountree, A. C. Dawson, Herbert Burton, Hugh Cummings, John Foster, D. C. McLennan, Clarence Phillips, Ralph Scott, L. E. Smith, W. E. Wisseman, Woodrow Piland, Mrs. H. P. Harrell, E. T. Sanders, Robert Morton, J. F. Darden, W. R. Savage, Jr., Mrs. Ray Gordon, Martin Garren and Wm. T. Scott, Sr.

Board of Trustees for Congregational Christian Home for Children

M. M. Johnson, W. W. Snyder, Clyde W. Rudd, C. D. West, Charles L. Richardson, H. B. Kernodle, N. C. Monroe and W. D. Rippy.

AT THE SOUTHERN CONVENTION

Attendance at the 1960 Southern Convention was reported as follows:

Western North Carolina — 11 delegates, 14 ministers, 6 visitors, total 31.

Eastern North Carolina — 22 delegates, 16 ministers, 4 visitors, total 42.

Valley of Virginia — 7 delegates, 2 ministers, 2 visitors, total 11.

North Carolina and Virginia — 58 delegates, 30 ministers, 23 visitors, total 111.

Eastern Virginia — 50 delegates, 30 ministers, 10 visitors, total 90.

Total Registered — 148 delegates, 92 ministers, 45 visitors, total 285.

Report Of Committee On Finance

During the 1958-1960 biennium, the members of the Finance Committee have given careful consideration to the opportunities, obligations, and needs which have come to their attention, always keeping in mind the ability of the churches to meet them. Increases in the apportionment for the 1960-62 biennium are recommended only in those instances where such are deemed essential: Convention Home Missions and Church Extension, the Congregational Christian Home for Children, the Convention Fund, Ministerial Scholarships, The Christian Sun, National Home Missions and Ministerial Relief (CHEF), and Foreign Missions (CHEF). We believe that this new goal, representing an increase of slightly more than $1.00 per member, per year, is certainly within our ability as we look to our responsibilities in Christian Stewardship, and we trust that each Conference and church will accept the proposed increases in order that we may meet the ever-growing challenges of Our Christian World Mission.

1. As empowered by the Convention in 1958, the Executive Board has accepted a $45,000.00 goal for the Christian Higher Education Fund (CHEF), to be raised over a two-year period. It should be noted that $1,000.00 for CHEF is allocated under Authorized Specials and $1,500.00 under Foreign Missions. The Authorized Special money will come from contributions designated for these purposes by individuals and churches, which means that the apportionment will include $2,500.00 less, each year, than would otherwise be the case.

2. For the 1960-62 biennium, effective January 1, 1961, and continuing through December 31, 1962, we hereby recommend the following annual apportionments and budget. We further recommend that the Executive and Apportionment Committees of the Conferences take necessary action to inform the churches of the proposed increases, if they are voted, in advance of the next sessions of the Conferences.

	Conferences	Women	Authorized Specials	Totals
Convention Home Missions & Church Extension	$ 30,000	$ 5,000	$ 10,000	$ 45,000
C. C. Home for Children	25,000		25,000	50,000
Elon College	35,000			35,000
Christian Education	11,000			11,000
Convention Fund	40,000			40,000
Minis. Scholarship	4,000			4,000
Christian Sun	8,000			8,000
Per Capita Dues	9,000			9,000
Nat'l. H.M. & M.R.	20,000	5,000	1,000	26,000
Foreign Missions	28,500	10,000	9,000	47,500
TOTALS	$210,500	$ 20,000	$ 45,000	$275,000

Item	VVA	EVA	ENC	WNC	NCVA	Total
Conv. H. Miss.	$ 2,100	$10,200	$ 4,500	$ 3,000	$10,200	$30,000
C. C. Home	1,750	8,500	3,750	2,500	8,500	25,000
Elon College	2,450	11,900	5,250	3,500	11,900	35,000
Christian Educa.	770	3,740	1,650	1,100	3,740	11,000
Convention Fund	2,800	13,600	6,000	4,000	13,600	40,000
Minis. Scholar.	280	1,360	600	400	1,360	4,000
Christian Sun	560	2,720	1,200	800	2,720	8,000
Per Capita	630	3,060	1,350	900	3,060	9,000
National Home M.	1,400	6,800	3,000	2,000	6,800	20,000
Foreign Missions	1,995	9,690	4,275	2,850	9,690	28,500
TOTALS	$14,735	$71,570	$31,575	$21,050	$71,570	$210,500

The Executive Committee of the General Council, in an effort to lift the Annuity Fund payments to annuitants, has requested each Convention (or "State Conference") to contribute 3 per cent of its undesignated funds in 1961 and in 1962 for this purpose. As nearly as we can figure, the following Convention funds corresponding to the average "State Conference" in this category are our: Convention Home Missions, Christian Education, Convention Fund, The Christian Sun (Board of Publications). The Finance Committee recommends that each of these funds be requested to contribute 3 per cent of their undesignated apportionment.

3. We recommend an Annual Operating Budget of $50,300.00 for the years 1961 and 1962, for the Convention Office, covering the period from January 1, 1961, to December 31, 1962, to be administered by the Executive Board of the Convention.

Proposed sources of income:

Convention Fund and Surplus	$40,000
Board of Christian Education	6,500
The Mission Board	3,800

4 We recommend that the Boards and Institutions pay subsidies in the amounts specified for **The Christian Sun**, (Elon College—$1,500; Congregational Christian Home for Children —$1,500; The Mission Board—$1,500) in monthly installments; and that these apportionments begin January 1, 1961, continuing through the fiscal year ending December 31, 1962.

5. **Elon College.** We urge the churches to raise the $35,000.00 apportionment for the College in full and to continue full participation in the campaign for Carolina Hall and Virginia Hall until the full amount of $300,000.00 has been realized toward the retirement of indebtedness on these dormitories.

6. **The Congregational Christian Home for Children.** In addition to the annual apportionment of $25,000.00 we recommend that the Convention authorize the Home to raise an "Authorized Special" of $25,000.00 for current operation during November and December of each year, these gifts being channeled through the Convention Office and credited to the churches. We further recommend that each church assume as its minimum contribution the suggested goal for the current Children's Home Improvement Program (CHIP) campaign, in order that the full goal of $75,000.00 from the churches may be realized during the next two or three years.

7. **The Mission Board.** We recommend an annual "Authorized Special" for Foreign Missions of $9,000.00, to be channeled through the Convention Office and credited to the churches. In addition we recommend that the Mission Board be authorized to seek another $10,000.00 for starting new churches within the bounds of the Convention, securing these funds through the Christian Missionary Associations of the Conferences, Church Builders Clubs, and other such sources.

We again note, with gratitude, that the Women's Fellowship has allocated a total of $20,000.00 for the annual support of The Mission Board —

$5,000.00 for Convention Home Missions and Church Extension, $5,000.00 for National Home Missions and Ministerial Relief, and $10,000.00 for Foreign Missions.

8. **The Board of Christian Education.** This Board continues to carry additional financial responsibility through our Moonelon program, as well as for work with college students. The net amount available to the Board is only $4,500.00. We, therefore, recommend that the Board be authorized to seek gifts from individuals during July and August of each year.

9. We again commend to the churches the practice of receiving a special offering for Missions at Easter, for Christian Education on Children's Day, for The Home for Children at Thanksgiving, for Ministerial Relief at Christmas, and for Elon College either during the College period or on College Sunday. We further recommend the continuance of the plan whereby offerings for apportionment are received through the Sunday School and other organizations by regular monthly offerings for Missions, The Home for Children, and the Fifth Sunday Offering for Elon College, where such is needed. We would, however, urge the churches to raise their Missions and Benevolent funds through a budget, supported by the Allied Enlistment program (Every Member Canvass). Regardless of the plan used, we would suggest that when one apportionment item has been paid in full, monies collected be used to pay other apportionment items. We again commend to the churches the practice of sending contributions to the Convention Office with the request that they be distributed proportionately to all apportionment items.

10. We recommend that the following designated periods be used for special appeals: **Mission Board** — January, February, March, and April; **Elon College** — May, June, September, October, and on Christian College Sunday; **The Congregational Christian Home for Children** — November and December. Boards and Institutions should refrain from making appeals to churches, Sunday Schools, and auxiliary organizations for material or financial gifts at times other than those specified. When the total for an "Authorized Special" has been reached, this fact should be made known and the Board or Institution concerned should discontinue additional appeals.

11. The Convention Office and the Treasurer of the Convention have submitted regular statements of the accounts to the Executive Board. Our financial records have been audited by Owen, Hogan, McMillan & Henderson, C.P.A., Burlington, North Carolina. We recommend that the financial report of the Convention Office and the Treasurer be approved as audited.

Respectfully submitted,

George D. Alley, Chairman

H. Winfred Bray
Rosser Lee Clapp
J. Letcher Eley
W. A. Grissom
I. L. McDowell
Robert W. Morton, Jr.
W. W. Synder
Carl E. Wallace
Mrs. W. B. Williams

Treasurer's Report

Consolidated Statement of
Walter L. Cooper, Treasurer, and The Southern Convention Office

Cash Receipts and Disbursements

January 1, 1958 — December 31, 1959

Fund	Beginning Balance	Receipts	Disbursements	Balance
Convention Home Missions	$ 8,301.88	$166,148.12	$159.998.71	$ 14,451.29
Foreign Missions	1,387.71	75,621.10	75,394.69	1,614.12
C. C. Home for Children	——	55,439.34	55,439.34	——
Elon College	——	65,979.71	65,979.71	——
Christian Education	2,712.30	26,627.61	28,406.61	933.30
Nat. H.M. & Minis. Relief	534.45	31,982.71	32,492.10	25.06
Christmas Fund	——	3,136.61	3,077.61	59.00
Convention Fund	4,739.02	92,513.26	94,802.48	2,449.80
Per Capita Dues	300.75	14,781.05	15,064.80	17.00
Board of Publications	1,003.50	39,104.23	38,198.76	1,908.97
Ministerial Scholarship	1,268.83	6,966.78	5,879.43	2,356.18
Other	3,660.17	52,599.87	50,765.21	5,494.83
Insurance	770.99	19,593.71	18,966.23	1,398.47
Moonelon	99.08	37,215.42	39,170.88	(1,856.38)
TOTALS	$24,778.68	$687,709.52	$683,635.56	$28,851.64

SOURCES OF RECEIPTS

Churches	$382,292.45
Sunday Schools	27,122.72
Women's Fellowship	45,394.25
Inter-Fund Receipts	32,464.50
Christian Sun Subscriptions	14,621.77
Individuals and Miscellaneous	41,878.18
Board of Home Missions, N. Y.	75,819.12
Reimbursements — Miscellaneous	2,893.20
Payroll Taxes and Advances	4,330.63
Elon College	2,200.00
Cong. Christian Home for Children	3,000.00
Manuals	30.65
Moonelon Building Fund (Laymen)	17,653.70
Young People	2,716.11
Annuals	3,884.11
Conferences	13,931.09
S. S. Conventions	4,870.08
Eastern Virginia C. M. A.	4,325.00
Home Life Insurance Company	2,446.96
Wachovia Bank and Trust Co. (Moonelon Loan)	5,835.00
TOTAL RECEIPTS	$687,709.52

Walter L. Cooper, Treasurer
Edna M. Fitch, Asst. Treasurer

Miss Frost Resigns

The many friends of Miss Lucille Frost who live in the Southern Convention will be sorry to learn that she has resigned as associate secretary of the National Women's Fellowship. However, she will be at the School of Missions at Elon College in June as planned.

The Reverend Lillian Gregory, executive secretary of the National Women's Fellowship, writes **Guide Posts** about Miss Frost's resignation:

"On January 1, 1957, an event took place which has proven how felitious was the decision to call Lucille D. Frost to the staff of the Missions Council as Associate Secretary of the National Women's Fellowship. During the past three years her ebullient spirit, her unwavering dedication, and her forthright presentation of the priority of the Christian way of life, have not only endeared her to many people across our country, but have challenged many to look within and reevaluate the priorities of their own lives.

Miss Lucille Frost

"On July 1 Lucille will join the staff of the Congregational and Christian Conferences of Illinois. In so doing she will return to her 'first love,' Christian Education. In her new post she will travel throughout Illinois, working with committees and churches. Her office will be in Oak Park, Illinois, where she has made her home during her time with us.

"That she will be missed in the wider work of our fellowship is only too obvious. That she wishes to return to the field of her professional training and focus on a particular area to which she may devote her efforts with thoroughness is wholly understandable.

"We congratulate the Conference of Illinois in their good furtune, and we assure Lucille of our continuing affection and appreciation for her life among us."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MARATHI MISSION — INDIA

Ahmednagar. Good-sized town on plateau in West Central Bombay State.

May

8—**Mrs. Maud Pettus** sailed recently for India with Mrs. Daniel (see last week). She was a missionary in China where her husband (a doctor) lost his life in 1948.

9—**Rev. Edith Preusse** (pronounced Price), who is on staff of Ahmednagar Girls' High School and does a variety of things, including religious education and youth work in the city. A graduate of Mt. Holyoke and Hartford Seminary, she was ordained in 1944. She has visited the Southern Convention.

10—**Mrs. Eleanor Tishkins** went in 1955 for three-year term as treasurer and advisor to the sisal fibre industry. More than 100 women earn their living in pleasant surroundings while their babies and pre-school children are cared for. Mrs. Tishkins is a minister's widow.

11—**Ahmednagar Boys' High School and Ahmednagar Girls' High School** are located on nearby compounds. The latter was founded in 1838 and is one of the oldest Am. Board institutions in India. It has an enrollment of 600, while the boys' school has 400. They provide for college preparatory studies and also for technical and vocational subjects.

12—**Ahmednagar College** was founded in 1947 through the initiative of Dr. Bhaskarrao Hivale, who has visited the Southern Convention. It enrolls more than 1,000, most of them from poor agricultural areas of Bombay State.

13—**Union Training College and Model Practising School was founded in 1869** to train Christian youth as teachers of elementary schools. About 400 are enrolled, mostly non-Christians.

Bombay. City of 3,000,000 on the Arabian Sea. Principal seaport of western India and center of textile industry.

14—**Mr. and Mrs. G. Ross Thomas** have been missionaries since 1928. Now he heads the Inter-Mission Business Office through which the Methodist, Presbyterian, Church of the Brethren and our board carry on their business affairs. He is also treasurer of the Madura Mission and assistant treasurer of the Ceylon Mission, treasurer of the Marathi Mission and of Ahmednagar College.

SCRIPTURES PUBLISHED IN 1,151 LANGUAGES

The Scriptures had been published in 1,151 languages by the end of 1959, according to the American Bible Society.

Complete Bibles had been published in 219 languages, complete Testaments in 271 more and at least one entire book of the Bible in an additional 661.

The American Bible Society, in 1959, published first New Testaments in Beti, a language spoken in Cameroum; and in Totonac, a Mexican Indian dialect.

The Society also published in 1959 first Gospels of Mark in Bilaan, a language of the Philippines; and in Guerrero Mixteco, Tenango Otomi, Sierra Otomi, Tojolabal and Bachajon Tzeltal, all Mexican Indian dialects.

The Society also published the Gospel of Mark in Paiwan, a language spoken in Taiwan, in cooperation with the British & Foreign Bible Society and the National Bible Society of Scotland.

Bible Societies in other countries also published the Scriptures in a number of new languages during 1959.

It is estimated that there are still about 1,000 languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at a rate of more than 1 new language a month. This far in the 20th century, the Scriptures have been made available in more than 500 new languages.

A Page for Young People Edited by R. L. Milteer

Martha R. Whitten

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

CHRISTIAN FAITH

Martha Rose Whitten

Faith Commission Chairman

Young people often wonder about faith as they embark on the sea of life, for it is an important matter to them as individuals.

The things we can't see, touch, hear, smell, or taste are the things that are hardest for most of us to realize. Yet those are the things that matter most in the development of our inner selves, our souls. The growth of our spiritual selves is a much more difficult process for many of us than the mere physical growth. It is a longer and slower kind of germination that starts when the seed is sown in early youth and continues throughout life. This slow process is not usually accomplished in leaps and bounds but in everyday experiences that often seem insignificant.

Faith is the realm of things that go beyond. It extends farther than hands can reach or eyes can see. Faith stretches far into our innermost beings and deep into the depths of our hearts. It is through faith that we are able to experience the happiest and saddest moments of our lives. With faith we turn to meet all the most meaningful events of our lives. It is this intangible something that gives meaning to our lives.

All of us possess faith in some degree, for without faith our souls could hardly endure a single day. We have faith that the sun will shine and that grass will grow. Faith like this is taken for granted, but it is careful cultivation of our faith in early youth that will make it grow and root to larger realms and have greater strength when mature.

The kind of faith that is necessary for us is Christian faith. We need to put our trust in God. The acceptance of God's will and the experiences we have to meet will give us a firm faith for today. This faith can come with full dedication. I like to think of a faithful life dedicated to God in comparison with a small child who puts his hand in the hand of a strong adult who is able to guide him. We too must put our trust in a greater power than ourselves. God only can give us the guidance and essence of faith that we must have.

I hope and believe that faith will increase as the days go by, that God will teach me to live. I believe that faith reaches full development as a result of dedication and acceptance — acceptance of God's will and the winding pathway of life. Faith in God will make me accept life and let me too, like Browning said, "taste the whole of it." As the days go by, God's plan becomes clearer, life's experiences have more meaning, and the sun shines ever brighter. To me, this is faith.

As we go from youth into adulthood, let us cultivate our faith in God. Let us dedicate our lives to Him and accept His divine will. If we can do this completely, we will be able to reach the full attainment of Christian faith.

The Junior High Pilgrim Fellowship of Union Ridge church paid a visit to Duke Gardens Sunday afternoon, April 24.

Mr. Richard Milteer, student at Elon College, was the guest speaker in our Sanford church on April 24, National Christian College Day.

LORD, GIVE ME FAITH

Lord, give me faith,
Enlightening faith,
 That I may see
  The things unseen
 With vision clear
  And crystalline.

Lord, give me faith,
Outreaching faith,
 That I, when tried,
  May flee to Thee,
 And find Thy strength
  My victory.

—Dwight Marvin

Mr. John Ling, a senior at Elon College and a native of Sarawak, Borneo, spoke during the worship hour at Concord church, in observance of National Christian College Day, April 24.

Young people from First, Burlington who attend Elon College participated in the service in their home church on National Christian College Day. They are: Becky Hatch, Frank Rich, Jr., and Jack Newman. The prelude consisted of three numbers played by Harold and Scotty Pollard, Penny Simpson, and Susan Truitt and Wilton Isley, while Sam Woodson played the offertory. Andy Tate directed the junior choir in its singing of "The Boy of Palestine." This choir, which is under the leadership of Miss Julia Woodson, also sang "Beautiful Savior."

A TOAST TO OUR MOTHERS

Now, boys, just a moment! you've all had your say
While enjoying yourselves in so pleasant a way;
We've toasted our sweethearts, our friends, and our wives;
We've toasted each other, wishing all merry lives —
Here's to one in a million, the dearest, the best,
Like the sun in the heavens, she outshines the rest!
Don't frown when I tell you this toast beats all others,
But drink one more toast, boys, a toast to "Our Mothers!"

Anonymous

A Project for Children and Youth

Dansalan College Building

Halfway around the world is a fascinating country that has special significance for us both as Americans and as Congregational Christians. The country is the Philippine Islands, for many years a "colony" of the United States and now a vigorous independent republic and one of the most vital areas of work of the American Board. One of our special concerns as Congregational Christians is in the northernmost part of the island of Mindanao near beautiful Lake Lanao. This is an area inhabited by a tribe known as the Maranawa or Moros, a people who delight in colorful costumes, haunting songs and intricate folk dancing. But this is also a tribe where family feuds still rage, slavery is known to exist, and stealing is common. Illiteracy, particularly among girls, is frequent.

In 1950 the American Board founded Dansalan Junior College to help the Maranao people with whom they had been working in other ways for many years. After only ten years the American Board and their Filipino Christian co-workers have seen significant changes in attitudes and actions. One teacher stated it this way. "Our students are definitely taking on a new understanding, a new tolerance, a new attitude of friendliness . . . they are gaining an understanding of Christians and Christian philosophy that is slowly dissolving their traditional suspicion and antagonism."

Three years ago it became quite obvious that Dansalan needed to enlarge its physical plant. At that time, we wrote about classes being held on the stage of the auditorium, library stacks in the dining room, study halls being held in shifts, and the total lack of boarding facilities. At that time a fund was established for a new classroom/dormitory building. Funds have been coming in (some as a result of the contributions of boys and girls to the Project of the Month). Recently, however, word has come that because of the doubling of enrollment in 1959 it is absolutely necessary that work be started on the new building.

We hope that this "extra appeal" will contribute substantially to the building fund for Dansalan. Contributions should be sent to the Southern Convention office clearly designated "Dansalan Junior College Building."

A teacher in this school visited our Greensboro, First Church at Easter.

The World Council of Churches is planning to send one of its four associate general secretaries to South Africa immediately to consult personally with leaders of member churches there about racial tensions in South Africa. Archdeacon Cecil Wood, personal delegate of Anglican Archbishop Joost de Blank of Capetown, conferred with the World Council's General Secretary, Dr. W. A. Visser 't Hooft April 12 in Geneva, Switzerland, concerning the situation in South Africa.

The discussions recently in Washington concerning Lend-Lease had to do with American gifts and loans to Russia during World War II. On V-J Day there were about $2.6 billion dollars worth of civilian-type goods in stock in use, in the supply line to Russia. In addition we had supplied 84 merchant vessels, including 36 Liberty ships, 31 small naval craft, and 39 army craft for civilian use. This total of 154 ships for which payment is now being asked is only about a fourth of the 670 vessels of all types furnished Russia during the war. Thirty ships have been returned. The Lend-Lease Administration in its final report in 1946 stated that the value of all supplies furnished Russia was $11.3 billion. Until now Russia has been, apparently, uninterested in paying for these supplies — even those kept and used since the war.

Letter Concerning Vote On New Constitution

Supt. W. T. Scott

Dear Friend:

We expect you will agree that a discussion of the vote by churches on the revised proposed Constitution of the United Church of Christ is both probable and desirable at the next annual meeting of each conference. In this discussion we are agreed that at least the following points should be emphasized:

(a) The revised draft of the proposed Constitution which will be presented to the adjourned session of the Second General Synod this summer (now being circulated among the churches) **is not** to be voted on. The document for vote, together with pertinent information and voting instructions, will be mailed only after authorization by the General Synod.

(b) The request to vote on the proposed Constitution (as finally submitted by the General Synod) will be made of **all** Congregational Christian churches.

(c) It is very important that every church vote.

(d) The voting is to be completed before June first next after the vote has been authorized by the General Synod.

(e) The various ways by which a local church may become related to the United Church of Christ are described in the proposed Constitution and By-Laws of the United Church of Christ.

(f) The document, not anyone's interpretation, speaks for itself.

(g) The issue in connection with the vote on the Constitution is not whether or not there is to be a United Church of Christ — that issue was settled in 1956. The issue is whether or not the proposed Constitution is to be adopted for the United Church of Christ. For the local church itself the related issue may be raised as to whether or not that church will become part of the United Church of Christ.

(h) The vote on the Constitution offers opportunity for a triumphal end to the long season of discussion of the structural features of the United Church of Christ, and a joyous opening of the season for directing all our energies to the mission of the United Church of Christ.

(i) Copies of the proposed Constitution and By-Laws should be ordered (@ 10c) from Eden Publishing House, 1724 Chouteau Ave., St. Louis 3, Mo., and payment must accompany each order.

With gratitude to you for your help in these and all other matters vital to the life of our fellowship,

Faithfully yours,
Ashby Bladen
Fred Hoskins
Nat Guptill

Recent Improvements Made At Elon College

The new Language Laboratory is in use. Professor Henry Hackney is shown instructing students who are in individual booths.

Fluorescent lights have been installed this year in the reading room of the Carlton Library (shown above) and in several class rooms. All class rooms are to have similar lighting soon.

The Peacemakers

Background Scripture: Matthew 5:9; 5:21-22, 38-48.

Devotional Reading: Micah 4:1-5.

Memory Selection: **Blessed are the peacemakers; for they shall be called the children of God.** Matthew 5:9.

TROUBLEMAKERS OR PEACEMAKERS?

All too many of us are troublemakers. By our words, our attitudes, our acts, our temperaments and dispositions, we constantly stir up trouble. We have neither peace with God or with our fellowmen, or perhaps we should say that we do not have peace with God because we are not at peace with our fellowmen. But Jesus here says that peacemakers are really children of God. Notice that he does not say peacelovers, but peacemakers. There are many people who love peace and long for peace, who are not peacemakers. Their own lives are centers of discord and disunity, and they all unconsciously destroy the very thing they love and long for. For peace in the world begins with peace in the individual heart. Peace means practicing the love of God in human relationships. And when a man has this spirit in his heart, he becomes a peacemaker. Such a man, says Jesus, is a child of God. For God desires that men live at peace with one another and with him. And men who refuse to cherish bitterness, who bridge the gulfs between people, who heal the breaches and breaks between people, who sweeten the bitternesses of life — these folks are true children of God who share God's character and express his spirit. Happy or blessed indeed is the man who produces right relationships between man and man for that man is doing a God-like work.

CHRIST AND THE LAW

The Law was the most sacred and holy factor in the Jewish religion. To the Jews it was absolutely divine, and it is impossible to exaggerate the place which the Law had in their reverence. And yet here is Jesus, a young Rabbi, daring, not only to contradict the Law, but to substitute a teaching of his own for the Law. Nobody had ever dared to do that. It means one of two things: either Jesus was mad, crazy, insane, or else he was unique, he was the Son of God. But Jesus spoke with a note of authority that left no doubt that he was the Son of God. He dared to take the highest wisdom of men and correct and adjust it because of Who he was. He did not argue; he simply spoke. And in today's lesson he not only contradicts the Law, but he substitutes a teaching of his own.

1. **Forbidden anger.** The ancient law laid down its decree "Thou shalt not kill." It dealt with the physical act of murder. But Jesus said that "anger" itself was a breach of the Law. Simply to refrain from striking a man is not enough; one should not even have the feeling that makes him want to strike another man, that is he should not harbor and feed and nurse that spirit. The anger that broods, the anger that nurses its wrath is a sin if it never breaks forth into action.

In this connection Jesus also condemns two kindred and evil things: **Contempt for others.** Several factors enter into this spirit of contempt: pride of birth or of race, pride of place, pride of money, intellectual snobbery, and other similar factors often cause us to hold in contempt other men. We should never look with contempt on any man for whom Christ died. **Aspersion on moral character.** The word which Jesus used for "fool" means a moral fool, a man who is living an immoral life. Jesus is saying that aspersions on a man's moral character, casting reflections on a man's good name and reputation brings judgment. To sum up, Jesus said that long-lasting anger is bad, contemptous speaking is worse, and careless or malicious talk that destroys a man's good name is worst of all. Although the man who does these things may never commit actual murder, he is a murderer in heart!

2. **Retaliation.** Jesus' strange words about resisting not evil, and about turning the other cheek to the man who has smitten us on the one cheek, simply mean that Christians are not to retaliate. Resentment and retaliation have no place in the Christian's code of conduct. His words at this point have contemporary meaning. One sees the power of the spirit of non-violence in Ghandi's life. And the present epidemic of "sit-ins" is a classic example of the practicality and power of non-violence and non-retaliation measures. The colored people of our country and of the world are resorting to the most difficult but the most effective way of winning equality as first class citizens. They have everything to gain by seeking redress for their wrongs by legal means, and by adopting the program of non-violence and even boycott. Such action on the part of individuals and groups calls for courage of the highest quality and involves hardship and sacrifice and suffering. But it has irresistible power and the promise of ultimate victory. Hate breeds hate and force calls into action force.

SUNDAY SCHOOL LESSON
MAY 8, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

3. **The second mile.** Christ's words about "going the second mile" are to be interpreted in the light of the custom of his day, when a Roman soldier could compel a Jew to carry his baggage or to perform some menial task. The Master was saying that there are many disagreeable tasks in life which lay the hand of compulsion on us, either by necessity or by the hands of others. In such cases one is not to do his task grudgingly, half-heartedly, inefficiently. The inefficient servant or workman, the resentful servant, the ungracious helper has not even begun to have the right idea of the Christian life.

4. **Gracious giving.** Jesus' words about giving to him that asks of us does not mean indiscriminate giving. There is some giving that does more harm than good, that hinders the recipient more than it helps him. But making all allowance for these cases Jesus is saying that in the long run it is better to help somebody who does not deserve it than to refuse to help somebody who does deserve it.

5. **Concerning our enemies.** "Love your enemies." It is a command, and a command that goes beyond and even contrary to the Old Testament standard. And of course it sounds impossible, and is impossible if it means that we are to love our enemies as we love our family and our friends. But the word which Jesus used for

(Continued on Page 14)

At Our Church Home for Children

"Short Horse Easy Curried"

John G. Truitt, Superintendent

Dear Friends:

It seems like our report is a little on the low side this week. My father used to have an expression: "Short horse easy curried," which, being interpreted means it will not take me long to write this letter.

Need more. But who doesn't? However, if we do not do better than this we shall be in a rather difficult situation what with the expenses going on every day and every week.

When we have a scant report one week, we just thank the good Lord for what we have and hope it will be better next week.

The churches are faithfully coming in with their acceptances of their quotas in the CHIP campaign. For this we are most thankful.

We have heard from all but 56 churches now, and we are sure from our contacts that most of them will send in their Letters of Intent before the end of July.

And in the meantime there are friends still sending in individual contributions on the CHIP campaign. This is most heartening, and I am very thankful.

REPORT FOR APRIL 25, 1960

MONTHLY OFFERINGS

Amount brought forward		$17,659.48
NO REPORT THIS WEEK		
Grand Total		$17,659.48

SPECIAL OFFERINGS

Amount brought forward		$37,685.62
Mrs. L. E. Carlton, Paces, Va.	$ 20.00	
Philathea Class, Suffolk Christian Church	5.00	
Mr. & Mrs. James Valentine, South Norfolk, Va.	5.00	
United Cong. Church School, Norwich, Conn. (Easter Offering)	20.50	
Women's Fellowship, Cong. Church, Fremont, Michigan — Friendly Service Gift	20.00	
In Memory of S. J. Hinsdale	10.00	
In Memory of Lawrence W. Morris, Jr.	10.00	
Special Gifts	54.00	
Total		$ 144.50
Grand Total		$37,830.12
Total for the Week		$ 144.50
Total for the Year		$55,493.60

(Continued from Page 13)

SUNDAY SCHOOL LESSON

"love" does not mean this. There are in fact four words for love in the Greek: "storge" which means family love; "eros" which suggests passion and lust and is not used in the New Testament; "philia" which means real affection, real love; and "agape" which means "unconquerable good will or benevolence, invincible goodwill." And it is this word "agape" which Jesus uses here. He is saying that this kind of love is of the will as well as of the heart, that it means a determination of the mind to achieve undiscourageable good will even toward those who hurt and injure us. This does not mean that we are to allow people to do absolutely as they like. The parent who loves his children does not allow them to do everything they like. There must be discipline. It should be noted that **this love is the basis for personal relationships**. This means that we should say "This means me."

It need not be said that only the grace of Christ can enable a man to live by the spirit of these laws, and especially of the laws of love. We need Christ to enable us to obey Christ's commands.

Eleven members were received by United, Raleigh, April 10. Among them were Bruce and Jimmie Washburn, great-grandchildren of the late Rev. L. I. Cox.

NATIONAL COUNCIL PRESENTS ITS POSITION TO CONGRESS

The National Council of Churches' stand on communism, and the use of any agency of the government "to defame church institutions or leaders" has been stated in detail in a letter sent to every member of the U. S. Senate and House of Representatives. Signed by Dr. Roy G. Ross, general secretary, the letter had the endorsement and approval of the heads of 24 of its member bodies.

Stating that "the National Council and its constituent communions are and always have been unalterably opposed to communism," the letter cites its general policy statement of May 19, 1953, which declared: "No body of people is more concerned to combat communism than the church groups of our country." This position was reaffirmed, Dr. Ross told the legislators, in a statement adopted by the General Board last June.

Referring to the recent Air Force manual which attacked the churches, the letter continued: "The Council with equal determination also opposes and condemns — and will continue to oppose and condemn — all efforts, official or private, subtle or overt, intended or otherwise, to use agencies of any branch of the government or media of communication under government regulation to defame church institutions or leaders." Such practices, it said, set a pattern which is "profoundly un-American."

The statement also underlined the Council's insistence "not only on the right but on the duty of the churches . . . to study and comment upon issues, whether political, economic or social, which affect human relations."

More than 80 Senators and Representatives have thanked Dr. Ross for what one Senator called "an eloquent and convincing statement of the high principles which are the basis not only of the National Council but of our entire democratic society and government."

Mrs. F. C. Lester will be the speaker for the May Fellowship luncheon meeting of the High Point Council of Church Women. The snow cancelled the World Day of Prayer meeting when she was to have spoken to this group.

Prayer does not change our surroundings; it changes our attitude toward them.

In Memoriam

"Blessed are the dead who die in the Lord."

JOHNSON

In the passing of Mrs. Otelia Joyner Johnson on March 10, 1960, we the members of the Mt. Carmel Christian Church, Walters, Virginia, have sustained a great loss, and wish to pay tribute to her memory. Her devotion to her church and her community will long be remembered and be a source of inspiration to others for years to come.

As we look back over the history of our church, we count her a true servant of the highest degree. Having served her church since early childhood with her faithful attendance and support in our Lord's work was indeed outstanding. She served as secretary of her church about twenty years. She served as Sunday School teacher, president of the Woman's Fellowship and leader of Young People for many years.

A life such as hers cannot end without a deep sense of loss to her family and friends. Until her illness she carried a ray of sunshine to the sick in her community.

We extend sympathy to her devoted family, also we desire that this tribute be recorded in the records of our church, that a copy be sent to the family and a copy be sent to The Christian Sun for publication.

Miss Louise Rose
Mrs. Loyd Bradshaw

KRATZER

The village of Linville sustained a great loss in the passing of one of its oldest residents, Mr. Wade Kratzer, who departed this life Feb. 15, 1960 at the age of seventy-eight.

Mr. Kratzer was a member of the Linville Congregational Christian Church for many years. He was a farmer and spent his entire life at his ancestral home. He had been ill for only a short time but the death of his sister Miss Bertha Kratzer hastened his death.

Only one brother survives. One brother and two sisters preceded him in death. He was a good neighbor and few living in this section were not brought in touch with his generosity, thoughtfulness and kindness. He spent much of his later years in the care and beautifying of the cemetery at Linville, which will be a memorial to him in years to come. He was an outdoor man and must have communed often with his God.

In remembrance of our well loved friend and neighbor, we your committee wish to present the following resolutions;

1. That we use the knowledge we have of this man of honesty and integrity to our own good.

2. That we extend our sympathy to his brother and his good wife who helped to brighten his last days.

3. That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to the family and a copy be placed on the church record.

Mary Davis,
Eva Hosaflook,
Committee

RICHARDSON

We, the members and Board of Deacons of Spring Hill Christian Church, wish to pay tribute to our friend and brother, Deacon Emmett B. Richardson, who departed this life at his home on March 8, 1960.

He was a lifelong member, and senior deacon of our church for many years. He attended its services as long as his health permitted.

Therefore, be it resolved:

1. That we submit to the Father's will, know that he doeth all things well.

2. That we extend to his family our sympathy and prayers.

3. That a copy of these resolutions be sent to the family, a copy be placed in the church records and a copy be sent to the *Sussex-Surry Dispatch* and *The Christian Sun* for publication.

Howard E. Drewry, Jr.
Mrs. Harry Wheeler
G. C. White
Committee

TURNER

In loving memory of Mrs. A. A. Turner, who passed away at her home, February 6, 1960, after an illness of eight years, we, the members of the West Memorial Bible Class of the Suffolk Christian Church, wish to express our devotion to her memory and our appreciation for her unselfish life and labors in her Sunday school class as a faithful and consecrated member for many years.

Mrs. Turner was truly a good woman — a loving and loyal wife and mother in her home, and a useful and interested worker in our church and Sunday school. We especially remember her optimistic and youthful attitude toward life, even during the long period of her illness; for so often, as we, her friends and fellow class members, visited her to comfort and cheer her, we went away from our visit, we ourselves comforted and cheered for having been in her presence.

Miss Grace, as she was affectionately known to so many of us, had lofty ideals and a humble heart. We know that when she prayed, her thoughts were something like these:

"Lord, let me live a friendly life
Of willingness sincere;
To help the world defeat despair
And overcome its fear.
I want to speak of comfort to
The lonely soul and sad,
And lead the way to loving you
And being always glad.
I want to touch the humble heart
And take away its pain
That it may never find itself
Forgotten in the rain.
Give me the grace to give myself
To someone else today,
So I may be of service in
A special sort of way.
Inspire me to carry on
In everything I do,
Until I gain as many souls
As I can bring to you."

Therefore, as we remember the Christian life and service of our departed friend and loved one who has enriched our lives so very much, we have a summons to deeper consecration and make a larger gift of our selves that the cause of Christ and his kingdom may go forward.

Also, we wish to express anew our sympathy to the members of her family and desire a copy of this memorial to be sent to them as a testimonial of our love. We, too, wish a copy to be forwarded to *The Christian Sun* for publication and a copy to be entered in the records of the West Memorial Bible Class.

Virginia H. Brinkley
Teacher

Mamie Basler
Resolutions

WHITE

Whereas, W. Ermotte White, in response to the Divine Summons, departed this life on the 25th day of July, 1959, at the age of 76, and,

Whereas, he was an active member of Bethlehem Christian Church, serving on the board of deacons for about 40 years and as chairman of the board for about 10 years; also serving as secretary of Bethlehem Christian Church for 10 years.

Whereas, W. Ermotte White was born in Nansemond County, Virginia, where he spent most of his life in farming until his retirement at which time he moved to the city of Suffolk.

Whereas, W. Ermotte White, made no appeal for popularity or public applause except by his life, his Christian faith, his simple dignity, his warm friendship, his genuine interest in and love for his family, his friends and his fellowman. He walked humbly and touched the lives of many. His wise counsel, understanding nature, his love for his fellowmen and his community, together with his unfailing interest in every worthwhile endeavor, made him a valuable and influential member of this church and community, and in his passing we have sustained an irreparable loss:

Now, therefore, be it resolved, by the members of the board of deacons of Bethlehem Christian Church,

First: That we believe our loss of our brother and fellow member, W. Ermotte White, is his eternal gain, and in humble submission we now give expression to our respect, admiration and esteem for his full, long and useful life through these resolutions presented and adopted;

Second: That a copy of these resolutions be spread upon the permanent records of this church, and a copy sent to his sister, Mrs. Fannie King, expressing our deepest sympathy in his passing, and a copy be sent to The Christian Sun.

C. F. Savage
Chairman Board of Deacons

— MAY —

A Time For Remembering

Frank Hamilton

May is the month of remembrance. Within its compass are two great days which stress the significance of memory, Mother's Day and Memorial Day. One is centered in the family, the other in the nation. Both summon us to pause and think, to take time to recall the momentous contributions of motherhood and national service.

If there is one apparent characteristic of our time, it is carelessness in remembering. We are inclined to live in the present and for the present, with little regard for the services and sacrifices of the past, which have in large measure made the present possible. We forget easily the sacrifices of parents, the heroism of our predecessors. How often faded flags in a cemetery speak of a faded memory! We forget all too soon "the pit from which we have been digged", — blessings we enjoy that are due to the service and sacrifice of those who have gone before us.

This month says, "Stop and remember!" If we will but do just that, the rewards can be decidedly significant. When you remember, you enlighten your mind, refresh your memory, and cultivate the grace of gratitude. You also secure a guide to direct your present and motivate your future. Since there is "nothing new under the sun", we can better chart our course when we pause to see how the course has been run by those "in whose train we follow." Yes, there is much of value in just remembering!

We gain a new insight into the contributions our parents have made to our welfare. We acquire a new appreciation of the freedoms we enjoy, and realize the terrific cost price of their purchase. In the church, we learn anew what we have alas forgotten all too soon, the yeoman service of our forefathers in the faith. So much that is ours in our own church was bought with a price, that price was often hardship and suffering. We have entered into the fruits of others' labors in the vineyard.

With this recollection of what has been done before our time, and the subsequent gratitude it invokes, there comes, too, a new or renewed sense of obligation. There is an "ought" attached to remembering, — a part that we must play, a role that we must assume. Memory stimulates a query, — "Realizing what has been done, what am I doing? What is my contribution? Have I or am I investing my talents in any constructive fashion?" When we recall the accomplishments of the past, we sense more deeply the responsibilities of the present and the possibilities of the future.

During Lent we have concentrated our thinking on the life of the Master of men, studied His Way, walked in His steps, learned of Him. This remembrance of His contribution, which is beyond the compass of our understanding, should inspire us to new consecration to His cause. "This do in remembrance of Me" is the text and the criterion for us. Recollection, recognition and renewal are the three r's for distinguished discipleship. Why not remember them now, and begin their cultivation?

—Voice of The Temple

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

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Loc: 232 X

VOLUME 112 MAY 10, 1960 NUMBER 19

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

YOUTH

Youth is not a time of life. It is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees. It is a temper of the will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep things in life.

Youth means a temperamental predominence of courage over timidity, of the appetite for adventure over love of ease. And this often exists in a man of fifty more than in a youth of twenty.

Nobody grows old merely by living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair — these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or seventeen, there is in every being's heart the love of wonder, the sweet amazement of the stars and star-like things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your despair.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from man, and from the infinite, so long are you young. But when the wires are all down, and the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then you are grown old — very old, indeed. And may God have mercy on your soul.

—ANONYMOUS

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Here And There Among The Churches

Services during May at our Church of Wide Fellowship, Southern Pines, North Carolina, are being broadcast over Station WEEB.

The Women's Fellowships of Bethel and Concord churches, where Rev. Bill Traylor is pastor, will have a joint meeting Friday, May 13, at the Bethel church hut.

Rev. L. M. Presnell has resigned as pastor at Seagrove and after July 1 will serve Sophia and Flint Hill (R) churches, as well as serving part-time as Pastor-at-Large for the Western North Carolina Conference.

Homecoming at Union Grove church, near Asheboro, North Carolina, will be held May 15. The new pastor, Rev. Clyde Fields, Jr., will preach at the eleven o'clock worship service. Singers from Elon College will provide special music. This will be followed by a picnic dinner.

W. N. Hoyle writes that the annual Easter Sunrise service was held at Oak Level Congregational Christian Church. After the pageant, "Peace Be Unto You," the ladies of the Rachel Wallace Missionary Society served breakfast in the new Oak Level Fellowship Building.

Eighty-five persons attended a special Passover meal, planned by Mrs. E. C. Wilkins, director of Christian education at our Suffolk church, the Thursday evening before Easter. This was served by the wives of the deacons to the members of the Pastor's Class and their parents. Following this special meal the annual Maundy Thursday communion service was held and the young people were received into the church.

Easter Monday was used by the men of Union Grove church (near Asheboro, North Carolina) for work at their church. They installed celotex and sheetrock in the nursery and poured a concrete walk from the church to the fellowship hall.

A "bigger and better Bible School" is being planned by Great Bridge, according to announcement in their "Church Messenger." June 6-10 there will be Bible school for pre-school children; June 13-17 Bible school for first through sixth grades from 9:00 a.m. until noon; June 13-17 a school from 7:00-9:00 p.m. for junior and senior high young people.

Mrs. John G. Truitt is the first woman ever to serve on the Town Board of Commissioners of Elon College. She was elected recently to that position by more votes than any other commissioner received. Dr. H. H. Cunningham, dean of Elon College, was also elected as a commissioner. Eugene Lankford, son of Dr. G. O. Lankford, is the new mayor.

Homecoming was observed at Bethel Congregational Christian Church, near Burlington, North Carolina, May 1. The minister, Rev. Bill Traylor, preached the morning sermon. Following a picnic lunch, there was a song service and a sermon by the Rev. Robert Ayres, pastor of Baynes and Kerr's Chapel Baptist churches.

Laymen's Fellowship of Pleasant Ridge, Route 1, Ramseur, has a "pig project." The Fellowship will pay for a pig for any member to raise with his own — when sold the money will go to the Laymen's Fellowship.

A NEW PARSONAGE

By Paul Tedder

Yes? No? Does our church community need a new parsonage? Do we need a preacher living in our community? Do we need a pastor present for youth services, choir practices and other special services? Would more frequent visits in the individual homes by the pastor be a greater help? Would it help our church people and pastor to have more frequent contact and fellowship with each other? Would a pastor in our community create more interest in youth activities? Would the people of this community be more religious minded with the presence of a pastor?

Should we be content with our past — the pastor living in some other community? Should we be satisfied with seeing the pastor once a week? Should we not accept new ideas?

In **Union Grove Fellowship**

MISSION FACTS

1. We of the U.S.A. have 6 per cent of the world's population and 40 per cent of the world's income.
2. More than half of the non-Americans have never heard of Christ, yet the average Christian American family is spending $850 a year for defense in force and less than $3.50 a year to share Christ with the rest of the world.

—Bulletin, Church of Wide Fellowship

Memorial Day will be observed at Mt. Pleasant, Vass, N. C. next Sunday with a program by children at ten o'clock, and preaching at eleven by the pastor, Rev. G. M. Talley. Then will follow a picnic lunch, and a song service with several groups of singers participating.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Our Camps And Conference

Robert A. Knowles

The summer camp and conference program is a part of and thus is planned to be consistent with the total ongoing program of Christian Education in the Southern Convention. Growing Christians are "educated" in every living relationship where persons come together. What we hope will happen in the name of "Christian Education" is that growing persons shall be enabled to enter into a vital and meaningful relationship with God, that they shall become aware of his love as revealed by Jesus Christ, and that they shall respond in faith to that love.

During the week that we have with young people at Moonelon, we want to help them grow in Christian faith and practice. The experience of living together in what we hope will be a Christian community is bound to make an impact upon each life and will provide insights and resources which may be carried away from the camp setting. We want each person at camp to gain in understanding other persons, to relate himself to a close fellowship, and to develop Christian concern for others.

At Moonelon, the camp and conference sessions are planned for three separate age groupings, and the approach and program contest varies accordingly:

JUNIOR CAMPS

Theme: "Juniors in God's World"

These sessions are open to boys and girls 9-11 years old or entering grades 4-6 in the fall of the year. The focus is on the small family unit made up of a boys' group and a girls' group with their two counselors. There are usually four such family units in our junior camps, and each youngster is intimately related to his unit during the entire day. The program is informal and unstructured with emphasis upon cooperative living and experiences which contribute to religious growth and development. Obviously this kind of approach requires mature, dedicated, Christian counselors who love active boys and girls and enjoy sharing in their experiences.

JUNIOR HIGH CAMPS

Theme: "Camping and Christian Growth"

Young people from 12-14 years old or entering grades 7-9 in the fall are eligible. Again the emphasis is upon the small group, but there are more opportunities for total camp experiences with attention given to the involvement of the young people in the planning and carrying out of what is done. Through the development of Christian community, personal growth takes places under the guidance of Christian counselors. As in the junior camp, there is stress placed upon the appreciation and use of the out-of-doors as one of God's gifts.

SENIOR HIGH CONFERENCES

Theme: "Jesus, Leader and Lord of My Life"

High school youth, age 15 and above or entering grades 10-12 in the fall may attend these sessions. (Note: 14 year old officers are accepted at the P. F. Officers' Camp.) The program is somewhat more structured and formal, but small group values are utilized, and the emphasis is upon personal enrichment of the individual through creative worship, study, discussion, and recreation. As young people enter into new relationships and experiences, their lives are touched by the demands and implications of Christian faith. Youth involvement and participation are important.

HIGH QUALITY LEADERSHIP IS A NECESSITY

In order that the above purposes and objectives may be realized, it is important that our most capable and consecrated leaders contribute their time and talents to the Moonelon program. Those who earnestly and wholeheartedly share their Christian faith with growing youth inevitably find that they too grow in the process. It is up to the churches of the Southern Convention to provide the leadership necessary.

A series of three sermons under the general theme of worship are being delivered at our Tryon church this month by Rev. Arthur M. Brown — Church Worship Through Praying, Church Worship Through Preaching, and Church Worship Through Singing.

Our Suffolk, Virginia, church received 31 members in April, 23 being members of the Pastor's Class during Lent. For the first time in 16 years the baptistry of the church was used for the baptism of one of these candidates at a special service Sunday afternoon, April 24.

Attendance at Suffolk church school on Easter was 667 and on the following Sunday 597 — according to their Newsletter, the smallest "post-Easter slump" ever experienced there!

Last Sunday Homecoming was observed at Union Ridge Congregational Christian Church, Route 2, Burlington. This evening (May 10) Mrs. F. C. Lester is speaking to a joint meeting of the circles of the Women's Fellowship. Vacation Bible School will be held June 6-10 under the direction of Mrs. Nannie Keck.

Our Tryon, North Carolina, church is urging a contemporary hymn, first published in the new Pilgrim Hymnal, as its "hymn of the month" for May. This is "The Lord Is Rich and Merciful" by Mrs. William Gay, wife of a Congregational minister at Pleasant Hills, Ohio, and a friend of both ministers of the church. — W. R. Stevenson and Arthur M. Brown.

Rev. Conrad Cornelius was given "Conference Ordination" at Piney Plains church Sunday evening, May 8. Mr. Cornelius has been called to serve this church which is located on Route 4, Raleigh, N. C. after serving for ten years as an independent Presbyterian minister. His address is 5412 Dillard Drive, Raleigh.

The Junior High Pilgrim Fellowship of Suffolk church presented a play entitled "The Trail of Mr. Nominal Christian" as the program for the annual Family Night in their church held May 4 and sponsored by the Women's Fellowship with Mrs. Arthur Stone in charge.

Last union service for this season for South Norfolk, Rosemont and Great Bridge churches will be held May 22 at 8:00 p.m. at our South Norfolk church with Rev. Bill Simmons of Great Bridge preaching. The three church choirs will rehearse the preceding Sunday afternoon.

Youth Sunday will be observed May 15 at the Suffolk Christian Church with junior and senior high young people responsible for the entire morning worship service. Members of the Youth and Chapel choirs will sing, ten young men will usher, and attendance pins will be presented to the members of the four children's and youth choirs.

Law And Religion

Lawyers asked ministers to talk with church people May 1 concerning law. There seems to be good reason for the request. Our nation, and indeed all civilization, is based on law. Without law and its observance the universe in which we live would be undependable. The sun might appear one morning at five and the next at ten o'clock. Travel on highways would be impossible, for one car might travel on the right and another on the left. Law is necessary.

It is time to consider the observance of law. The North Carolina Constitution says that after every ten-year census there shall be a redistribution of state legislators. Since 1950 the legislators have ignored this law which was made by vote of the people. A candidate for governor says that if elected he will obey the national Constitution, but will not obey the interpretation by the Supreme Court. He is not inclined to believe that "all men are created equal" and that all have equal rights under the laws of God and the United States. Most of our young people are good and respect the law, but may try to be a law unto themselves — they take money, destroy property, and even kill. Murder, rape, and a multitude of crimes are practiced all over our land, and their stories fill the news columns regularly. Observance of law is at a low ebb.

There are times when it is proper to break the law. The very day this subject was to be discussed a highway patrolman passed us on a hill and going around a curve where there was a double yellow line. His speed was much beyond the limit of the law. He was probably going to a wreck with the hope of saving life. This need to save life was a law superior to traffic laws. College students are violating certain property rights, it is said, in an attempt to demonstrate that higher laws are being ignored by custom. There are times when human law must be disobeyed in order to observe the laws of God. If the early Christians had not done this there would not be a Christian Church, and only the laws of Rome would be remembered.

However, any infraction of law carries with it great responsibility. There must be sufficient justification, or the individual becomes a criminal.

The first part of our Bible is composed largely of laws, and was known by the ancient Jews as The Law. Many Christians go back to this ancient record for directions in daily living. "An eye for an eye and a tooth for a tooth" was an improvement on the jungle attitude of "death" to anyone disliked.

When Jesus sought to reveal God in human experience he said, "It has been said by them of old time . . . . but I say unto you." His addition spells the difference between bondage to legalism and Christian freedom based on love. Jesus did not discard the law of Moses; he gave new meaning to what was really intended. Murder originates in the heart of the murderer and is real even though opportunity to kill may never come.

"A new commandment I give to you — love one another," said Jesus. This new law makes the grosser sins contrary to the very nature of the person who loves. This is the heart of the Christian religion. God is love. People love. At the heart of the universe is love. The highest law is love.

It is the business of the Church to induce people to obey laws of love. In this we have failed miserably, for our world is still filled with hate, which is the opposite of love. It would be good for our churches to spend some time trying to discover exactly what it would mean to practice the laws of love. The one commandment Jesus gave was that his followers should love. We have concerned ourselves with other matters until it would be difficult indeed for any church group to determine just what the laws of love would entail. How would they apply to community enterprises, to race relations, to voting responsibilities, to international relations, to missionary activities?

The lawyers are right: we need to consider law in religion, law in the civil state, law that is eternal.

Time For Growth

Nature seems to have skipped a cog this year by going from winter to summer with little spring in between. Cold weather lasted late, and then came heat greater than customary.

But this did not obviate the time for growth. It only speeded the process so that the bleak, or snow-covered, earth soon robed itself in green and spotted the landscape with flowers of many colors. Farmers found time to plant with the expectation of harvest, and May is making good with a season of rapid growth. Nature keeps its balance, and those who plant will see "first the blade, and then the full corn in the ear."

This is a message to the Church. There can be no harvest without the planting and cultivating. The revival as an ingathering follows many months and years of teaching, preaching, worship, and work. Conversion prepares one to grow in grace, and that growth is dependent in part, at least, on the help given by others who are Christian. A sinner does not become a full-grown saint by the simple process of conversion and church membership. It takes a long time of testing, of learning, of growing to become an effective, intelligent, dependable, useful Christian. Too many church members are still babies because they have not thought it necessary to grow, and the church has not nurtured the new-born in Christ.

Family week, Mother's Day, Children's Day, Father's Day, Memorial Day, Homecoming, Pentacost — all these are special opportunities for Christian growth. They are not just times for getting a bigger crowd to church, or for having a glorified picnic. Better mothers, fathers, children, church people, communities — these are the goals to be sought by numerous special occasions in May and June. This is the growing season. If the church life is bright, warm, deep, loving, then the harvest can be assured. Without the growth there can be no reaping.

About * * * *The World's Only College For The Deaf*

College commencement season is punctuated with much oratory and applause, but there is one college where neither oratory nor applause is heard by its students.

That is Gallaudet, the world's only college for the deaf. It is a private institution, established in 1864 by an act of Congress, and its charter was signed by Abraham Lincoln.

Gallaudet College is located on a tract of 92 acres in northeast Washington, D. C., and draws its nearly 500 students from all sections of the United States and many foreign countries. The college is accredited by the Middle States Association of Colleges and Secondary Schools, and is coeducational. It confers degrees of associate in arts, associate in applied science, bachelor of science, and master of science in education.

Gallaudet also confers a professional diploma in the administration of schools for the deaf. Its undergraduates are provided with a common background in the liberal arts enabling them to assume intelligently their roles in modern society.

For deaf students who are unable to obtain a senior high school education in their own State, Gallaudet College maintains a preparatory department. Affiliated with the college is a laboratory school where deaf children may obtain a primary and secondary education and where graduate and undergraduate students at the college may do practice teaching.

Like any other college, Gallaudet employs whatever methods seem likely to produce the best results, judging by the subject to be taught and class size. Class rooms are constructed so that students can be grouped in a semi-circle around the instructor. This permits each student to see all other students, and to understand all that is conveyed to them by sign language.

A special feature of Gallaudet College is its printing plant which publishes many books about and for the deaf, college bulletins, catalogues and programs. The printing plant is also the training ground for deaf students who desire to make the graphic arts industry their career and for those who desire to teach printing. Productions of the plant compare favorably with the work of the best printing plants in the Nation's Capital.

Within the last three years the college has added to its physical plant a library to house 150,000 volumes, a dormitory for women and another for men, a gymnasium, a laboratory and classroom building, a student union building, and a modern advanced hearing and speech center. For these improvements Congress provided $9,500,000.

Gallaudet College derives its support from tuition and laboratory fees, profits from lodging and food supplied students, endowments, special gifts, and an annual contribution by the Federal Government.

C. B. Riddle

Elegance

A preacher was reputed to be proud of his English. He was much pleased when cultured hearers praised the elegance of his expression. A preacher can dress both himself and his sermon in gaudy colors. Neither is becoming. If he is well dressed, his apparel does not attract much attention. If his sermon is good and well expressed, his style will not occasion too much comment. His audience will rather be impressed by **what** he said, not **how** he said it. "Oh, isn't his English perfectly elegant?" I'd about as soon hear some flapper giggle: "Oh, didn't he have on a darling tie?" Gospel speech should be incisive and aimed directly at human conscience. A florid style can dull the point of truth. Jesus said: "Let these words sink into your ears." A professor, describing the outcome of a ball game, said: "They struggled to a stalemate." A rustic was asked about the results of the same game and bawled: "Nary'n to nary'n." At least he was understood. A prince of preachers said: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." Language is the servant of thought. The thought is the thing. The servant should not be allowed to steal the show from the master. Plain speech lends itself to greater vigor and is sparing in its use of adjectives. Its strength is found in nouns and verbs. If you doubt this, you might count the adjectives in the Sermon on the Mount.

—Gospel Advocate

Compensation

Elizabeth F. Caviness

Always a nose needs wiping and
Little hands are black with grime.
Always, it seems, faces are dirty
And clothes to change another time.

Always so many questions
And so many chores to do,
Always and forever hungry, each
Day the whole year through.

Always, too, each day does end,
Another bedtime does come,
Always little children are sleepy
When a day's journey is done.

Always small lips kiss sweetly,
And small hands gently caress.
And mothers, too tired to really
Pray, mutely ask, "God bless. . ."

WELCOME

. . . Friend, you enter this Church not as a stranger, but as a guest of God. He is your Heavenly Father. Come, then, with Joy in your heart and thanksgiving on your lips into His presence, offering Him your love and service. Be grateful to the strong and loyal men who, in the name of Jesus Christ, builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this Home of Faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest on you, both on your going out and on your coming in.

—Christian Temple Bulletin

The Aged Lonely — Any Help For Them?

By S. L. Morgan, Wake Forest, N. C.

There is a loneliness to old age that no kidding and no philosophy can do away with. Even the wise, persistent building up of avocations, skills, hobbies, nor the inner resources of mind and heart can obviate a vast deal of loneliness in old age. There will be millions cut off from participation in the big tasks and movements of the world, and through no fault of their own, who are doomed to suffer from the sheer sense of separation from their jobs and of isolation from their fellows who carry on.

Frankly I am one of the lonely aged, and I know — know the meaning of the fine woman who sent warm thanks for the good dinner sent, but who sent back the touching message by the man who brought it, "Thank the dear people for the good things, but it's people I hunger for more than for things to eat!"

I know also the meaning of the admirable widow of a minister who said, "It's a red-letter day for me when my pastor comes in five minutes, reads a verse and prays; that's a delight, but he can't get to me oftener than once in several months — and that is a long time to wait."

One day an admirable professor appeared at my door, honored as scholar, author, and leading citizen. It utterly surprised me. We had been warm friends for 20 years, and I had dropped in to see him often in his fine home. I had often almost begged him to come in to see me sometime. At last he did — after nearly 20 years. With real joy I said to him in good humor, "Well, this is wonderful! Will you tell me why you came?" With a twinkle he said, "Well, I often intended to come, and I guess I just decided to at last." Exactly.

I'm sure I have many warm friends among our 1500 fine people. And I've loved and enjoyed people more than most others, I believe. For many years — maybe up to 85, I habitually, maybe Sunday afternoons, dropped in to see half a dozen friends in their homes. One leading citizen told me, "I've been told that you've done something to promote friendliness in our town." Maybe so. A leading woman even called me a "sunshine man!"

Always I've told the men I'd love it if they'd drop in to see me, and the women to see my wife — because they'd help her in her declining health.. One lovely professor and his wife I genuinely liked, and in a decade or two I must have gone in to see them a score or two times, often in sickness. And I always urged them to come to see us, but they never did. When about to move away he wrote me a grateful note thanking me for my attention.

I think I can count on my fingers the men of the town that ever came to see me — even in sickness, and the obvious decline of my wife's health. I aging, she failing in health, both of us dropping out of the community activities, my need and my hunger for people grew more poignant. My mind alert still, I longed to talk over with congenial people the great issues and movements my mind grappled with, but the opportunities became fewer, unless with the few older friends I could reach by phone. If people visit, it is usually with those with whom they daily mingle in their work or meet in clubs or the church.

So it came about that two aging people in time found themselves isolated and almost alone in the community.

Tragedy struck; hardening arteries began to close in on my wife's once-brilliant mind, and my soul-companion and my gracious hostess faded out. I have fellowship with others through books and the radio — but I frankly hunger for people. And I am speaking for the multitude of the aging, many far more lonely than I. I have been a crusader for them, and this is written, not in complaint, but to urge people, especially the church, to provide more studiously for a worthy ministry for the increasing multitude of the lonely aged.

A Home For The Aging

(Report to Southern Convention — Adopted)

The average American now lives to be about 70, and there are those who think that the average will increase to 100. Both business concerns and churches think that workers should retire at 65 or earlier, and it is difficult to get a new job after fifty.

We furnish parsonages for pastors, but we have planned no care when the working days are over. A place to live would be a real help for many.

Your committee made injury of our ministers through a questionnaire. At time for tabulation 75 had replied (10 replies came later). Forty-four expressed the belief that we should have a Home for the Aging, twelve were opposed, in part because of the expense, and the remainder were undecided. Nineteen would make it a project of the Convention, twenty-seven prefer to work with the Southern Synod, and twenty-two think it should be done by the United Church of Christ.

The Convention has thirteen pastors 60 years of age or older, and there are several retired ministers and widows of ministers.

Your committee has done a considerable amount of study, held two lengthy discussion sessions, and considered information given by our pastors. We have reached certain definite conclusions which we offer to you.

1. We believe that a Home for the Aging is a matter of great importance, and that our churches should begin a considered plan to assist aging ministers, their wives and widows, and other people who may need or desire such aid.

2. It is our opinion that a Home for the Aging should be a joint project with the Southern Synod of the Evangelical and Reformed Church. If this does not prove to be feasible, then we should go forward as a Convention.

3. We prefer to begin in a small way and grow as we learn skills and get necessary money. Suggestions: A one-story, motel-type building to care for 20 people, which could easily be enlarged when the money was available.

4. A sizeable sum for securing housing may be needed as our initial cost, but Social Security and Annuity can help "guests" pay their way.

5. It is our considered opinion that a committee should be appointed to get additional information, formulate definite plans, and report to the Convention in session or its Executive Board, and that this work should move forward.

The Church Is Not Moving Fast Enough

The general secretary of the World Council of Churches says that despite progress in the church situation in South Africa "changes do not go far enough" to meet adequately the rapidly developing situation.

Dr. W. A. Visser 't Hooft, Geneva, Switzerland, told 200 delegates to the annual meeting of the U. S. Conference for the World Council of Churches, at Buck Hill Falls, Pa., that no church in South Africa any longer maintains that apartheid is to be defended on a biblical basis.

"Voices challenging the apartheid policy have been heard from Christian leaders, including some of the Dutch Reformed Church, and there is certainly more fraternal interracial contact than there used to be," he said.

But the changes are too slow, he continued. He cited a statement made at a conference of the Dutch Reformed Churches in South Africa a decade ago. It said that "no people in the world worth their salt will be content indefinitely with no say or only an indirect say, in the affairs of the State or the socio-economic organization of the country in which decisions are taken about their interests and future."

Dr. Visser 't Hooft observed that for some time the challenge to statesmanship in South Africa has been how to avoid having the masses permeated by a sense of frustration which could only have the most dangerous results for the future of the country.

"The tragedy is that the majority of white South Africans have not faced these obvious facts. We must hope that after the tragic events of recent weeks their eyes will be opened before it is too late. Our task is to help them before it is too late he said.

"Mere condemnation and threats will hardly improve this situation," he warned. "And in any case the ecumenical way is the way of fraternal conversation, of persuasion and of reconciliation."

That is why, he said, the World Council has sent an associate general secretary, Dr. Robert S. Bilheimer, an American on its Geneva staff, to South Africa to consult with the Council's eight member churches there.

In a review of the World Council's tasks today the general secretary said that the international body needs to involve more people in determining its policies. "We need all the churches, men and women who share fully in the responsibility for working out what must be the common message and common action of the churches with regard to the world issues of our time."

"If the Church is not to retreat, but to advance, new types of church life must be found — new types of evangelism, of youth work, of lay activity."

"Cooperation is important, but cooperation is not enough," he said in a discussion of basic Christian unity. The World Council of Churches is composed of 171 member churches — Protestant, Anglican, and Orthodox — in more than fifty countries.

"The WCC can by its nature not be satisfied when the churches work together and maintain fraternal contacts. For the question remains—and it comes to us in the first place from the Lord Himself and in the second place from the world: why are you not fully united in faith and order?" Dr. Visser 't Hooft said.

So far the churches in the Council have not been able to formulate what they mean by manifest unity, he declared. "The issue is not whether we can agree about the specific doctrinal consensus and the form of order which are required for full unity. The question is only whether all are agreed that manifest unity means visible, corporate, local unity," he said. And "even before going that far it is necessary to have this issue fully discussed in the member churches so that no member church may feel that it is forced against its will."

The Dutch churchman observed that interchange between the churches must be stimulated in Asia and Africa. He noted a growth of "inner mission" in the sense that Asian or African evangelists and other Christian workers are now sent from one Asian or African country to another.

Observing the growth of contacts between the World Council and churches which do not now belong to it, he commented on recent contacts between the Council and churches in the USSR. Exchanges of visits have brought an awareness of the desire on the part of Russian churches for more fellowship with others. "We understand better their specific situation characterized by a form of religious liberty which is restricted by the demands of the official Communist ideology... so that the Church lives under constant external pressure." He referred to recent newspaper attacks on the theological academy at Zagorsk. "We appreciate more deeply the powers of spiritual endurance operating in these churches. We see more clearly how much these churches have to give out of their hard experience."

Despite the fact that there have been no official overtures between the Vatican and the World Council, this does not mean the Council is not interested in the relationship between Roman Catholics and members of the Council. He said that the forthcoming Ecumenical Council called by Pope John XXIII could help improve relations between the Church of Rome and other churches if it would take a clear stand on religious liberty "along the lines of the thinking of many important Roman Catholic theologians."

He also observed the "phenomenal" growth of interest in the ecumenical movement among Roman Catholics in several countries. Opportunities for informal contact between Roman Catholics and other Christians are growing, he said.

WOMEN AT SOUTH NORFOLK DISCUSS PRAYER

The program of the April meeting of the Women's Fellowship at South Norfolk church which was held Thursday evening the 28th was arranged by the spiritual life chairman, Mrs. Alice Harding. The subject was "Prayer". Mrs. Ella Dunn spoke on "What is Prayer?"; Mrs. Carol Chappell on "Prayer and Action", and Mrs. Harding spoke on "Planned Prayer". The hymns used were "Dear Lord and Father of Mankind" and "O Master Let Me Walk With Thee". At the close of the meeting copies of Daily Devotional Guide were distributed to the members present for their personal devotions.

Mrs. Robinson, president, announced that May 6 was Fellowship Day and was to be observed in "Prayer for Peace" at a union service at the First Lutheran church in Norfolk at 11:00 a.m. She also announced that July 6 would be "Open House" at the migrant camp on Eastern Shore, transporation to be provided for those who might care to go.

The Christian Way Is To Help

The ready arm of our Fellowship, which shows our concern when catastrophies strike, is the Congregational Christian Service Committee. It is the channel through which we move into many areas of human distress, and through which we share in the work of other ecumenical agencies of assistance such as Church World Service and the World Council of Churches. The Service Committee supports social work and welfare programs in Lebanon among the Arab refugees; in Greece among the poor living in metropolitan areas and mountain villages; in Naples with refugees and homeless; and through a midwifery training school for villages in Korea overcrowded with people who have fled from Communist North Korea. We maintain two ministries in Germany binding together the churches of East and West that the witness of the Church of Christ may be one. The Committee is able to move rapidly into an area of catastrophe such as floods, earthquakes or typhoons which strike with loss of life and property. Not only relief as such is our goal, but we know that reconstruction, rehabilitation and reconciliation must follow in many situations if lasting benefits are to be obtained. Sometimes the Committee deals in unusual services in order to reach these goals. Recently a plane load of heifers, which had been contributed by some social-action-conscious members of the Massachusetts Conference, was dedicated and sent to Iran. These heifers will help replace the depleted, disease-ridden herds of poor farmers. They will bring much-needed milk to children and help improve the economy of their parents. The first offspring of each heifer will be given to another farmer, who in turn will give the first off-spring of his gift animal to a needy neighbor, thus improving the breeding stock of many. These gifts will have ever-widening and far-reaching possibilities of helpfulness. Most people are eager to help themselves when a good way is presented to them. The Christian way is not to save a child today that he may die tomorrow, or to withhold all help because his plight seems so hopeless, but to offer as much well-planned, intelligent help as we can, as long as we can, and trust God to multiply the "bread" of our offering.

—**Calendar Service**
Congregational Christian Churches

AUTHORIZED SPECIAL PROJECTS
BOARD OF HOME MISSIONS

Authorized Specials are crucial areas of our work which need more financing than we are presently able to provide them. Your extra gifts will directly support these projects.

Assistance for Churches in New Communities There is serious need for supplementary funds to make possible adequate leadership for some twenty new churches to be established in various parts of the nation this year.

Automobile Fund This would help ministers in serious financial straits with the replacement of their old automobiles — one of the chief worries of rural pastors, who must devote much of their meager salaries to car maintenance.

Inner City Ministries In recent years young seminary graduates have literally begged for support to establish "islands" of Protestant witness in the slum areas of urban America. East Harlem Protestant Parish in New York City, West Side Christian Parish in Chicago, the Inner-City Protestant Parish in Cleveland, and the Bread and Wine Mission in San Francisco are illustrations in point.

Ryder Hospital in Humacao, Puerto Rico For over thirty years Ryder has given hope, and often even life itself, to its people. Funds here can go a long way toward extending the outreach of the clinic and providing assistance to students in nursing.

Scholarships For students of American Indian and Spanish-speaking background, groups in our society which are disproportionately handicapped because they do not yet possess their quota of college and university trained men and women.

Television To assist in the continuance of the Board's ministry in this vital area. This includes financing particular productions, special experimental projects, and the development of the church's concern and responsibility in the whole field of the mass media.

THANK YOU FOR YOUR HELP!

How To Teach Workshop

A "How to Teach Workshop" sponsored by our Board of Christian Education and the corresponding group from the Southern Synod of the Evangelical and Reformed Church will be held at Elon College June 26-July 2.

Rev. Robert Knowles will be the director and Miss Ruth Dunn the registrar. Dean will be Rev. Wayne Fouts, E. and R. minister from Burlington. Chaplain and Bible study leader will be Rev. Harold Myers, also of Burlington.

Teachers of the classes are all outstanding leaders, including Rev. Allen Kroehler, who is director of children's work for the Evangelical and Reformed Church; Rev. John Graves of Elon College; Rev. Lelia Anderson of our Board of Home Missions; Dr. Ruth Sprague, editor of junior materials for the United Church curriculum; Miss Irene Semmel, Rev. Melvin Ludwig, and Mr. Loren Walters of the Board of Christian Education of the E. and R. Church; and Dr. Wilson Cheek, executive secretary of the World Council of Christian Education and Sunday School Association.

This is an exceptional opportunity for our Sunday school teachers, superintendents, members of boards of Christian Education, ministers and parents. The cost is $30.00 for the full week. Registration fee of $10.00 should be sent to Miss Dunn by June 1. This would be a good investment for every church school — to send one or more representatives.

In observance of Family Week and May Fellowship Day a program was held last Friday evening at Apple's Chapel to which all church families were invited for an evening of fun and fellowship.

Red China Communes Discourage Family Life

By Robert Franklyn

HTNS — London Observer Service

HONG KONG — Under the slogan, "everything belongs to the State except the toothbrush," some 150,000,000 Chinese town and city dwellers are now being rushed into urban communes following Peiping's recent decision that the time now was ripe for this momentous last step in the total mobilization of the world's most populous nation.

The slogan is not to be taken altogether literally — not quite. In a recent dissertation on the subject, an official Peiping periodical agreed that it was permissible for individuals to own their clothes, a tea-bowl, fountain pen, and even a radio. But houses and all their furniture should belong to the State and there was no longer any reason for families to buy cooking utensils since, with the introduction of communal mess halls, they would not be needed.

In fact, the magazine pointed out, before long the word "private" would virtually disappear from the Chinese vocabulary.

* * *

Urging the complete abolition of the family system, the magazine, "China Youth," organ of the powerfully influential Communist Youth League, said the continuing desire for privacy within the home circle was "a stubborn obstacle" that soon would be overcome.

Certainly the organization of urban communes now going ahead at a great rate will hasten the end of privacy as it is known in the Western world. Husbands and wives will take all their meals in communal dining rooms — different ones unless they are employed at the same place — babies will be taken from mothers at the age of two months and become full-time boarders in state nurseries, and most housework will be done by the communal service centers now being set up in great numbers.

Apart from collective production, "China Youth" says the people must devote more time to collective spare-time activities: The bourgeois concept that a man's home is his castle is totally incompatible with advanced socialism.

* * *

Already some 20,000,000 town and city dwellers have been organized into urban communes and of this number 3,000,000 women now are working in factories or subsidiary workshops for the first time. These early urban communes were organized on a broad experimental basis during the past year after it had been decided, late in 1958, to postpone nation-wide establishment of the communes until town dwellers got more used to the idea.

The program, far beyond anything attempted in the Soviet Union, has now been decreed not only feasible and necessary but ideologically correct, and although officially blessed only a few weeks ago, it has become the major campaign in China.

Certainly it won't meet with universal approval from China's sophisticated town dwellers, but the fact that Peiping is able to push it through is further evidence of the strength of the regime and its great potential.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MARATHI MISSION — INDIA

Bombay. City of 3,000,000 on the Arabian Sea. Principal seaport of western India and center of textile industry.

May

15—**Edward S. Hume** High School offers a first-class basic educational foundation for life and for future study. It has 900 students from first grade through high school.

Poona. 80 miles from Bombay, with population of 600,000, its industries include making of gold and silver thread and wire, jewelry making, brass-work.

16—**Rev. Loleta Wood** went to India in 1918; stricken with polio after three years, she returned to U. S. until 1929. Since 1948 she has represented the American Board on staff of the United Theological College of Western India, and serves as secretary of the Marathi Mission. She has her M.A., B.D. and S.T.M. from Oberlin Graduate School of Theology.

17—**The United Theological College of Western India** unites nearly all the Christian groups in training of ministers for Marathi-speaking churches. 1958 enrollment was 25.

18—**Orlinda Childs Pierce Memorial High School** provides basic training in the upper primary department. It has about 200 pupils.

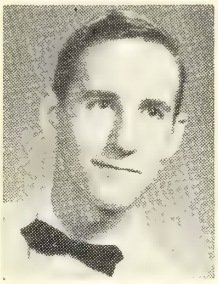
Satara. Small town among the hills 120 miles southeast of Bombay.

19—**Mrs. Louise Fisher** retired last September after 25 years of devoted service in India following the death of her husband. A nurse, she was the director and later the supervisor of the Satara Public Health Unit and organized a School Health Service. She supervised a maternity center and an infant welfare center at Waduth. During her last years she gave much time to organization of a Roadside Leprosy Clinic. Throughout all these years, she has been responsible for her own support. "Able nurse, loyal friend, gifted and devoted woman, 'Mother Fisher' has served the American Board and the Indian people faithfully and well."

20—**Miss Lillian Picken** retired about a year ago after 45 years of devoted service in India. A powerful and inspiring writer and speaker, the Board hopes she will long continue to interpret the life of India to the people of the United States. Many leaders of the Christian Church in India owe even their lives to her, for she rescued them when they were abandoned. Mrs. Fisher worked with her in the above mentioned health projects. She established a Christian Life Center where Christian organizations could meet. She has worked with education, the church, welfare and health work. In 1939 she was given the Kaisar-i-Hind medal by the Government of India in recognition of her philanthropic activities.

21—**Union School and Kindergarten School**, founded in 1938, provides Christian education to socially underprivileged boys and girls. It enrolls about 150 through the fifth grade.

A Page for Young People Edited by R. L. Milteer



Richard L. Milteer

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

WHAT WOULD YOUR ANSWERS BE?

The keynote speaker at the recent Southern Convention Pilgrim Fellowship biennial meeting was the Reverend Gaylord Noyce. The subject of his address and the theme of the meeting was "Let Us Praise God With Our Lives." Rev. Mr. Noyce suggested four questions which were discussed by various discussion groups. The questions and the conclusions which the groups reached have been compiled and are as follows:

1. Are there any vocations which a Christian should not enter?

A Christian should not enter any vocation in which he feels that he cannot spread Christian influence. Christians are supposed to set a Christian example. If they work as bartenders or "across the tracks," they set bad examples. A Christian should not enter the ministry or any other vocation for which he is not suited. The purpose of a salesman or businessman determines whether or not he should do a particular job. The work of a criminal lawyer can be done with a Christian attitude. Although the Bible says "Thou shalt not kill," soldiers are necessary to defend Christian nations. A Christian should not enter any vocation which would not be of service to his fellowmen.

2. What should a Christian chain store manager do about his lunch counter?

All men are created equal and should be treated as such. Negroes should definitely have an equal right to eat. A Christian manager should do what he thinks God wants him to do. This could possibly involve closing the counter to everyone. He should do what he thinks Christ would do if he were in his place. Any action should be taken slowly, step by step.

3. Is there a difference between a Christian high school student and one who is not related to the Church?

Definitely. A Christian student has a more definite purpose in his work. There is a diffirence between a Christian student's attitude toward other students. A Christian is less selfish and wishes to help other people. A Christian student would likely have higher moral standards and be more sincere and honorable in his work.

4. What should our churches be doing besides worshipping and making our church program "bigger"?

Churches should advance Christian evangelism and strive to win others to Christ. To be most effective, churches must reach and serve individuals rather than a congregation in general. The church should encourage individuals to grow in Christian faith and discipleship. Churches should play an important part in the life of the community.

The Senior Youth Fellowship of Church of Wide Fellowship, Southern Pines, had a picnic and outdoor vesper service at Watson's Lake May 1.

Sandra Clifton and Ava Rogers of the Northview Pilgrim Fellowship were guest speakers at the Lee's Chapel Pilgrim Fellowship May 21. They told about camp life at Moonelon. Rev. William Joyner is pastor of both churches.

Eight young people were received into the Beverly Hills, Burlington, North Carolina, church April 24. This church, where Rev. Kenneth Register is pastor, celebrated its ninth anniversary with a homecoming service May 1. A picnic lunch and fellowship hour followed the morning service.

CYPRESS CHAPEL HAS SURPRISE PARTY

Judith Brinkley

Members of the Cypress Chapel Christian Church Junior Pilgrim Fellowship gave a surprise party on Friday evening, April 15. The party was in honor of Mrs. C. Wesley Brinkley, one of the group's advisors.

The party was held at the home of Mrs. Vernon Babb. The table was very beautifully decorated with a cake, ivy, and lighted candles.

Peggy Harrell, president, presented Mrs. Brinkley with a lovely present from the P. F. group.

Punch, cookies, mints and nuts were served. All present enjoyed a very pleasant evening.

ELON STUDENTS AT SOUTH NORFOLK

Mr. James Humphries of Southern Pines, N. C. student at Elon College, and the president of the Student Christian Association and also National Treasurer of the United Student Fellowship was the speaker at the Sunday, April 24, morning worship service of the South Norfolk Congregational Christian Church as an ambassador from our own church-related college on National Christian College Day. Miss Patricia Jones of Suffolk, Virginia, member of the Student Council and Elon College Singers, was the soloist. David Curling, Billy Harrell and Mike Cuthrell, members of our Senior Pilgrim Fellowship participated in the worship services.

Vernon Grimes, a senior at Elon College, spoke at Northview, Sanford Sunday, April 24, in observance of Christian College Day. Leslie Wicker, a high school junior and charter member of the church, led the worship service.

Report Of Southern Convention Pilgrim Fellowship Meeting

By Betty Sue Hammer

"Let Us Praise God with Our Lives" was the theme of the Southern Convention Pilgrim Fellowship at its biennial meeting April 22-24 at Camp Moonelon. Thus we, Lucy Tedder, Martha Tedder and I, found ourselves in an atmosphere of Christian fellowship.

With other youth in the Pilgrim Fellowship of Congregational Christian Churches and the Youth Fellowship of the Evangelical and Reformed Church we were united in our purpose of Faith, Action and Fellowship. FAITH is to know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will. ACTION is to witness to the message and to the mission of the Church among all people, serving the world in the name of Christ and striving toward the establishment of brotherhood, justice and peace. FELLOWSHIP is to cooperate with all who seek to extend Christian fellowship.

Throughout all our worship services, business meetings and recreation, we tried to carry out the three-fold purpose of our Pilgrim Fellowship.

Our speakers were: Rev. Bob Knowles, who was in charge of the convention; Rev. Gaylord Noyce, pastor of church in Raleigh — main topics were: (1) know who you are in relation to other denominations which is a "child of God" and (2) know where you're going, so start planning something with a purpose at ninth grade. He suggested we get acquainted with other youth groups. Also, Mr. William Ginn, Admissions Counselor of Elon College, which was followed by a tour of Elon College; and Dr. W. J. Andes, pastor of the Elon College Community Church which we attended on Sunday morning. Rev. John Graves, Elon College Chaplain and an old friend of all of us, read scripture with Dr. Andes delivering the sermon.

Each morning, we had our Morning Watch which was silent meditation away from others for fifteen minutes. Every night and as we were preparing to leave on Sunday, we had our Friendship Circle.

Sunday morning, Lucy, Martha, Dorothy Lester of Asheboro, and I enjoy "Kitchen Opportunity" — setting the table and serving. Meals were delicious and very appetizing.

This week-end was one of Christian fellowship which I am sure every PF'er would thoroughly enjoy.

In **Union Grove Fellowship**

Think It Over

I'll go where you want me to go, Dear Lord
    Real service is what I desire,
I'll say what you want me to say, Dear Lord,
    But DON'T ASK ME TO SING IN THE CHOIR.

I'll say what you want me to say, Dear Lord,
    I like to see things come to pass,
But don't ask me to teach girls and boys, Dear Lord,
    I'D RATHER JUST STAY IN MY CLASS.

I'll do what you want me to do, Dear Lord,
    I yearn for Thy Kingdom to thrive,
I'll give you my nickels and dimes, Dear Lord,
    But PLEASE DON'T ASK ME TO TITHE.

I'll be what you want me to be, Dear Lord,
    I long to see the church alive,
But don't ask me to come out at night, Dear Lord,
    I'M ALWAYS WORN OUT AND TIRED.

I'll go where you want me to go, Dear Lord,
    I'll say what you want me to say,
I'm busy just now with myself, Dear Lord,
    I'LL HELP YOU SOME OTHER DAY.

From: **Grace Notes,**
Grace Church, Monroe, La.

WHAT ONE CHURCH IS DOING
IN APRIL —

This church received six new members in April.

Easter attendance was: 105 for sunrise service; 296 for church school; 309 for morning worship. Three classes reached goals: kindergarten with goal of 20 and 20 present; first grade with goal of 15 and 15 present; young adults with goal of 40 and 44 present. Total attendance for worship services during Lent was 2,614.

The Laymen's Fellowship secured 76 family subscriptions to The Christian Sun, an increase of 14 subscriptions over last year.

The Worker's Council and the Pilgrim Fellowship have completed a project for purchasing a set of 12 filmstrips on the life of Christ.

A number of shrubs, including 45 red azaleas, were planted in the parsonage yard.

The sixth and seventh grade class named itself "The Fellowship Class" and is planning to meet once a month for recreation and fun and will sponsor a junior baseball team for the church.

The eighth and ninth grade class has decided to fine each member 25c who talks during the lesson — the first Sunday this went into effect the class netted $1.25 for its treasury!

IN MAY —

The two Women's Fellowship circles sponsored a May Fellowship Night service May 6 — food, games, and a good time for all the family.

Mother's Day the oldest mother, youngest mother, and one with most children present at the morning worship service received gifts.

Spring housecleaning is being held May 11, 12, 13 at the church and men and women are to share in this project.

WHAT CHURCH IS THIS? Great Bridge, Route 1, Hickory, Virginia, where Rev. Bill Simmons is pastor. (Above gleaned from May "Church Messenger.")

Rev. Charles Bell, new pastor at Bethlehem, Altamahaw, will be the guest speaker for the revival at Bethel June 19-24.

Elon Commencement Information

W. B. Terrell, Alumni Secretary

Time is passing very rapidly and Commencement at Elon College is only a few weeks away. Springtime on the Elon College campus is always a delightful season. With Old North Dormitory removed and green grass and new trees growing on the site, the campus presents an even more attractive appearance than before the changes were made. Outside the campus walls, the Old Club House has been torn away. Just across Williamson Street, opposite the McEwen Dining Hall, the new Elon College Community Church seems a part of the campus picture. It is indeed an essential part of the religious life of the college, since a large number of the student body and faculty worship there. Renovations inside many of the buildings have taken place. New shrubbery at various spots on the campus has improved the general appearance. Yes — Elon College campus is beautiful and inviting. It is calling you back for the 1960 Commencement. Won't you join your classmates and friends at the College for this special occasion.

Alumni Day — Saturday, May 28, is Alumni Day and a good program is being planned. Activities get underway with breakfast at 9:00 a.m. for the reunion classes in the McEwen Memorial Dining Hall. A Picnic Lunch will be served on the campus at 12:30 p.m. A brief business session of the Alumni Association will be held in Whitley Auditorium at 2:00 p.m. Open House will be observed in West Dormitory at 5:30 p.m. The climax of the activities for the day will be the Alumni Banquet in the McEwen Dining Hall at 6:30. Following the banquet, an informal dance will be held in the Society Hall of Alamance Building — also a social hour for those who do not dance.

Rev. O. D. "Red" Poythress, 15G, will be the Alumni speaker. The Outstanding Alumnus of the Year will be honored. The name of the person to be honored will be announced prior to Commencement. We feel sure you will want to share in this part of the program.

Reunion Classes — In addition to the classes with dates ending in 0 and 5, the Executive Committee of the Alumni Association voted to request the classes immediately preceding and immediately following 1930, 1940, and 1950 to hold reunions. Many alumni have complained that the Five Year period is too wide a gap and that members of these classes know very few alumni other than their classmates. Therefore the Executive Committee took this action. The Executive Committee is also urging all classes from 1892 through 1919 to attend Commencement this year whether they call it "reunions" or not. The "Golden Anniversary" or Fifty Year class is the 1910 group. The "Silver Anniversary" or Twenty-five Year class is 1935. Here is the list: 1892 through 1919, 1920, 1925, 1929, 1930, 1931, 1935, 1939, 1940, 1941, 1945, 1949, 1950, 1951, 1955, 1959. All classes will be recognized at the Alumni Banquet.

Housing — Those who desire housing on the campus will be accomodated to the extent that facilities are available. Assignments can be made to keep a family together in the same dormitory. NO CHARGE WILL BE MADE. However you will be expected to bring bed linens, blankets, pillows, towels. Meals can be secured at the dining hall and the Student Grill at moderate cost.

Reservations — It is very important that reservations be made for rooms in the dormitory and for the other functions requiring tickets. Make reservations by May 24, earlier if possible. (Tickets will be held for those making reservations and can be picked up at the time of meeting.) Reunion breakfast and picnic lunch will be $1.00 each, and the banquet will cost $1.25 per person.

Christian Higher Education Is Essential To Church

HARTFORD, CONN., April 29 —

A leading Protestant clargyman today cited Christian higher education as one of the essential functions of the church and cautioned that the "modern state will go down to ruin like ancient Rome" if the church fails to fulfill this function.

The Rev. Dr. Fred Field Goodsell of Boston, Congregational Christian missions executive and an educational missionary of his denomination in the Near East for more than 20 years, spoke before 100 church leaders gathered here for the annual meeting of the Congregational Christian Historical Society.

"No serious Christian today can doubt that the world Christian community faces a serious crisis in Christian education," he said.

Dr. Goodsell said that while Congregationalism has shared a long and historic relationship with Christian higher education, there are instances in its history when it has failed to meet this challenge. He urged that churchmen learn from history and "go forward now to meet today's need."

Dr. Goodsell was the main speaker at a luncheon meeting of the Congregational Christian Historical Society at the Asylum Hill Church in Hartford. He spoke on "Crises in Christian Higher Education — Past and Present."

The Congregational Christian Church is currently conducting a drive to raise $7,500,000 to aid its church-related colleges in the United States and abroad.

The denomination's interest in higher education is concentrated at present in 27 church-related colleges and 11 theological seminaries in this country and 48 high schools, colleges, seminaries and medical and nursing schools abroad. The church also conducts ministries to students on the campuses of nearly 200 colleges and universities in this country.

Dr. Goodsell is a graduate of Hartford Theological Seminary. After returning from his educational work in the Near East he served from 1930 to 1949 as executive vice president of the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian Churches, at its headquarters in Boston.

The newly organized Laymen's Fellowship of Northview church, Sanford, captured the attendance trophy at the Western N. C. Laymen's Fellowship Rally at Ramseur April 30. The Northview group has 10 members and had 11 present! Officers are: B. C. Christian, president; Dave Norwood, vice president; James Perkinson, secretary.

The Christian In Society

Background Scripture: Matthew 5:10-16; 13:31-35.

Devotional Reading: Philippians 1:21-30.

Memory Selection: **Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.** Matthew 5:16

One of the outstanding qualities of Jesus was his sheer honesty. He never left anybody in the dark about what might happen to him if he followed him as Master. He made it clear that He had not come "to make life easy, but to make men great." His words about the bliss or the blessedness of those who were persecuted for righteousness' sake are a classic example of this. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven; for so persecuted they the prophets that were before you."

CONCERNING PERSECUTION

Persecution laid its heavy hand and wrought its havoc on the early Christians. Every department of life was disrupted by it — the Christian's **work** — should he for instance help to build a temple dedicated to a pagan god, should he make robes for heathen priests? the Christian's **social life** — should he eat meat which had been offered to an idol, when being entertained in the home of a host? the Christian's **home life** — what was he to do when he became a Christian while the other members of the family remained pagan or heathen? In all these areas or realms of life, the Christian was subjected to persecution for his faith and his failure to conform.

And this persecution could be terrible beyond description. To be cast to the lions or to be burned at the stake were mild in comparison to some forms of persecution. Nero wrapped them in pitch and set fire to them and used them as torches to light his gardens. He sewed them in the skins of animals and turned his hunting dogs loose on them to tear them to pieces. Sometimes they were scraped with pincers, had molten lead poured over them, had red hot brass plates fastened to their bodies, had their eyes torn out, suffered the agony of having their hands and feet burned while cold water was poured over them to lengthen their agony. These are not pleasant to think about, but a man had to be prepared to suffer them if he became a Christian.

And of course the greatest area of conflict was in the realm of Emperor worship. Unless a man was willing to bow before Caesar and offer incense to him, he was guilty of the highest offense against Rome. One had to choose between saying "Caesar is Lord" and "Christ Jesus is Lord."

Now Jesus said that the person who suffered for righteousness' sake was blessed, and for several seasons: it gave him a chance to show his loyalty for Christ Jesus; it admitted him into the great fellowship of the prophets and martyrs who had suffered before him; it gave him an opportunity to "share the great occasion." — It is always a great occasion when a man is called upon to suffer for Christ. Finally the one who suffered for righteousness' sake did not suffer alone, for Christ will be nearer to him then than at any other time.

All these words of Jesus, so pertinent for the people of his day, are equally as pertinent for us today. To be sure, there are not many of us who will suffer death for our loyalty to Christ today, at least not in our own land. But persecution is inevitable today if a man bears witness to his deep Christian faith. Where there is evil, the Christian and the Church must condemn — and inevitably men will try in every way to silence the troublesome voice of conscience. Insults and mockery and actual persecution await the man who voices his Christian convictions on the evils of our modern world — or who tries to live by his convictions. For instance, although there are many people who have the conviction that segregation is right, there are many people, more people than one suspects, who believe that segregation, or any discrimination against a man on the basis of race or religion, is a denial of the gospel of Christ, and is wrong, who do not have the courage of their convictions, and who are unwilling to suffer the price of persecution for their convictions. Furthermore we are witnessing now in the willingness of large numbers of our fellow-citizens in our land and in our own communities, who are willing to go to jail and to suffer other penalties invoked upon them because they believe in the righteousness of their cause, and are willing to suffer for righteousness' sake. It takes courage to do what they are doing — to suffer for righteousness' sake. The young person who does not drink, or the young woman who does not allow every date to "paw all over her," the business man who lives by a high code, are other examples. The sad fact is that many of us have never in our lives made anything like a real sacrifice for Jesus Christ. The moment when our Christianity seems likely to cost us something is the moment when we compromise and become neutral, or accept the "status quo." And yet such a moment is the very time to demonstrate our loyalty to Jesus Christ and his way of life in a way that the world can see.

SUNDAY SCHOOL LESSON
MAY 15, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

SALT—LIGHT—MUSTARD SEED —LEAVEN IN THE LUMP

What might seem a disproportionate amount of space has been devoted in these NOTES to the matter of persecution. There still remain in the lesson the words of Jesus concerning Christians as being the salt of the earth, the light of the world, about the Kingdom of God being like a grain of mustard seed or like leaven in the lump. But these words are all too familiar to the average member of the Sunday School. Expositions of them have become trite and threadbare. Salt is a seasoning, sweetening, preserving, stimulating thing. Light guides, cheers, reveals, heals, gives life. The mustard seed which is the smallest of seed and which grows into a large tree is a symbol of the growth of the kingdom from small beginnings into a great movement. And leaven in the lump is a symbol of the slow, silent, but transforming power of the gospel in the life of the world. There is one common denominator to all these things. They must be intro-

(Continued on Page 15)

At Our Church Home for Children

Billy Burgess Won Prizes As Artist

John G. Truitt, Superintendent

Dear Friends:

The first four months of this year have been busy ones. Besides the almost daily round of meetings, large and small, during the weekdays in connection with the CHIP campaign I have visited 14 churches, met with most of the pastors of the Southern Convention, preached 13 sermons and made 7 addresses. Besides this I have made 14 hour-long talks to Come-and-See groups here at the Home for Children; have had two meetings of the board of trustees, and several meetings of the executive committee of the board of trustees. Wedged in somewhere along the line have been meetings of the board of trustees of the Southern Convention, and of the executive committee of same, and several meetings of three other Convention committees.

Besides all this my assistant, John Biggerstaff, was in South Carolina 15 of those weeks, on a leave of absence, in connection with his work at the University of North Carolina. This week we have begun here on the campus an in-training institute being conducted under the direction of the Social Work School of the University. But as I have frequently said "You can never be unhappy doing what you like to do." These have been very happy days, and I have felt that "Heaven is blest with perfect rest, but the blessing of earth is toil (Van Dyke)."

Billy Burgess has made us very proud of his record in his work as a coming young artist. He won two top honors in the Arts Festival in Burlington this past week, and has received much praise from the public and the local press. With it all he is just as unassuming and anxious to show kindness and cooperation as he can be. He has the makings both in his artistic touch and the spirit of devotion to whatever task is at hand. He should continue his training now while the "iron is hot". He graduates at high school in a few weeks. There should be friends enough to see that he has sufficient funds for the furtherance of his training. It is only once in a while such talent shows up. I would appreciate hearing from those who are interested in giving him help which goes beyond what we can do here.

Our children had a good time at "family night" in the First Congregational Christian Church of Greensboro May 1. Also we were delighted with a large delegation from the Henderson church in the afternoon of same Sunday.

Our four seniors in high school are looking forward to their graduation: Angelee Haith, Ella Jean Haith, John Crumpler and Billy Burgess. Each of them has been here long enough to love this place and to look on it as home. Thank you for your interest in each of them.

REPORT FOR MAY 2, 1960

MONTHLY OFFERINGS

Amount brought forward		$17,659.48
NO REPORT THIS WEEK		
Grand Total		$17,659.48

SPECIAL OFFERINGS

Amount brought forward		$37,830.12
Everybody's Bible Class, Third Ave. Christian Church, Danville, Va.	$ 5.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Ladies' Circle, Cedar Grove Church, Warfordsburg, Pa. — Friendly Service Gift	5.00	
Adult Bible Class, Clayton Christian Church	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Carolina Power & Light Co. (divident)	1.65	
In Memory of Cole Allison	7.50	
In Memory of Herman Gibson	10.00	
Special Gifts	32.56	
Total		$ 76.71
Grand Total		$37,906.83
Total for the Week		$ 76.71
Total for the Year		$55,570.31

WORLD REFUGEE YEAR GOES INTO LAST LAP

With only three more months to run since the United Nations proclaimed World Refugee Year last July, efforts are being made in many countries to step up financial contributions. A report from the World Council of Churches shows that $2,000,000 of its goal of $6,300,000 for WRY projects has been received to date. Support of WRY by the churches was voted last year with the reservation that while it would not solve the refugee problem, it would help many who have all but given up hope.

In its international catalog of WRY campaigns, the WCC Division of Inter-Church Aid and Service to Refugees cites austerity lunches, miles of pennies, the donation of a day's salary, sales of Christmas and Easter cards and other projects undertaken in many of the 50 participating nations.

A popular plan in Norway is a fishing competition in which the entrance fee and prizes for the best catches go to the WRY fund. In Canada, collection boxes at border crossings to the U. S. have signs noting that refugees cannot cross borders so easily, and contributions are substantial. At many airports in Europe, travelers are asked to drop small change of currency they no longer need into the WRY box, and trade unions in several countries are collecting voluntary "refugee taxes" from their members.

To assist fund-raisers in their appeals, the WCC lists services to refugees which relatively small amounts of money make possible. In Hong Kong, for example, $34 will provide food for one child for one year and $5.00 a month pays for vocational training for one refugee youth. One dollar provides milk for 60 Algerian refugee children a day and $42 will supply a school for Arab refugee children with physical training equipment.

Warning of the "inevitable slackening of interest" toward the Year's end, the WCC report declares: "Upon the results of the WRY campaigns in the next three months depend the health and happiness of thousands of discouraged people."

SERVICE COMMITTEE NEEDS

We never have enough of the articles listed below. Our representatives in Korea, Lebanon, Greece, Italy can use everything of this sort we can send them. The articles should be clean, and capable of further service.

Clothing — Men's, Women's, Children's (new and good used) garments, including rubbers, boots and raincoats.

Shoes — Men's, Women's and Children's (only low-heeled women's shoes can be used).

Layettes — An ideal layette might include: 2 doz. diapers, 2 wrappers or nightgowns, 2 heavier jackets or sacques, 1 knitted jacket, cap and bootees, 4 vests, 2 blankets, 1 quilt, 2 belly bands, large safety pins, 2 dresses and slips, wash cloth and towel. Desirable extra items: can boric acid, sterile cotton, can baby powder, tube lanolin . . . but any part of the above would be welcome.

Bedding and Linens (muslin) — New and used, blankets, sheets, unbleached sheeting, towels and crib blankets.

Hygiene Kits — Normally include tooth brushes, cans of tooth powder, bar soap, small combs, face cloths and towels.

Sewing Materials and Yardage — Including black, color patterned or flowered cloth of any kind, remnants, knitting wool, and small cloth bags containing notions: needles, thread, buttons, thimbles, tape measures, bias and straight tapes and safety pins.

School Supplies — Pencils, pens, crayons, notebooks, paper tablets, chalk and erasers.

Play Kits — Unbreakable toys—no sharp edges; soft stuffed toys; children's aprons with pockets; games like parchesi; checkers; jigsaw puzzles; balls of any kind; jerseys and shorts for boys 12 to 15 years of age.

Please send contributions by PREPAID PARCEL POST or RAILWAY EXPRESS to CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE, INC., 110 East 29th Street, New York 16, New York.

The Service Committee handles other processing and shipping expenses, but we welcome gifts toward the total cost, and suggest the rate of 8c per pound. Checks should be made payable to the Congregational Christian Service Committee, or to Carl H. Holdridge, Treasurer, and should be sent in a separate envelope, NOT enclosed in a package. On behalf of needy recipients, we shall be grateful for your help.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

duced into life if they are to become active. The Christian is not one who withdraws from the world, like a hermit or a monk, but one who carries the spirit of Christ out into the world in all his contacts in home and shop and office and school and the common life of the world.

The Gallup Poll reports that worship attendance in the United States leveled off in 1959 after achieving a record high year in 1958 — 49% of the adult population (excluding those in institutions) attended church and synagogue services at least once a week in both years. In 1940 only sligthly more than one-third of the adult population went to worship regularly. A special survey during Easter Week of 1959 found that 61,200,000 adults attended worship services, a total of 59% of the population.

In Memoriam

RESOLUTION OF RESPECT FOR DECEASED MEMBERS AND FRIENDS OF POPE'S CHAPEL CHRISTIAN CHURCH

The Church wishes to express its sorrow and comfort to the members of the families of these its members and friends who have recently departed this life.

Mr. Hobson Moore, Mr. Furney Perry, Mr. Willard Suitt, Mrs. Maggie Hayes, the infant of Mr. and Mrs. Johnny Piper and Mr. Linwood Moore.

May He who watches over His own comfort and bless the ones who have sustained the loss of these their loved ones.

We, the committee, ask that a copy of these resolutions be sent to The Christian Sun for publication, a copy to each family and a copy placed on the Church Record.

Committee:
Mrs. Tom Perry
Mrs. Walter Perry
Miss Ethel M. Holmes
Secretary of Pope's Chapel

The Mountain Revisited

"THE STORMS COME TO ALL"

(Sermon on the Mount as translated in RSV)

J. CARTER SWAIM

Modern medicine has come up with a series of drugs known as tranquilizers. These are supporsed to quiet the nerves. Students take them before going into an examination, business men before entering a conference, homemakers facing some ordeal. There are those who regard religion as a tranquilizer: it can bring us peace of soul. This, however, is not the picture of religion which we get in the Sermon.

The Parable of the two Builders reveals that one was wise and one was foolish. The foolish man "built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house." This is precisely what we should expect. A wrong course of action does precipitate a flood of evils; drenching torrents and winds that are hard to resist. It was proverbial wisdom among the Hebrews that "the way of the faithless is their ruin" (Proverbs 13:15). When evil men run into trouble, we say, it serves them right.

In the parable of the Sermon, however, the good man also has his troubles. He who was wise "built his house upon the rock." But he had to face precisely the same adversities, weather precisely the same storms. Matthew 7:25 relates of the wise man's house, as of the other: "the rains fell, and the floods came, and the winds blew and beat upon that house." Good foundations do not keep away bad weather. The difference was not in the conditions that had to be met, but in the way the two men prepared to meet them.

The one built carelessly: his house fell, "and great was the fall of it." The order of the Greek words here puts the adjective last: "the fall of it was great." The other house underwent the same violence at the hands of the elements, "but it did not fall, because it had been founded on the rock." The testing is the same — but one is equipped to meet the test.

When the evil man loses his job, becomes ill, or suffers dissapointment in his children, we can understand that. But goodness is no guarantee of unemployment, freedom from illness, or children who will unfailingly reflect honor on their parents. Good people sometimes cannot find work, are overtaken by strange maladies, and have thankless children. Adversity therefore is not proof of God's displeasure, nor prosperity the sign of His good favor. All is for our testing. When the going becomes hard the evil collapse. The home of the good man, too, may look weatherbeaten, but it has foundations that enable it to outlast the storm.

Southern Convention Summer Conference Schedule

MOONELON

June 25-July 2 — First Junior High Camp
Director — Rev. W. W. Snyder

July 2-9 — First Junior Camp
Director — Rev. Carl Wallace

July 9-16 — Senior High Conference
Director — Rev. Winfred Bray

July 16-23 — Second Junior High Camp
Director — Rev. John Lackey

July 23-30 — Second Junior Camp
Director — Rev. Grant Burns

July 30-August 6 — Third Junior High Camp
Director — Rev. Kenneth Register

August 6-13 — Third Junior Camp
Director — Rev. Bob Knowles

August 13-20 — Pilgrim Fellowship Officers Conference
Director — Rev. Bob Knowles

Camps begin Saturday with registration at 4:00 p.m.
Camps close Saturday at 10:00 a.m.
Cost $20.00 per week.

POWELL'S FORT CAMP

(Valley of Virginia)

Director, S. E. Madren

August 20-27 — For those 9-15 or those who have finished fourth through the ninth grades.

Cost $12.00 per week if registration is in by August 10; $1.00 extra will be charged for late registrations. Send $2.50 registration fee to J. S. Sellars, Broadway, Va.

GIVE YOUR YOUNG PEOPLE AN OPPORTUNITY FOR CHURCH CAMP LIFE THIS SUMMER

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chur

The Christian Sun

Church History Room X
Box 232

VOLUME 112 MAY 17, 1960 NUMBER 20

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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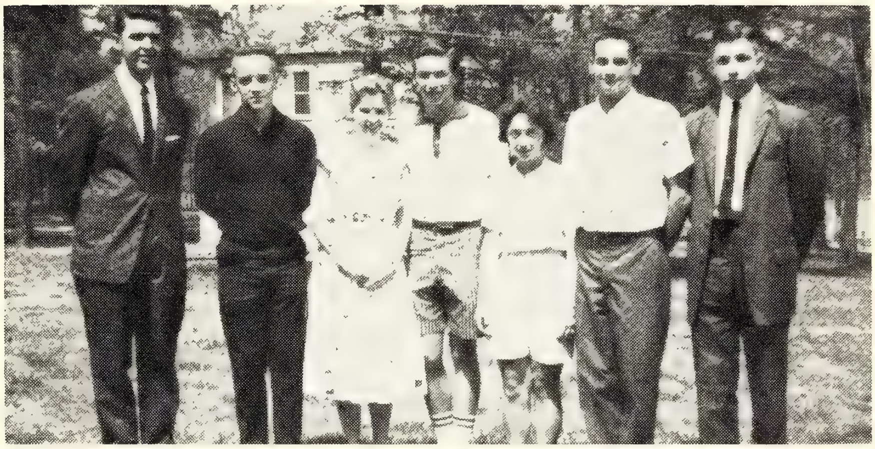

New P. F. Convention Officers

At the recent biennial meeting of the Southern Convention Pilgrim Fellowship officers were elected for the year 1960-1961. Pictured above from left to right they are: Jerry Stone, co-chairman of the fellowship commission; Ray Hall, action chairman; Rosemary Hoffman, co-chairman of fellowship commission; David Andes, president; Diane Binkley, secretary; Charlie Garren, past president; Hubie Young, vice president and youth page editor. Not pictured are David Kimball, treasurer; and Becky Harward, faith commission chairman. These are the young people who will be serving you this next year. Give them your support.

Here And There Among The Churches

Eastern Virginia Laymen's Fellowship met last Sunday afternoon at The Christian Temple, Norfolk. The program included dinner with an address following.

Each Tuesday evening Rev. W. T. Scott, Jr., is leading a study group on the history and government of the Congregational Christian churches at our Durham church. Especially intended for "inquirers" and new members, the class is open to any who are interested.

Alumni of Elon College are urged to cast their ballots for officers of the Alumni Association for a period of two years. Nominated are: President, Woodrow W. Piland, Portsmouth, Virginia, and Rev. David Shepherd, Sanford, North Carolina; First Vice President, Mrs. George Bullard, Mebane, North Carolina, and K. B. Dofflemeyer, Elkton, Virginia; Second Vice President, Miss Mary Lee Foster, Elon College, North Carolina, and Dr. Charles H. Rawls, Suffolk, Virginia.

Dr. Toyohiko Kagawa, noted Christian leader of Japan, died in Tokyo April 23 at the age of 71. The National Council of Churches expressed its sympathy thus: "In his own land his influence was greatest in seeking to apply Christian truth to social problems. In spite of ill health and physical handicaps, he poured out his life in his Master's service without counting the cost. The whole world will feel his loss deeply." Dr. Kagawa wrote 100 books, whose royalties he gave away to aid the poor people of Japan. He also organized 1,000 small churches to serve people in farming and fishing villages in Japan.

Last week Rev. and Mrs. Robert Kimball of First, Burlington, flew to Ashtabula, Ohio, to share in the 100th anniversary services for our First Church there, where Mr. Kimball was pastor for ten years.

Next Sunday evening United, Winston-Salem will have a pot-luck family night supper. The Junior P. F. will present a puppet show. Then reports concerning each of the N. C. gubernatorial candidates will be presented, recognizing the Christian responsibility for good government.

At a special service on Sunday afternoon, May 8, Faure's **Requiem** was presented by the choir of our Tryon church under the direction of Ruth Elizabeth Graham, minister of music. This formed the major part of a memorial service for members and loved ones of members of the church.

The pastor, Rev. E. J. Rohart, reports that a new deacon, William Smith, has recently been ordained in the Linville Church (Virginia Valley Conference). Eleven members were received during the Easter season. A fellowship supper is planned for May 20, with a movie on Africa and music by a visiting quartet following the supper.

Dr. Hartland Helmich, who recently led a religious emphasis week at Elon College, will visit colleges in North Carolina May 22-27 under the auspices of the Joint Committee on the Campus Ministry. May 22 he will preach at our Durham church. Mr. Helmich is secretary of the Department of Campus Ministry for the Evangelical and Reformed Church.

The baccalaureate service of the East Southern Pines High School will be held in our Church of Wide Fellowship June 5. This church has eight high school seniors, two of whom are already enrolled at Elon College — Barbara Blackwelder and Chuck Ward.

One church plans ahead: The bulletin of the Church of Wide Fellowship, Southern Pines, North Carolina, for May 8 carries the following schedule when the Constitution of the United Church of Christ will be presented for approval — The Southern Convention, October 16, 1960; The Eastern North Carolina Conference, November 2, 1960; The Church of Wide Fellowship, January 18, 1961.

The sixth anniversary of our Warwick (Virginia) church will be observed May 29. A special offering will be received for the "Future Building Fund," which already has in it more than $6,000. The pastor, Rev. A. Lanson Granger, Jr., is the new president of the Eastern Virginia Conference.

Dr. Jesse Meredith, originally from our Elk Spur church, Fancy Gap, Virginia, and his wife, Lillian, both of whom are known to many in the Southern Convention, are in Russia returning a recent visit of Russian doctors to Winston-Salem. Dr. Meredith presented a monitor for use in heart-lung operations, which he developed ,to the three Russian scientists when they visited the Bowman Gray School of Medicine, where he is an instructor in surgery. This information about the Merediths comes from "The Round Robin" of our United Church, Winston-Salem.

Volume 112 Number 20

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Convention Responsibilities Outlined

DURING INTERIM UNTIL NEW SUPERINTENDENT ASSUMES OFFICE

I. **Convention Office Staff** functions to remain as now.

II. **Advisory Committee** as authorized by the Executive Board and consisting of: Dr. William J. Andes, Chairman, Dr. J. Earl Danieley, Dr. John G. Truitt, and the President of the Convention.

A. To counsel Convention Office and Staff.

B. To counsel Conference Executive Committees and with local churches and ministers as necessary.

III. **Pastoral Placement, Convention Affairs and Local Church Assistance on the Conference Level:**

Pastoral placement, promotion of Convention affairs, and local church assistance on the Conference level, usually done by the Convention, should be referred to the Executive Committees of the Respective Conferences. It would be the responsibility of each Conference Committee to counsel, advise and promote the work as their time permits and as occasion may call for it.

IV. **Special Services of Robert A. Knowles:**

To be available for Field Service and visits to local churches as his time will permit, it being understood that his prior responsibilities of necessity will be Christian Education (camps and Conferences during the summer).

V. **Acting Superintendent** — primarily for legal purposes and counsel.

Recommended, that we request the Oakland Church for their approval of the following schedule for the services of Dr. Scott as Acting Superintendent until his successor assumes office or until September 1st, whichever is earlier. His functions are to be essentially as follows:

1. For legal purposes and functions.
2. For counsel to Convention and Conference officials as time will permit.
3. Visit to and counsel with churches and pastors only in emergencies.
4. Counsel with Convention Office Staff on matters that cannot be done by the Advisory Committee of the Convention and Conference Executive Committees.
5. Dictation of certain letters which may be referred to him by Convention Office and/or Advisory Committee.
6. It is understood that not more than one day per week out of his parish will be expected in the discharge of these responsibilities.
7. For these services, it is suggested that the Convention pay $100.00 per month on Dr. Scott's salary and that he be reimbursed for all necessary expenses.

It is recommended that the President of the Convention be asked to convey to the Oakland Church the plans of this Committee for Dr. Scott's services, by letter and by telephone. (Approval Given.)

This operation schedule is to be presented by the Executive Board, after their approval, to the Convention ,and printed in **The Christian Sun**.

NOMINATION AND ELECTION OF SUPERINTENDENT AND OTHER NECESSARY STAFF

I. That the Special Committee to Nominate a Superintendent be urged to proceed with its work as promptly as possible, and that its report be made as soon as possible to the Executive Board.

II. A. That the Executive Board be empowered and authorized to elect, fix financial arrangements, and install a new Superintendent, and to elect and employ such other staff as may be needed and such as can be financed, with arrangement of residence of office and job analyses for such staff.

B. It is understood that the Executive Board, by the Constitution of the Convention, is charged with the responsibility of the functioning of the Convention between sessions of the Convention.

(This was approved by the Southern Convention, April 26, 1960.)

AT SOUTHERN CONVENTION

President Martin T. Garren is shown presenting the gavel to the new Convention President, Dr. George D. Alley. Secretary Max B. Vestal and Vice President Joe A. French are the other persons shown accepting responsibility when installed.

Photo by Robert Knowles

Seven members were received into our Durham, North Carolina, church, where Rev. W. T. Scott, Jr. is pastor, during the Easter season. Two children were baptized Palm Sunduay — Richard Scott Perry and Ann Dunham Scott, the latter the daughter of the minister.

From the bulletins of Eutaw Community, Fayetteville, we learn of a Sanford Area Leadership Training School which was held May 2, 3 and 5 at our Shallow Well church.

Last Sunday Rev. W. W. Snyder of Rosemont, South Norfolk, and Rev. Thomas Liverman of Liberty, North Carolina, exchanged pulpits. While in his home church Mr. Liverman had the pleasure of conducting a service of consecration for his niece, the little daughter of Mr. and Mrs. Donald Lee Liverman.

Rev. John Kingsbury, missionary of our American Board to Turkey, spoke at the morning worship service at Wake Chapel, Fuquay-Varina, North Carolina, April 24.

"Highlights of the Southern Convention" were given by the pastor, Rev. G. Truett High, and the lay delegate, Bob Curtis, at Eutaw Community church, Fayetteville, May 1. Miss Louise Patton, lay delegate from High Point, reported at the closing worship period in church school that same Sunday. One of the values in having delegates is for the education of the people who are not able to attend. Undoubtedly many other churches made use of their delegates in some similar way. The written report of Rev. A. Lanson Granger, Jr., to his people through the church newsletter is found elsewhere in this paper.

EDITORIALS

Minister's Convocation

The eighth annual Ministers' Convocation at Moonelon last week proved to be an inspiring, restful, and helpful experience. Fifty-five ministers enrolled. They represented the Southern Convention, The Convention of the South, and the Southern Synod — the three groups that when united will be the United Church of Christ in our area.

Dr. H. Shelton Smith, a native of Hines Chapel and a long-time professor in Duke University, was the principal speaker. "Patterns of the Southern Mind" was his challenging topic. In the three lectures he showed from documented history how the South retreated from the enlightenment of early Americanism, became a lost generation in the aftermath of Appomatox, and is now being pushed back into the main currents of culture that is world-wide. Our founding fathers were believers in divine-human rights for all people, but profitable slavery made southern planters change their minds until preachers proclaimed that God intended some to be slaves. Defeat in the Civil War left the South without money and faith. God had failed them, they thought. Since about 1912 we are being forced back into the main currents of culture through wars that have mingled our people with others around the world, transportation, radio, television, books, and other things that broaden the horizon.

To hear Shelton Smith speak is an event, a challenge to thought, a stimulation, a magnetic pull towards courageous living directed by Divine purpose.

Many other addresses and discussions filled the days and nights with the help that parish ministers — and editors — need.

Christian Citizenship

This is the year for Christians to exercise their citizenship by helping to select the people who will be our leaders for years to come. It is a responsibility that should not be shirked, but rather should be accepted with thanksgiving. In many parts of our world the Christian citizens have little or nothing to do with the selection of leaders. Dictators are not elected by the people as we know elections. In Roman Catholic countries Protestants are heretics, and therefore unworthy of active citizenship or of church work and worship.

This is probably the most important year to vote intelligently American citizens have witnessed in half a century.

Patrick Henry and the patriots of his day could say with enthusiasm and daring, "Give me liberty, or give me death." We now have liberty, bought at the price of death. But that liberty hangs by a slender thread.

To say that a Roman Catholic should not be President of the United States is classed as vile bigotry, and the American mind is being lulled to sleep — a sound forgetfulness of what has happened and is still happening in countries dominated by the Church-State, and what is still being promoted as the doctrine of that Church. It is good to be liberal minded, to give everyone a chance, to hold malice towards none, to accept persons as such without regard to their race, nationality, or religion. This writer believes in all that. He also believes that American citizens should take a look at Protestantism in Spain before they cast a ballot this year.

Another educative area to study before voting is South Africa. One fourth of the population is white, but the others must carry passes at all times in order to travel in public places. Oppression has become so great that an explosion is in process. It would be easy for this same sort of thing to happen here where we live. Unless voters select intelligent, courageous Christians for their leaders, our future may be explosive indeed.

A national religious leader told our young people meeting at Elon College recently that they live in "a fifteen minute" world. An order from the President of the United States could start a war that would be decisively decided within fifteen minutes. The explosive power of one modern atomic bomb is greater than that in all the bombs used during World War II — don't forget Hiroshima and Nagasaki — and they are ready to be released by the two most powerful nations on earth. Honesty may have been the best policy in the time of Abraham Lincoln, but brotherhood seems to be a necessity in our time. During the next decade the officials from the county courthouse to the Congress and White House need to be informed, wise, courageous, and Christian citizens. They will be whatever the citizens select. Since there are more church people than any other group, it is important for them to give thought to the needs for political leadership, and to select statesmen rather than mere politicians.

Evangelism

Statistics for the Southern Convention churches during the past biennium indicate a loss in membership. This matter is the concern of all our people. It was discussed by the ministers in their Convocation recently, and is doubtless a topic for conversation in all our churches. Why did we lose rather than gain in a time of population increase?

There may be many extenuating circumstances, apologetic excuses, and make-believe reasons; but when we come right down to the heart of the matter, isn't the reason in the heart? We just do not care enough to do something about winning others to Christ and adding them to the family of God. We can get excited about air-conditioning the church where the faithful hibernate, but to evangelize the community is quite a different proposition. These are blunt statements; too much so, in fact, so if you will excuse me, there will be time for self-examination. Coldness of heart is a dangerous condition.

Let Us Be Kind

By S. L. Morgan, Wake Forest, N. C.

I've just heart a great sermon on "Burdens" by Dr. George A. Buttrick, guest preacher for a week in our Baptist church and seminary. He said that while in London as a college student he often went to hear the famous Baptist preacher-expositor Alexander Maclaren, and that the great pastor ended every sermon by saying to his people, "Be kind; for everybody has a burden."

As if to stress that idea for me, I've just had three letters from Mississippi thanking me for a little article in the state Baptist paper, in which I urged people to do the little kindnesses permitted us every day: to say the kind word, to do the little kind act, to write the kind note. One woman wrote, "Your appeal led me to start at once doing, what I had so often resolved to do — sometime, to visit the aged, the sick, and the shut-ins in my church."

Another said, "It has been my habit for years to let people know I think of them and love them — especially old people." And said, "My special object for kindness is the dear old saint 92 years old, who comes rather regularly to Sunday school and church." And she adds, "The world needs more kindness, more thoughtfulness, more Christian love for one another."

Doubtless she betrays one reason for her habitual kindness in saying her husband lost both hands and an arm years ago. Her own burden made her kind and moved her to say, "I intend to continue speaking the kind words that are in my heart as long as God gives me to live", and to add, "There are so many times when a kind, 'We are thinking of you', or, 'We've missed you' would warm the heart."

It is precisely such tiny words and acts made habitual that would make home life for us heavenly, and make us a joy to our neighbors, and make everyone glad to see us.

But do we have to wait for sorrow or misfortune to chasten us and make us kind? to feel our hearts break before we have a heart for the burdens and sorrows of others? Can't we simply accept it that everyone has a burden and longs for our sympathy and kindness? Don't we know, each of us, that some day sorrow will strike us also, and our wounded heart will long for the kind word from others We'd better!

As I look back over my fourscore years, no truth is clearer to me than that sorrow will some day come to each of us and we shall long for kindness. Nor has any lesson become clearer to me than that no investment will bring us as much happiness as daily acts and words of kindness.

About

LIVING IN HEARTBREAK HOUSE

Every four years many men entertain the thought and express the hope of being the next occupant of the White House. A prison cell, a torture chamber, the privilege of abiding there is sought only by men who deeply love their country or are driven there by personal ambition.

In the early days it was known as the Palace, later called President's House, and finally White House because of its appearance. The official title is Executive Mansion.

The White House is a symbol of purity, its grounds a model of natural beauty, the courteous treatment of every attendant toward the public is deserving of praise and childish thanks. It is the Welcome House as well as the White House. But to all its principal occupants the White has been the Heartbreak House. No man ever dwelt there unburdened by crushing cares, unbowed by sorrow.

Washington's home the White House never was but he saw it built. He knew its tortures and pains. Jefferson, Jackson, Lincoln, Grant, and many other Presidents, lived and labored there and knew the White House as Heartbreak House.

Theodore Roosevelt, the young physical giant, tasted the cup of sorrow in Heartbreak House and retired to Sagamore Hill a partial wreck, soon to lay down his colorful career.

Taft served in a most tranquil period. His legal training and jovial nature were personal assets that aided him, but he did not escape the trying burdens of his office and died a dozen years after leaving Heartbreak House.

Wilson entered the White House with a record of great achievements in the fields of education, administration, and statecraft. He had millions of devoted followers, but he committed the crime of living ahead of his time — the crime that prepared the block for Raleigh and the stake for Huss. Wilson left Heartbreak House broken in spirit, depleted in body strength, and was literally hounded into his grave, not for his faults alone but for the frailties of humanity.

Harding found the White House the Heartbreak House. Millions cannot be far wrong in their conception that he trusted his heart to others and they broke it in Heartbreak House.

Coolidge bore the brunt of an economic adjustment following a world upheaval, successfully met the storm of a political scandal in which he had no part, checked reckless spending and became a national emblem of thrift and honesty. The White House to him was a place of sorrows, national and family, for it was there he bore the pains of an untimely death of a favorite son.

Hoover, the successful engineer, seemed to come to the kingdom under a favorable star to ease the burden and purge the land of its economic ills. But in the end he was, figuratively, given the cup of hemlock. Time being a healer, most of Hoover's political enemies who helped to pass the cup of disappointment to him have remained to toss him a rose.

Franklin D. Roosevelt, champion of the poor, came into power when the nation was prostrate, and millions in rags and hungry. Could the President's home be other than a place of sorrow when millions of other homes were symbols of suffering? Roosevelt's three terms in the White House with worries at home and wars abroad made his place of living Heartbreak House.

Truman said the White House was a jail, and his decision to drop the first atomic bomb on Hiroshima must have made him realize that he was living in Heartbreak House. The present occupant has already let it be known that the thorns about the White House are not all in its rose gardens.

C. B. Riddle

HIGHLIGHTS OF THE SOUTHERN CONVENTION

A. Lanson Granger, Jr.

The meeting of our Southern Convention Churches in Burlington, N. C. last week, April 26-28, had many memorable moments. Undoubtedly the high point was the service of worship and Holy Communion which was held in the First Evangelical and Reformed Church on Tuesday evening. While we were holding sessions of the Southern Convention in the First Christian Church delegates of the Southern Synod of the Evangelical and Reformed Churches were meeting in the First E & R Church.

The service of worship and communion on Tuesday evening brought us together in what can only be described as one of the most inspiring witnesses of the unity towards which we are moving in the United Church.

Dr. James E. Wagner (E&R) led the worship and gave the prayers, and Dr. Fred Hoskins (CC) delivered the sermon. Dr. Wagner and Dr. Hoskins are the new co-presidents of the United Church. Reverend Lonnie Carpenter, pastor of the First E & R Church, Burlington, and Reverend Robert M. Kimball, pastor of the First Christian Church, Burlington, conducted the impressive communion service.

This session of the convention also saw us bidding a lot of farewells and goodbyes — to Reverend Melvin Dollar, our associate superintendent who is leaving to become pastor of a new high potential church in San Diego, California; to Dr. W. T. Scott who has resigned as superintendent to become pastor of Oakland Church, Chuckatuck, Virginia; and to Dr. John G. Truitt, who, having just completed a successful campaign for new buildings at the Children's Home, has resigned to give way to another, and probably younger, man. Each of these has been a dedicated servant of the church and the convention sought to express its esteem by presenting to each one a gift of memento in recognition of their services. Mr. Martin Garren of Greensboro who has served so ably as the convention president over the past four years, the only layman to fill this office in a hundred years, was presented a citation in recognition and appreciation of his service. The new president of the convention is Dr. George D. Alley, pastor of our Suffolk church.

—Warwick Newsletter

WORK OF "ADMINISTRATIVE ASSISTANT"

The April issue of "Churchmen's Fellowship" carried a suggestion for churches to use capable lay men and women as "administrators." To supplement this, we have a first hand report from David Hemenway, who has the title of "Coordinator of Christian Service" at the Plymouth Congregational Church, Utica, New York. We asked Dave to outline his work and we quote his reply:

Coordinator of Christian Service

What do you do? This is the universal question asked by those who hear my title, Coordinator of Christian Service. The last two words are quite descriptive of my function. Plymouth Congregational Church of Utica ,N. Y., after a complete survey, established this position in order that the ministry of the laity be extended and strengthened (and the minister relieved).

In order to have a complete picture of what was envisioned a job description was prepared. In addition one was developed for the Minister and another for the Congregation. The experience of a year and half has proved these to be essentially accurate. The intention is to divide the work. The minister is responsible for the preaching, teaching and pastoral services; the coordinator is responsible for the church finances, church property, and the coordinator of organizational work. Deliberate effort is being made to enlist the congregation in fulfilling its task inherent in the call to Christian discipleship.

Basic to the operation of this plan is the acceptance of the importance of the laity in carrying forward the mission of the church. As we have moved into the operation of this program it has been necessary to establish a climate and an organization conducive to the development and involvement of lay leadership at all levels of Christian Service. To this task the minister and the coordinator, trained in different ways and for different jobs, have brought new insights and fresh inspiration. Laymen accept and understand these dual roles. Men and women are being drawn into the carrying forward of the total enterprise — The Church — in increasing numbers and finding satisfaction in the tasks for which they have special aptitude and ability.

—The Churchmen's Fellowship

FAMILY SCHOOL OF MISSIONS

Stella Stout

The Family School of Missions was held on the last three Sunday evenings in March by the Women's Fellowship of the Sanford, (North Carolina) Church at which time we studied the world mission theme, "Africa."

Following the assembly in the sanctuary of the church, there were classes for the different age groups — primaries through adults — and the nursery was open in order that parents with small children might attend. Mrs. W. B. Colebrook was in charge of the nursery.

Class leaders were: Primaries — Mrs. Gordon Wilkie and Mrs. C. C. Bridges; Juniors—Mrs. George Griffin and Mrs. Joe P. Brannon; Junior High—Mr. Roy Hayes and Mr. Vesper Cox; Seniors—Mrs. R. M. Cline and Mr. Calvin Caviness; Adults—Dr. and Mrs. David W. Shepherd; Pianists—Mrs. Paul L. Wicker, Jr. and Miss Gayle Grantham.

The worship service for the first two sessions was led by the Seniors. The worship service for the last session was led by Mr. and Mrs. Quincy Draughn and their two daughters, Donelda and Becky, who had attended as a family.

The closing session began with a family picnic supper in the Proctor Building. The African theme was carried out in the table decorations and each class had on display some of the work they had done during the study course.

As a part of the program, following the supper, the younger children sang songs they had learned from Africa and the Seniors gave a play "Edge of the Village," which gave insight into the home life of the young people of Africa.

Slides of Africa were shown. Among them was one of children in a hospital. An offering was given to send to this hospital to buy toys for the children.

All sessions were well attended and proved to be a very worthwhile and rewarding experience.

From the Rosemont bulletin we learn that a Missions Clinic is being held at The Christian Temple in Norfolk May 18, beginning with supper at 6:45. Deacons, trustees, Christian Education committee members and interested persons are invited from churches in the area.

Courageous Missionary Returns To India

Eleven years after she was felled by polio, a courageous American missionary is on her way back to India to resume her post as principal of Woronoco School in Sholapur. She will also become secretary of the Marathi Mission.

Miss Miriam E. Rogers left April 1 from International Airport, New York, for Geneva en route to India, after a furlough in the United States.

An educational missionary to India for nearly twenty years, Miss Rogers was stricken with polio in 1949. She first received treatment at the rehabilitation clinic in Bombay, then was flown to the United States for training and treatment at Warm Springs, Georgia.

A little more than two years later. she was on her way back to India where a special car, the gift of her many friends in this country and India, awaited her return. Undaunted by her handicap, with the help of the car, crutches and leg braces, she once again carried a full schedule as principal of Woronoco elementary school, still finding time to help trainees at the nearby Mary B. Harding Kindergarten Training School. The car was specially equipped with a hand clutch since Miss Rogers could not control a foot clutch. But, less than two years after she got the car, the hand clutch broke while she was on her way to Mahableshwar, some 200 miles away. Then and there she learned how to use the foot clutch, and, she says, "I've been using it ever since."

She returned to the United States for furlough in 1956 and has responded favorably to further treatment at Warm Springs, Georgia.

Miss Rogers first sailed for India in 1937 under the American Board of Commissioners for Foreign Missions. In addition to her regular teaching duties, she has served as secretary of the Marathi Mission and was for a time in charge of the language school in Mahableshwar where Marathi is taught to new missionaries. She herself speaks the Marathi language fluently.

It was while serving as principal of Hume High School in Bombay during the furlough absence of another missionary that Miss Rogers was stricken with polio.

Born in Chicago, Miriam Rogers is a graduate of Oberlin College, Ohio, where she received her B. A. degree and specialized in the kindergarten-primary course. She holds her Masters degree from Columbia University. She also has an M. A. degree in Christian Education from the Union Theological Seminary.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MARATHI MISSION — INDIA

Sholapur. City of 300,000 in southeast Bombay State. Center of cotton industry.

May

22—**Rev. and Mrs. Robert Fairbank** work in Sholapur, where he does general Mission, and is contact person for Church World Service gift and relief mission work, is registrar of workers and consultant on property for supplies. She is director of a social center and leads local church in religious education program, which has included annual 3-weeks vacation Bible school for last 12 years enrolling 220 students. Mr. Fairbanks is a fourth generation missionary.

23—**Miss Margaret Hammaker,** graduate of Oberlin College and Oberlin School of Theology, is principal of the Mary Harding Kindergarten Training School. She has been in India since 1925 and is the only foreign member of the Bombay State Board for Pre-Primary Education.

24—**Miss Miriam Rogers** went to India in 1937 where she was a school principal. Stricken with polio in her second term, and she had to return to U. S. See article about her in this issue of The Sun.

25—**Mary B. Harding Kindergarten Training School** was one of the first schools of its kind in India, being founded in 1901. It trains Christian and non-Christian teachers under Christian auspices. There is a model kindergarten with 95 pupils.

26—**Trade Apprentice Hostel** was founded in 1950 by Robert Fairbank (see above) and is a home for young men who are learning trades in the mills and shops. In 1957, 23 students were in this program.

27—**Woronoco School** was founded in 1891 to provide education for socially underprivileged boys and girls. It teaches 300 pupils in grades 3-7.

Supa. Village 16 miles southwest of Ahmednagar. Center of our Ahmednagar District work.

28—**Rev. Joseph Moulton** has recently retired after service in India since 1918. He and his wife served in a variety of ways throughout the Mission in Satara, Sholapur, Vadala, Ahmednagar and Supa. Since his wife's death in 1956, he has been stationed in Sura, serving as District Minister, helping in construction of village church buildings, organizing adult literacy classes, and has had the oversight of many village congregations. Mr. and Mrs. Moulton have visited the Southern Convention on several occasions.

REVIVAL—A TIME OF CONCERN

William T. Joyner

An Evangelistic Revival is not an occasion where we simply chat with old friends and listen to good "preach'in". The emphasis is not on being entertained and having a big time, but on repentance and renewal. Basically, it is a time of special concern for uncommitted persons in the community who need Christ. It is a time when the entire church should reach out in compassion and seek to introduce such persons to the Lord and the fellowship of his church. It is a time when those who are uncommitted should be aroused to a special concern about their spiritual condition.

There is something else we ought to be especially concerned about during a Revival. Those who belong to the Church and know Christ need to be concerned about their own neglect of spiritual discipline, their lack of zeal, and their coldness of devotion. There is need for serious repentance to begin in the "household of God."

Revival is a time of concern, and that concern must be expressed in sincere prayer to God, active witnessing, and changed lives.

In Northview Star

The Task Of The Minister Today

Harold Myers

(A closing meditation by the Chaplain at the Ministers Convocation at Moonelon, May 11.)

From the ideas and problems we have discussed in this convocation we can see with ever increasing urgency the great task of the Christian minister in this age. As ideas of the world widen into outer space and inner complexities, the mystery of man's personal relations to God deepens. In the midst of world tension — jet planes, guided missles, cold and hot wars between nations and races — the Christian minister often finds himself filled with dilemma as to his responsibilities as prophet and priest. Yet — while the minister is aware of the great need to search out the great truths of God — he is even more seeking the techniques by which the redemptive knowledge of God may penetrate the indifference and hard shells of conformity imprisoning the modern soul.

We have something more to do than to tickle the hates, prejudices and misunderstandings of people. It is our task to speak the word of God for our time in the role of the prophet. This may make our people unhappy. We may find ourselves standing alone and sometimes tears will blot the manuscripts, and we will wonder whether it pays to have honesty of heart and mind. It is not what people want, but what they need of justice, mercy, and truth that must be the burden of our preaching. The familiar means of coping with evil have gotten out of control — we must seek creative answers within the redemptive will of God to solve the problems of our history.

Dr. Frederick Stamm states in an article in the Saturday Review that during his life one man, Mahatma Gandhi, offered a creative contribution to the problem of taking a hand in history. He was the man of the hour for India and he may be the man of the hour for the world. Long before him another man, who was called an atheist, Tom Paine, wrote: "An army of principles will penetrate where an army of soldiers cannot. It will succeed where diplomatic management would fail; neither the Rhine, the Channel, nor the ocean can avert its progress; it will march on the horizon of the world, and it will conquer."

We have the great life-giving principles laid out for us not only in words but in a life for our time — and for any age. Because we listen and gaze upon Jesus Christ, we have the foundation upon which to build the new world of orderliness that can come out of the present confusion. But, as ministers, we cannot hope to feel the Lord high and lifted up, and feel his call to us in these portentious times unless we are willing to discipline our minds and hearts to study and interpret that life and message of Christ for our age.

FATHER of all mankind,

throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY MIND — that I may think Thy thoughts after decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

WITH ALL MY HEART — that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

WITH ALL MY SOUL — that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH — that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ our Lord. Quicken me and use me this day, for Thy name's sake, AMEN.

Used by United Council
of Church Women

It is a testing and trying time for ministers of the Church but let us in the language of Christopher Fry say:

Thank God our time is now when wrong comes up to face us everywhere,
Never to leave us till we take the longest stride of soul men ever took.
Affairs are now soul size.
Good is itself, whatever comes. It grows and works, and bravely persuades, beyond all tilt of wrong;
Stronger than anger, wiser than strategy,
Enough to subdue cities and men
If we believe it with a long courage of truth.

In closing let me read to you a personal letter to a Christian minister. It is composed of selections from I and II Timothy, as paraphrased in the J. B. Phillips translation, and comes from the pen of St. Paul, "a servant and special messenger of Jesus Christ."

Grace, mercy and peace be to you from God our Father and Jesus Christ our Master.

I am repeating in this letter the advice I gave to Timothy.

The ultimate aim of the Christian minister, after all, is to produce the love which springs from a pure heart, a good conscience and a genuine faith. Some seem to have forgotten this and to have lost themselves in endless words. They want a reputation as teachers of the law, yet they fail to realize the meaning of their own words, still less of the subject they are so dogmatic about. I give you the following charge . . . that is in full accord with those prophecies made at your ordination, which sent you out to battle for the right armed only with your faith and a clear conscience. Some, alas, have laid these simple weapons contemptuously aside and, as far as their faith is concerned, have run their ships on the rocks.

First, supplications, prayers, intercessions and thanksgivings should be made on behalf of all men: . . . so that our common life may be lived in peace and quiet, with a proper sense of God and of our responsibility to Him for what we do with our lives. In the sight of God our Saviour this is the right thing to pray for: for His purpose is that all men should be saved and come to realize the truth.

God's spirit specifically tells us that there will be men who abandon the true faith and allow themselves to be spiritually seduced by teachings of the devil, teachings given by men who are lying hypocrites, whose consciences are as dead as seared flesh. These men forbid good things, which in fact, God intends to be thankfully enjoyed by those who believe in Him and know the truth. Everything God made is good, and is meant to be gratefully used, not depised. You will be doing your duty as Christ's minister if you remind your church members of these things, and you will show yourself as one who owes his strength to the truth of the faith he has absorbed and the sound teaching he has followed.

Take time and trouble to keep yourself spiritually fit. Don't let people look down on you, but see that they look up to you because you are an example to them in your speech and behaviour, in your love and faith and sincerity. Concentrate on your reading and on your preaching and teaching. Never forget that you received the gift of proclaiming God's word when the elders laid their hands on you. Give your whole attention, all your energies, to these things, so that your progress is plain for all to see. Keep a critical eye both upon your own life and on the teaching you give, and if you continue to follow the line I have indicated you will not only save your own soul but the souls of many of your hearers as well.

Set your heart not on riches, but on goodness, Christ-likeness, faith, love, patience, and humility. Fight the worth-while battle of the faith, keep your grip on that life eternal to which you have been called, and to which you boldly professed your loyalty before many witnesses. Guard most carefully your divine commission. Avoid the Godless mixture of contradictory notions which is falsely known as knowledge — some have followed it and lost their faith.

You must realize that the times will be full of danger. Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain the facade of religion but their conduct will deny its validity. You must keep clear of people like this.

And the Lord's servant must not be a man of strife; he must be kind to all, ready and able to teach; he must have patience and the ability gently to correct those who oppose his message. He must always bear in mind the possibility that God will give them a different outlook, and that they may come to know the truth. They may come to their senses and be rescued from the power of the Devil by the servant of the Lord and set to work for God's purposes.

Never lose your sense of urgency, in season or out of season. Prove, correct, and encourage, using the utmost patience in your teaching. For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect teachers who will pander to their own desires. They will no longer listen to the truth, but will wander off after man-made fictions.

For yourself, stand fast in all that you are doing, meeting whatever suffering this may involve. Go on steadily preaching the Gospel and carry out to the full the commission that God gave you. The Lord Jesus be with your spirit. Grace be with you. Amen.

No Extra Charge

No extra charge for the friendly touch,
For the "Thank you, sir" which is not much,
But it marks the man who has the heart
To give good measure, and do his part
To help a neighbor his way along,
To fill his mind with joy and song.

No extra charge for the friendly word,
No extra pay when it is heard;
There is something to that friendly grin
That marks a man who's sure to win,
Who's apt to leave along his way
Something built, and built to stay.

I'll take my chance with the friendly man,
His heart of gold, and his sun warm tan,
Whose word's his bond, whose work is right;
Works hard by day, sleeps well by night;
Who loves to play, but not too much
And makes no charge for the friendly touch.

—John G. Truitt

DANIELEY ATTENDS DENOMINATIONAL MEETING

Dr. J. E. Danieley was in Philadelphia during the weekend of April 30 - May 1, where he attended a meeting at the Sylvania Hotel of the National Advisory Council for Campus Ministry of the United Church of Christ.

The Elon president, in addition to representing the college, was official delegate for the Congregational Christian College Council, which includes representatives of the denomination's institutions of higher education.

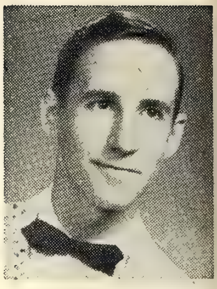
At the Philadelphia meeting twelve representatives were named to represent Congregational Christian groups, among them the Division of Higher Education, the Fellowship of Campus Ministry, the United Student Fellowship, the Conference Campus Ministry Committees, the Women's Fellowships, and the staff which is responsible for campus ministry, these being in addition to the Congregational Christian College Council.

Fourteen great-grand-mothers in our Church of Wide Fellowship at Southern Pines, North Carolina, were listed on the bulletin for Mother's Day.

The Pilgrim Fellowship of

The Southern Convention

of Congregational Christian Churches, Inc., (United Church of Christ)



Richard L. Milteer

Dear Fellow P.F.'ers and Friends:

It is with honor and a great deal of pleasure that I announce the new Youth Page Editor and Vice-President of the Southern Convention Pilgrim Fellowship. At the recent Pilgrim Fellowship Convention, Mr. Hubert Young, better known as "Hubie," was elected. Hubie comes to us from Suffolk, Virginia, and is a rising Junior in Suffolk High School. He has been very active in Pilgrim Fellowship work in his church, and is at present serving as corresponding secretary for the Eastern Virginia Conference. Hubie has gained experience in Convention work through Moonelon, conference rallies, and conventions.

It is my utmost desire that you will give Hubie your earnest support and back him with all the enthusiasm and interest which I have received the past year. I would like to thank each of you, both as individuals and as P.F. groups, for your support and interest in "Youth Faces the Future."

I can truthfully say that I have thoroughly enjoyed serving as youth page editor of The Christian Sun and shall always consider the knowledge and experience which I have gained as a golden key of knowledge which will serve as a guide to me in my education and career. The experience of working with people has been and will always be remembered as a most valuable asset to myself. For this, I thank each of you.

I would like to thank Dr. F. C. Lester, editor of The Christian Sun, for his splendid cooperation and patience. It has been greatly appreciated, more than he will ever know. He is really a wonderful person to know and to work with, and I shall never forget him.

To Bob Knowles, Ruth Dunn, Edna Fitch, Dr. Scott, and Mrs. Andes, I extend my appreciation for putting up with me as I ran in and out of the Convention office, almost daily, at times. I wish that more of you could know these people personally, for I am sure that you would be blessed from their acquaintances as I have been. With them too, it has indeed been a pleasure to work.

As retiring editor, I extend to each of you my good wishes. I challenge you to support YOUR youth page with everything you have - let Hubie know that you are behind him by reporting the activities of your group, however small you might think them to be. I ask you to assure him that you will do everything you can for the betterment of the "organ" of the Southern Convention Pilgrim Fellowship.

The NEW address for the youth page is: Mr. Hubie Young, 220 Bedford Place, Suffolk, Virginia. Start today, don't wait for the "right moment."

As this is my last youth page, I bid you farewell and pray that the very best of everything will always come to each of you.

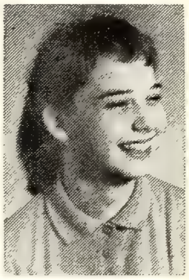
In Christian Fellowship,
Richard L. Milteer

Meet Your New Pilgrim Fellowship Officers

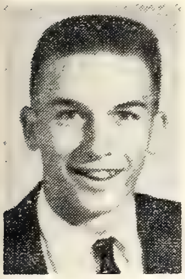
"Youth Faces the Future" is proud to be the first to formally introduce to you the new officers of the Pilgrim Fellowship. These young people were elected by your delegates to the Pilgrim Fellowship Convention which was held at Moonelon April 22-24, 1960.

Under the leadership of this fine list of officers the Southern Convention Pilgrim Fellowship will surely move forward in the coming year. This is our hope and prayer.

DIANE BINKLEY, secretary, hails from Winston-Salem where she is a rising senior in Reynolds High School. She is a member of the Honor Society, and she shares in many club and extra curricular activities. Diane is very active in her church. She is an inspiring personality, and has proven herself to be a competent and dependable leader.



ROSEMARY HOFFMAN and Jerry Stone of Raleigh were elected as co-chairmen of the Fellowship Commission. Rosemary is no stranger to you, for you have read her articles and have seen her at conferences. She has had wide experience in her local church, in our conference and convention, and in interdenominational work.



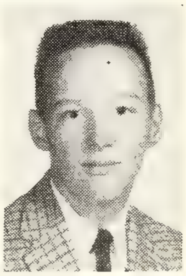
DAVID ANDES is the new president of Pilgrim Fellowship. David's home is in Elon College and he is the son of Dr. and Mrs. W. J. Andes. David is very active in the extra-curricular activities of his high school and community. He is equally active in his church. He has served on committees and as an officer and has taken his responsibilities seriously. He has shown efficiency, dependability, and initiative in every phase of his work. He works effectively with his co-workers and his Christian personality and faith touch and influence his fellow P. F.'ers.

DAVID KIMBALL, son of the Rev. and Mrs. Robert M. Kimball of Burlington, will serve as our treasurer. He attends the Walter Williams High School, takes part in many activities, is a member of the national Honor Society, participates in many athletic events. He is a member of the De Molay, treasurer of the N. C. and Va. Conference P. F., active in his local church, and is anxious to serve young people of the convention.

JERRY STONE is also a talented young person whose experience runs through the activities of his church and its organizations. He is efficient, willing, and a good leader in all he undertakes. He is a member of Hayes Chapel church at Garner, and attends the Garner High School where he stands third in the senior class of eighty.

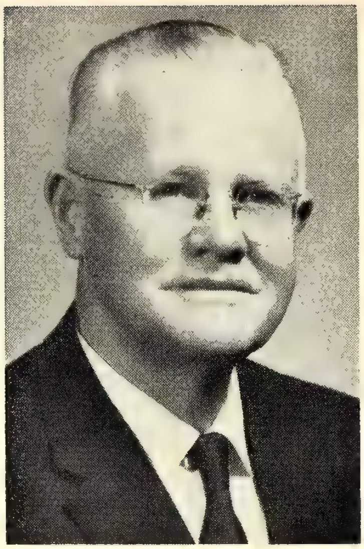
HUBIE YOUNG, vice president and editor, is a resident of Suffolk, Virginia, and is a member of the Christian church there. He received the For God and Country award in Boy Scouts, served his church in many capacities, and is currently corresponding secretary for his Conference P. F. He is a member of several high school clubs, and is in many activities. He is dependable.

BECKY HOWARD of Durham, is faith commission chairman. Becky is a tremendously talented young person, a rising senior in high school, an active worker in her church, having served in all the offices of their Pilgrim Fellowship. She places church responsibilities above extra-curricular school activities. She readily spots weakness in a plan or program, and she is quite cooperative.

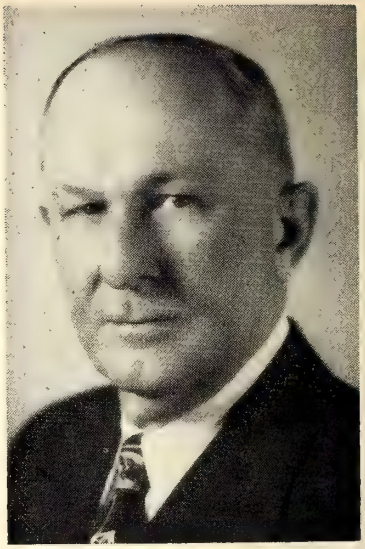


RAY HALL of Greensboro is the action chairman. This is not new to him, for he has been serving in this capacity. He is a rising junior in high school where he takes part in many phases of school life. He is also an active and dependable member of Palm Street Congregational Christian Church.

Dr. H. Shelton Smith



Rev. O. D. Poythress



Mr. J. E. Baker

DR. H. SHELTON SMITH SELECTED FOR AWARD

Dr. H. Shelton Smith, graduate of Elon College in the class of 1917, has been named by a special committee of the Elon College Alumni Association to receive the "Outstanding Alumnus of the Year Award" at the 1960 Elon College Commencement. This award is given to a graduate of Elon College who has attained a standing of some importance in his chosen vocation or profession and is recognized by others in his field; one who has participated in civic and community affairs; one who is actively engaged in the work of at least his local church without regard to denomination.

Dr. Smith holds the Ph.D. from Yale University, 1923. Honorary degrees: Defiance College, D.D., 1926; Elon College, Litt. D., 1940.

Since 1931, he has taught at Duke University where he now holds one of Duke's specially endowed professorships, the James B. Duke professorship in American Religious Thought.

In 1918 he was married to Alma Lee Bowden of Norfolk, Va., an alumna of Elon College in the class of 1919. Their son, Richard Bowden Smith, is a graduate of Duke University and of Duke Medical School.

The award to Dr. Smith will be one of the highlights of the Alumni Association Banquet to be held in the McEwen Memorial Dining Hall at 6:30 on Saturday, May 28. (Note: more information concerning Dr. Smith will be given in the award citation and carried in the June issue of the Alumni News.)

REV. O. D. POYTHRESS IS ALUMNI ORATOR

The Executive Committee of the Elon College Alumni Association has selected the Reverend O. D. Poythress, 1915 Elon graduate, to deliver the alumni address at the annual banquet of the association to be held on Saturday, May 28, as a part of the Alumni Day program.

Mr. Poythress, "Red" as he is affectionately known to many of his friends, served the South Norfolk Congregational Church for 43 years, retiring on December 28, 1958. Under his ministry the church experienced phenomenal growth.

His church held a commemorative service in honor of him and Mrs. Poythress on February 8, 1959. He is now Pastor Emeritus of the church.

The South Norfolk Chamber of Commerce sponsored a testimonial dinner in honor of Mr. Poythress on June 12, 1959. The Honorable Senator Mills Godwin gave the testimonial speech on this occasion.

Mr. Poythress was born and reared in Vance County, N. C., and was a member of the Damascus Christian Church. He entered Elon College in 1911. While at college, he played baseball and basketball and was recently named as one of the all time All-Star Baseball Players of his alma mater.

Many alumni and friends of Mr. Poythress are expected to be present on the occasion of his appearance in the Alumni Day Program.

J. E. BAKER DIES AT HOME IN FLORIDA

J. E. Baker, member of Elon College Board of Trustees, died at his home, 701 Brightwater Blvd., St. Petersburg, Fla., on April 14. He was sitting in a chair reading when he suffered a heart attack and died instantly. He was 70 years of age.

Mr. Baker had many business interests in Burlington, some of which he sold in 1955 and moved to Florida. He was a frequent visitor to Burlington and Elon College.

Survivors include his wife, the former Mrs. Mary Pleasants of Greensboro, of the St. Petersburg home; one son, William L. Baker of Atlanta, Ga.; one daughter, Mrs. Janelle Snider of Greensboro; and five grandchildren.

Prior to Mr. Baker's retirement he held many positions of importance in business and civic circles in Burlington. He also maintained a strong interest in baseball and was one of the leaders over a period of years in keeping professional baseball in the city of Burlington and in efforts to get a baseball stadium there.

Mr. Baker was one of the organizers of the Alamance County Community Chest and later served as temporary president during the organization period of the Alamance County United Fund.

The Loyalty Fund Needs Your Support. Send Your Contribution NOW!

Sincerity In Religious Practices

Background Scripture: Matthew 6:1-18; Luke 18:9-14.

Devotional Reading: II Corinthians 8:8-15.

Memory Selection: **The Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.** I Samuel 16:7 (RSV).

A PLEA FOR SINCERITY

There was no sham in the Master. He was genuine, real, sincere. And he wanted his followers to be sincere, genuine, real. As has been written before in these NOTES in previous years, the word sincere comes from two Greek words "sine" which means "without," and "cera" which means "wax." The origin of the word is interesting. If a man was making a figure out of stone and dug too deeply with the tool he was using, or hit too hard with the hammer and broke off a piece, he would mix some of the dust from the piece of stone or marble with wax and repair the marred or broken place expertly so that it could hardly be detected. This combination of wax and stone dust was used much like carpenters and "do it yourself" folks use plastic wood. If, however, the sculptor was lucky and did not mar the figure he would stamp on the bottom of it the words "sine cera," without wax, meaning that it was real, genuine, without flaw, just as represented. Jesus was thus pleading for sincerity in religious practices. He was saying that not only the deed but the motive was important. Indeed a good deed or gift coming from the wrong motive was not a good thing at all. To be sure a man who did a good deed or made a gift got a certain measure of satisfaction, and a certain kind of reward. But he did not get the true reward from his Father in heaven. And Jesus proceeds to apply this principle to three realms of religious life: Almsgiving, Prayer and Fasting.

SINCERITY IN ALMSGIVING

Almsgiving was one of the important or cardinal works of the Jewish religious life. And of the three cardinal works mentioned above, almsgiving was the most sacred of them all. A noted Rabbi said "Greater is he that gives alms than he who offers sacrifice." Almsgiving stood first in the catalogue of good works. To give was good and necessary. But giving that which was acceptable to God must be prompted by a right or sincere motive. A man was not to give, simply for (a) prestige — to get the credit and glory of giving. The chances are that if no one knew about the gifts of some men, or if no publicity was given to their gifts, the men would not give at all. Such a man gives not to the glory of God but to the glory of himself, not to help others, but to gratify his own vanity and sense of power. Or to give (b) from a sense of duty, that is from nothing more than a stern sense of duty. Such a man may give, not because he wants to give, but because he feels that giving is a duty that he cannot well escape. He gives his alms but he does not give himself. Or finally (c) a man may give simply because he has to. This does not mean he gives from a sense of duty. It means that the man's heart is so full of love and kindness that giving is the overflow of this spirit — his heart will allow him to do no other. Here is real giving, giving which is the upsurge of love in the heart of man, the giving which is a kind of overflow of the love of God himself.

SINCERITY IN PRAYER

Just as a man should not sound a trumpet when he gives a coin to a beggar on the sidewalk, neither should a man take a conspicuous place in the synagogue or on the street corner when he said his prayers. The man who prays to be seen of men, or to be heard of men, may have a pretty kind of reward, but he has no reward from his Father who is in heaven.. Prayer at its best is personal, private communion with God — something hard to attain when surrounded by the noise and confusion of the busy world. Man should shun that noise and confusion at times, get away from it, and pray "in secret in his closet." This place may be a room in the home, a prayer room in a church, a seat on a bench in a quiet park, even at one's desk in the office if he is alone. Indeed it can be at the wheel of an automobile or on the seat of a tractor or at a work bench. But one needs to shut out the world and to be shut in with God if he is to pray most effectively, especially if he is to hear God. All this does not mean that we should not have any public prayers. It does mean, however, that even in public prayers, a man should be praying to God and for his glory, and not to be praying to men, and for their approbation.

Jesus gives as a guide or pattern of prayer what is commonly called "The Lord's Prayer." It is familiar to all, indeed all too familiar. We say the words without any conception of what they mean and what we are saying. Indeed much use of the Lord's Prayer borders on blasphemy and sacrilege. Some unknown writer puts it thus: I cannot say "Our" if I live in a watertight spiritual compartment. I cannot say "Father" if I do not demonstrate the relationship in private life. I cannot say "which art in heaven" if I am so occupied with the earth that I am laying up no treasure there. I cannot say "hallowed be thy name" if I, who am called by his name, am not holy. I cannot say "Thy kingdom come" if I am not doing all in my power to hasten its coming. I cannot say "Thy will be done" if I am questioning his will for me (and refusing to do what I know is his will). I cannot say "on earth as it is in heaven" if I am not prepared to give my life to his service here. I cannot say "give us this day our daily bread," if I am living on a past experience. I cannot say "Forgive us out trespasses, as we forgive. . ." if I harbor a grudge against anyone. I cannot say "Lead us not into temptation" if I deliberately place myself in a position to be tempted. I cannot say "deliver us from evil" if I am not prepared to fight for it in the spiritual realm with the weapon of prayer. I cannot say "Thine is the kingdom" if I do not accord to the King the disciplined obedience of a loyal subject. I cannot say "and the power" if I fear what men may do, or what my neighbors may think. I cannot say "and the glory" if I am seeking glory for myself. I cannot say "forever and ever" if my horizon is bounded by the things of time. There are several key words which

(Continued on Page 15)

SUNDAY SCHOOL LESSON
MAY 22, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

At Our Church Home for Children

Pledges Made On CHIP

John G. Truitt, Superintendent

Dear Friends:

According to our records suggested quotas for the CHIP campaign have been accepted thus far as follows:

Eastern North Carolina Conference

Church	Suggested Quota	Pledged
Amelia	$ 296.00	$ 300.00
Auburn	296.00	
Beulah	353.00	
Christian Chapel	106.00	
Clayton	235.00	
Damascus	144.00	
Fuller's Chapel	213.00	
Hayes Chapel	174.00	348.00
Henderson	817.00	
Liberty (Vance)	761.00	
Morrisville	124.00	
Mt. Auburn	286.00	
Mt. Carmel	109.00	
Mt. Gilead	165.00	
Mt. Hermon	160.00	200.00
New Elam	317.00	
New Hope	319.00	
Oak Level	200.00	112.75
Piney Plain	230.00	
Pleasant Hill	82.00	
Plymouth	184.00	
Pope's Chapel	140.00	
Sanford	723.00	750.00
Shallow Well	485.00	
Southern Pines	867.00	
Wake Chapel	929.00	
Wentworth	166.00	
Youngsville	106.00	200.00
Northview	150.00	

Five churches pledged more than the quota, one less.

Eastern Virginia Conference

Antioch	218.00	
Bayside	282.00	400.00
Berea, Nansemond	501.00	580.00
Bethlehem, Nansemond	1,302.00	6,000.00
Burton's Grove	69.00	
Centerville	77.00	
Cypress Chapel	663.00	
Dendron	91.00	
Eure	389.00	500.00
Franklin	1,068.00	
Great Bridge	724.00	900.00
Holland	828.00	828.00
Holy Neck	652.00	
Hopewell	306.00	
Isle of Wight	200.00	100.00
Liberty Spring	879.00	
Mt. Carmel	405.00	
New Lebanon	56.00	
Newport News	1,504.00	
Bay View — Norfolk	362.00	
Christian Temple	2,274.00	
Oak Grove	104.00	
Oakland	855.00	
Portsmouth First	698.00	600.00
South Norfolk	1,542.00	
South Rosemont	1,840.00	5,500.00
Spring Hill	120.00	130.00
Suffolk	3,184.00	
Sunbury, Damascus	383.00	
Union, Southampton	607.00	
Wakefield	261.00	
Warwick	248.00	
Waverly	525.00	
Windsor	490.00	
Lynhaven Colony	250.00	

North Carolina and Virginia Conference

Apple's Chapel	879.00	
Asheville	635.00	700.00
Belews Creek	167.00	
Bethel	266.00	
Bethlehem	548.00	
Burlington, Beverly H.	572.00	
Burlington, First	2,239.00	15,000.00
Burlington, Lakeview	133.00	178.00
Carolina	292.00	232.00
Danville	939.00	
Durham	1,215.00	
Elon College	1,038.00	
Graham— Providence	234.00	
Greensboro, First	2,103.00	
Greensboro, Palm St.	618.00	
Haw River	469.00	
Hendersonville	269.00	
Hines Chapel	425.00	900.00
Hopedale	258.00	
Ingram	343.00	
Kellam Grove	159.00	
Long's Chapel	377.00	
Mebane	65.00	
Monticello	266.00	300.00
Mt. Bethel	169.00	
Mt. Zion	299.00	
New Lebanon	362.00	
Pfafftown	150.00	
Pleasant Grove	394.00	
Pleasant Ridge	154.00	
Reidsville	1,490.00	
Salem Chapel	171.00	
Shallow Ford	485.00	
Tryon	944.00	
Union, N. C.	715.00	750.00
Union, Va.	795.00	
Winston-Salem	365.00	
Zion	150.00	

Western North Carolina Conference

Albemarle	552.00	
Asheboro	680.00	
Bailey's Grove	83.00	
Biscoe	38.00	
Brown's Chapel	194.00	
Ether	168.00	
Flint Hill (M)	86.00	

Flint Hill (R)	88.00	
Hank's Chapel	556.00	
High Point	258.00	
Liberty	246.00	
New Center	96.00	
Pleasant Cross	158.00	
Pleasant Grove	372.00	
Pleasant Ridge	403.00	420.00
Providence Chapel	49.00	
Ramseur	243.00	
Randleman	370.00	
Seagrove	232.00	
Shiloh	121.00	
Smithwood	190.00	
Sophia	153.00	
Union Grove	178.00	200.00
Zion	388.00	300.00

Valley of Virginia Conference

Antioch	218.00	
Bethel	290.00	
Bethlehem	285.00	
Beulah	30.00	
Concord	65.00	
Leaksville	292.00	300.00
Linville	215.00	
Mayland	136.00	
Mt. Olivet (G)	127.00	
Mt. Olivet (R)	244.00	
New Hope	110.00	
Winchester	925.00	

The other churches will do their share in due time. We are most grateful to all our churches. Many who are not yet in this list are planning to do the suggested quota.

New Superintendent Elected

The Rev. Walstein W. Snyder, pastor of Rosemont church in Norfolk, Virginia, has been unanimously elected by the board of trustees to become the next superintendent of the Congregational Christian Home for Children. He will assume office August 1, 1960.

Mr. Synder was reared near Elkton, Virginia, and was a member of Bethel church. He graduated from Elon College and Duke Divinity School . Before going to Norfolk two years ago he was minister of the Beverly Hills church in Burlington.

Our Durham, North Carolina, church is planning to spend June 4-5 at Moonelon Conference Center.

May 8 was a big day at Union Ridge, near Burlington, where Rev. Winfred Bray is pastor. Attendance at the annual homecoming reached the 650 mark.

From the **Mid-Week News**, Wake Chapel, Fuquay-Varina, North Carolina, where Rev. Earl Farrell is pastor: "Did you hear about that fellow who observed the 'slick' tires on the pastor's car? He was not only a keen observer, but a generous giver. The result was two new tires and one very grateful man. Thank you."

Western N. C. young people are reminded of the Pilgrim Fellowship Rally next Sunday at Albemarle at 2:30 p.m. Rev. Ted Fields will be the speaker.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

are basic to the "Lord's Prayer." It is SOCIAL, SHORT, SIMPLE, SINCERE, SUBMISSIVE.

SINCERITY IN FASTING

Fasting was, and is, an essential part of the religious life of the East. And although it was commanded only once during the Jewish religious year, it was observed privately on many occasions and for several purposes: in connection with mourning; as an act of national penitence; as preparation for revelation — Moses fasted forty days on the Mount, and Jesus fasted forty days in the wilderness. The Jews had three main ideas in mind when they fasted: As a means of drawing the attention of God to the person who fasted; to prove that penitence was real; and vicariously, that is, in behalf of others. Now Jesus was not opposed to fasting. He recognized its values — even modern physicians recognize its values, but we Americans do not practice it, and to our loss be it said. But Jesus insisted that here, as elsewhere in the religious life, that fasting be genuine, real, sincere, an outward expression of an inner spirit. Fasting, wisely done, and sincerely done, has many benefits: it is good for health; it is good self-discipline; it keeps us from becoming slaves of a habit; it preserves the ability to do without things; it makes us appreciate things all the more.

In Memoriam

"Blessed are the dead who die in the Lord."

GREENE

Since God in his infinite wisdom and tender mercy saw fit to take the gentle spirit of William Luther Greene to live with him Monday, April 4, 1960, we the members of Holy Neck Congregational Christian Church, wish to pay tribute to his memory.

We extend to the family our sincere sympathy in their time of sorrow and adjustment and commend them to God, the Father, knowing that they will find in Him needed comfort and strength for all the coming days.

We resolve that a copy of this memorial be sent to the family, a copy to *The Christian Sun* for publication, and a copy be placed on the church records.

Mrs. Mills March
Mrs. Robert Warren
Mrs. Carol Howell
Committee

MEREDITH

Mrs. Laura L. Edwards Meredith, long time member of the Elk Spur Christian Church, died May 2, 1960. Her husband, Jesse Meredith, preceded her in death 33 years ago. Mrs. Meredith was 81 years of age and is survived by five sons, 3 daughters, 38 grandchildren and 65 great grandchildren. Her family, many relatives and friends gathered in the Elk Spur church May 4 to remember her who had given so much to them.

Through the years she had lived at the top of the mountain, in sight of the Elk Spur church, and with a neighborliness that included many. Her love for her church had carried the church through many trials and difficult hours. Upon her death, she met Him face to face, whom she had sought to serve throughout her life. Though living high upon the mountain, this last call was a call to come even higher to be with her Lord and Master throughout all eternity.

W. J. Andes

Rural Life Sunday - May 22

Rural Life Sunday, the fifth after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life. This celebration had its origin in a day when the vast majority of people were tillers of the soil, society was relatively simple in structure, and the lines separating rural and urban were rather distinct. In such a day, the singular invocation of God's blessing upon the tiller, the seed, and the soil, was meaningful and highly relevant. In the ensuing years, however, rural life has changed. Therefore, in order to continue the original emphasis of man's dependence upon God and to make the observance more relevant to the lives of people presently living in rural society, yet employed outside of agriculture, the Church must broaden the emphasis of Rural Life Sunday. It must take into account the vast complexity of presenty-day rural America (including agriculture) as being under the sovereignty of God and in need of his blessing.

—From a policy statement recently adopted by the General Board of the National Council of Churches

God's Temples

I so love little churches!
Vine-clad, of stone or brick,
Hid among elms and birches,
Time-hallowed, gentle places,
With welcome that embraces
Both saint and heretic.

Blest are the country churches!
I love their simple ways,
Their heartfelt hymns, that clearly
Soar up to God sincerely;
My heart remembers dearly
Those bygone Sabbath days.

No carven pulpits gleaming,
No wide and stately halls,
No brass and silver railing,
Just shady porches, dreaming,
And graceful ivy, trailing
Over the time-stained walls.

Ah, give me little churches
My happy childhood knew!
Time-hallowed, gentle places,
Hid among elms and birches,
Dear little country churches —
I think God loves them, too!

— Edith D. Osborne

A Call To Renewal And Service

The joint town and country committees of the United Church of Christ have adopted a two-pronged emphasis for the quadrennium, 1960-1963:

Renewal of the Church in Town and Country speaks to a deeply-felt need in the interior life of the church as the fellowship of the people of God. The goals of fellowship, worship, service and witness toward which we strive as well as the fine programs and methods which we advocate wait for their achievement upon a fundamental experience of renewal" within the churches and in the hearts of Christian men and women.

Renewal involves a re-thinking of the "meaning of the church" and a recommitment to the "mission of the church" and on the part of both clergy and laity. Out of such an inner experience of renewal may be expected, through the power of God's holy spirit released in the churches, new vitality and effectiveness in all the ministries of the church.

Spiritual renewal must not, indeed cannot, remain a private or an internal experience in the life of the church. The spiritually alive church is a witnessing and a serving church. Because its roots are deep in the life of prayer and discipline, its fruits are abundant and varied in the common life. The renewed church is a radiant church.

The second phase of our emphasis addresses itself to the responsibility of the church in town and country to study and understand its community, to work for an ecumenical Christian witness to the whole life of the community, and to minister courageously and intelligently to the needs of the community.

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

Church History Room
Box 232
X

The Christian Sun

VOLUME 112 MAY 24, 1960 NUMBER 21

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Let Us Pray

Heavenly Father, in Jesus name we pray for continued peace throughout the world regardless of the failure of the Summit Conference.

* * *

We pray that in spite of the humiliation to our beloved President and to this country, our leaders may be so guided by Thy wisdom as to turn failure into ultimate achievement; that men everywhere may glorify Thee as the true leader of man's destiny.

* * *

We pray for our enemies that their hearts may be turned away from violence and atheism to Christianity and love for Thee and all men.

* * *

We pray for the peoples of those smaller countries who stand with us in defense of the free world, and for better understanding among all peoples.

* * *

We pray for the physical health of the President and leaders of our country many of whom have given their lives in its service. May they never cease in the quest for peace.

* * *

We thank Thee for these dedicated men and their families who have suffered much as a result of their careers.

* * *

We ask Thy pardon for our many wrongs, and for the grace and sincerity to make amends. Make us a repentant people who turn their hearts to Thee.

* * *

We pray for the churches of the world that their work may be blessed and their influence felt, not only in times of national crisis but always.

* * *

We pray for the hungry, the lonely, and those in despair around the world — grant them comfort and hope.

* * *

We are truly grateful for all the blessings we have enjoyed in our lives; may we ever be mindful of the proper and fruitful use of our many gifts.

* * *

We are grateful, too, for the reverses and sorrows which bring us to our knees and closer to Thee.

* * *

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase
Thy bounteous goodness nourish us in peace.
Amen

Mrs. F. W. Poulton
Chaplain, Asheboro Woman's Club

Used at Asheboro Woman's Club Meeting, May 18, 1960.

Here And There Among The Churches

Betsy Carden of Wake Chapel and a student at Elon College spoke at Bayview church, Norfolk, on Christian College Day. Her theme was "God In Education."

Annual homecoming and memorial day at Seagrove Christian Church, Seagrove, North Carolina, will be held June 12. That week Rev. Winfred Bray of Union Ridge, Burlington, will conduct revival services each evening.

Rev. Walter C. Tong, associate executive secretary of the Congregational Service Committee, presented national and international denominational areas of concern and Dr. J. Earl Danieley, president of Elon College, presented Southern Convention missionary enterprises at a Missionary Education Clinic for our Norfolk-Portsmouth area churches at The Christian Temple May 18.

A church where accurate records are kept: Union Ridge, near Burlington, North Carolina, reports that a total of 1567 students attended church school during Lent, averaging 224 per Sunday and that a total of 2123 attended worship services during Lent, averaging 303. Rev. Winfred Bray is the pastor.

Rev. E. M. Powell of Henderson, pastor of Oak Level, Pope's Chapel, and Mount Gilead churches, was the guest speaker at Antioch church, Elams, North Carolina, May 15. He also conducted Holy Communion. Miss Beverly Jones, reporter, says: "Mr. Powell served this church some fifteen years ago and it was indeed a pleasure to have him visit us again." Rev. Elmo Allcox is the pastor at Antioch.

Memorial Day will be observed at Bethel church, near Burlington, North Carolina, June 5. Vacation Bible School will be held June 13-17. Rev. Bill Traylor is the pastor.

A Laymen's Fellowship was organized May 1 at Seagrove (N. C.) Christian Church with nine charter members. Officers are: president, Clinton Comer; vice president, Monroe Combs; secretary-treasurer, Gene Bumgarner.

Last Sunday the new educational wing of the Richfield, Ohio, United Church of Christ was dedicated. The pastor is Rev. William P. Smith, who was pastor of several Southern Convention churches before going to Ohio.

The new Edgewood United Church of Christ, Burlington, is sponsoring a kindergarten beginning next fall under the leadership of Mrs. Cornelia Winsted. Twenty-five children are to be enrolled. If interested in registering your child, call Mrs. Robert Morton, Jr.

Rev. and Mrs. Max Hunter Harrison were honored at a meeting of the Prudential Committee of the American Board May 17 upon the occasion of their retirement after more than 30 years of service in South India. Mr. Harrison has been acting as secretary for India and Ceylon while the secretary-elect, Rev. Telfer Mook, has been spending two years in India visiting our mission work there. The Harrisons were cited for their outstanding work at the United Theological College, Bangalore, where he was head of the college for 17 years and she taught English.

Congratulations to James C. Jackson of our Tryon, North Carolina, church, who graduates from Oberlin Graduate School of Theology in June.

Three hundred and twenty-one were present for the morning worship service on Mother's Day at The Christian Temple, Norfolk, Virginia, where Rev. Frank Hamilton is pastor. May is being observed as "Go-to-Church Month" there.

Thursday, May 26, at 7:30 p.m. our First Church, Winchester, Virginia, will join with Centenary Evangelical and Reformed Church at the latter for a service commemorating Ascension Day. Ministers and choirs of both churches will share in the service.

A "Community Sing" is to be held at Bethel church, near Burlington, North Carolina, Sunday afternoon, May 29 from 2:30 to 4:30. The choirs of Bethel and Concord churches are practicing under the direction of Mr. Clyde Simmons in preparation for this "sing" which is sponsored by the Pilgrim Fellowship of Bethel church.

The annual meeting of the Congregational Christian Historical Society was held April 29 in Hartford, Connecticut. Dr. James English. superintendent of the Connecticut Conference, was elected as new president. Other officers are: Dr. Fred Field Goodsell, Boston, vice president; Rev. Roland Bainton, New Haven, Connecticut, vice president; Dr. Vaughan Dabney, Boston, secretary; Dr. James H. Lightbourne, Everett, Pennsylvania, treasurer; Rev. John A. Harrer, Boston, librarian.

Volume 112 Number 21

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Some Gleanings From The Actions Of Southern Synod

1. During 1959 76 congregations reported a membership of 17,419 with total accession of 1165 but a net gain of 361. 17,029 were enrolled in the church schools. 3 new congregations were organized.

2. For the 17th consecutive year the apportionment was paid in full $102,810 to the denomination and $24,937.00 to the Southern Synod Administration Fund. Church World Service quota was paid 112% or $13,540.00.

3. 3 new congregations were organized in 1959 within the Synod: Edgewood United Church, Burlington; First United Church, Orlando; Faith United Church, Clearwater, Florida.

4. 26 young people are under the care of synod for fulltime Christian service. 2 were licensed coming from the seminary and soon ready for ordination. We still are short of ministers. At present we have 10 vacancies in the synod.

5. The debt of $40,000 on the president's home has all been paid during the past 3 years except for $1,000.

6. The Standard, the synodical paper has been sent twice monthly into 7,750 homes. This paper is completely subsidized by the Synod and sent free to every home.

7. A committee on Campus Ministry was established and Synod approved the asking of 5c per member for the work of campus ministry, an increasingly important phase of Synodical work.

8. The United Seminary appeal continues for raising some $2 million dollars and our churches are beginning to respond quite favorably.

9. The Nursery Materials of the new United Church Curriculum will be ready for study by June and ready for use in churches this fall. All units will be released by 1962. This Curriculum has been 10 years in the making costing 1 million dollars.

10. The Children's Home at Rockwell has 54 children enrolled and has added the help of a child welfare person who stays one week on campus during the year. Two new cottages are now under construction. An important improvement program is going forward which will cost some $130,000 which is being financed without aid of Synod primarily through legacies.

11. Each Church is urged to also remember the importance of keeping Historical records and sending copies to the historian of the Synod.

12. The Church Builders Club is off to a start, though weak at present. Some $3,000 has been reached on a $10,000 goal. Each church is urged to make an effort for as many members as possible by June 30th.

13. Johns River Valley Camp near Lenoir, N. C. held 6 synodical camps and a United Church Camp and 15 other church groups making a total use of camp to some 1400 persons. All buildings are being painted, the youth Fellowship has secured a large number of new beds and mattresses in a project and new water control gates have been secured for the dam.

14. The Blowing Rock Assembly Grounds has now under construction two cottage type buildings for family and group use that will be dedicated in August.

15. Catawba College for the first time in 1959-60 had more E. and R. Students than any other group.

16. Board of Trustees for our Senior Citizens in form of a "retirement Home" has been given the go ahead signal to secure funds in the local synod from the churches and proceed with land locations and the like.

17. A Joint meeting with the Congregational Christian Southern Convention will be seen in several areas this coming summer in Young People, minister's wives and in the very important "How To Teach Workshop" June 26-July 2 for all church school workers.

18. Members of Edgewood Church serving on committees of Synod are: Mr. Duncan Bryan, Committee on National Missions; Mr. Vernon Lewis, Home for the Aged, Harold Myers, Chairman of Committee on Christian Education, Church and Ministry Committee and Trustee for the Nazareth Children's Home.

—Rev. G. Harold Myers,
Edgewood, Burlington
In The Standard

New Building To Be Dedicated

The first building of the new Edgewood United Church of Christ, Burlington, North Carolina, will be dedicated Sunday, June 5. Dr. Earl Danieley, president of Elon College, will bring the dedicatory message and Dr. Harvey Fesperman, president of the Southern Synod, will conduct the service of dedication and lead the communion service.

This special service will begin at 10:30 a.m. in the chapel with the pastor, Rev. G. Harold Myers, presiding. Special features of the service include the reception of new members, the closing of the charter roll (which now includes 75 members), the recognition of the newly organized Boy Scout troop, and the dedication of special gifts and the building itself. Appropriately, this service falls on Pentecost, The "Birthday" of the Christian Church.

In preparation for this special day the men of the church have been painting doors, windows and walls under the direction of Mr. Iredell Hutton.

A fellowship dinner will follow the service. Our church people in the Burlington area are invited to share in this service of dedication of the first "united church" in their vicinity.

An Indian schoolboy once defined a river as "a long winding stretch of sand." So it is in Ramnad. Life is an everlasting battle for water. Therefore, the specific work of Charles Heineman is the digging of wells and the installation of pumps. In the market place where hundreds come to trade he has sunk a well and provided the purest water in the neighborhood. Three months ago he located good sweet water in a wilderness where even palmyras will scarcely grow, and already two families have moved there, built their huts, and started a small garden watered from the well. We think one Bible verse belongs especially to the Heinemans: "I was thirsty and ye gave me drink. . ."

When Leaders Fail

The colossal failure of the Heads of State of four leading nations last week in Paris is a shocking reminder that sometimes leaders do fail. Then what?

Failure of leaders accentuates danger. That is especially true in the case of the Summit Conference. Peace, and even civilization, already hung on a precarious pivot. There was universal hope that some miracle might happen so the danger could be slackened, retarded, possibly banished. But that hope groveled in the dust where Premier Khrushchev walked the streets outside of Paris at the time the Conference should have been in session. The Dove of Peace that cooed over Camp David took its flight from Paris when the man who had persuaded other leaders of nations to meet him in a conference on reconciliation blasted those who had been his friends with firey words of condemnation and threats. Danger came rushing into the chamber, and suddenly sent its fright throughout the world. Civilization is now in a more precarious danger than before the Summit Conference was called.

Failure makes a search for the cause necessary. Leaders who fail need to search diligently for mistakes that led to failure rather than to success. Those who are followers must join in the search, also. This week the entire world is searching for the real cause of the break-up of the Paris conference. The wreckage of a plane in Russia and the confession of its pilot, and what appears at this distance to have been unfortunate timing and then inaccurate statements in our Government are the only reasons needed by some people. Spying is at least as old as Moses and his twelve men sent into Palestine. Unfortunately it is practiced by most, if not all, modern nations. The thing that is new is that a government admits that it did it.

But most of the world will see other causes for the failure in Paris. Some will think that there is trouble in Russia. Others will be more solid in their belief that there is no possible adjustment between Communism and Democracy as known in the free world. Coexistence is not a friendly thing, they are sure. Both philosophies may be abroad in the world, but they are constantly and eternally at each other's throats. Until one wins over the other there is no let-up in the struggle.

Failure makes it necessary for followers to re-evaluate their leadership. Totalitarian leaders go down the drain when they fail the people who permit them power. It is the unpardonable sin. We are more lenient. The fiasco in Paris makes it necessary for us to give more serious thought to who will be our future leaders. It is good that we still have time to consider this matter. Elections are not far away, but they are far enough for us to think of what the next President of the United States will face, and try to guess what he will do about it. Eisenhower in France could have called a number in America and set loose powers that would have destroyed Russia before Krushchev got back to Paris. Or he could have knuckled down and said "Have it your way," and from that moment on the world would have had to take orders from the Kremlin. The President of the United States of America is a tremendously important person in the future of the world. Whether he is a Democrat or Republican, a front runner according to the pollsters or a dark horse yet undiscovered, all such questions are of little importance compared to the necessity of having someone with the experience, wisdom, courage, and stability to meet greater responsibilities than should really be required of any human being. The responsibility of securing such leadership rests squarely on the shoulders of American citizens who will select leaders for state and nation. Better think before you vote, or you might not get to vote again.

Leadership failure happens in church the same as in state. Ministers who do not minister, deacons who do not "deak," secretaries who do not keep the records, superintendents who take the honors but shirk the work, members who join and then retire — all of these share in the weakness and failure of the church enterprise. Before we condemn too severely national leadership, we had better check again on the per capita gifts and the additions to membership in our churches. It just may be that so many Americans are busy at the bathing beaches getting suntans that responsibilities of church and state are left to whoever will take the honor. That road leads to defeat for all of us.

If the failure in Paris shakes the world awake and puts us back on the alert, it may not be a failure after all. At least the proposed Summit Meeting ended an era. Things will be different from now on. Let us hope, and devoutely pray, that they will be better.

Planning For Summer

Until recent years our churches in this area did their best work during the summer. Fifty years ago rural churches boasted about having "ever-green" Sunday schools. That meant that they had school through the winter and not merely from spring to fall. Now that more churches have full-time pastoral service the rural churches join city churches in pushing their program through the winter and taking it easier through the summer. Pastors like vacations in the summer. (Wonder if they got the idea from farmers who take it easy for a while after they "lay-by" their crops about the middle of July?)

Well, this meandering was intended to say that summer is a good time for children, young people and adults to learn, to grow. Vacation Bible School, summer camps and conferences, visits to other churches and communities, travel from mountain to seashore, all these are golden opportunities for additional learning and growth.

Reports back home will bring a rich harvest of new ideas to the local church. Contacts made may bring into the church new members. That "cook-out" with neighbors can be the beginning of long and helpful friendships that ripen in shared church membership and activities.

The warmth of summer is not something to be complained about, but is to be welcomed as an aid in the growth of character, friendship and fellowship. Plan for it.

Parson To Person

Recently one of my professional magazines had a nice bit of satire in it. I'm copying a part of it here.

If you want to attack a church, it is important to do a thorough job. To that end, here are some suggestions.

Hasten to join, then, having placed your name in the church records, never under any circumstances, attend. This is a major factor, and must be carefully observed. If you INSIST on going to any of the services, let it be infrequent; and by all means arrange to be late.

If you must show your face, come with a grudging attitude. During the prelude carry on a lengthy and resonant conversation with the person two pews away on the merits of the weather, or the amount of butter used in making a pound cake. Do not sing or join in responsive readings.

Watch the minister. If he spends time in his study, let it be known that he is either lazy, or indifferent to his flock, or both. Should he become active in the community, say he is a "back-slapper" or "do-gooder" and lacks depth of intellect. Be sure to catch him sometime at a golf course or swimming pool, and then let it be known that he is a worldly soul spending his time in riotous living.

Never let it be said that you give to the church, and above all refuse to make a specific pledge. If asked to do so, insist that all giving should be "free will," and promptly add that the church is only interested in your money.

Stress the misuse of finance. If a new building is being erected, voice the opinion that the funds should go for the "heathen." At the time a mission cause is presented, let it be known you are tired of seeing money thrown down a rat hole in Korea or India where the United States is not eulogized. Tell how you feel about "helping those at home" first.

Attack those who are faithful in working in the church. Refer to "the Clique" or "the Machine." Mention, too, their snobbishness and coldness. Tell the number of times you attended and no one spoke to you. Let your imagination multiply generously, and it will do wonders.

If ill, see to it that the pastor is never informed, and then point out how he failed you in your hour of need. Of course, should he come, accuse him of being a busybody, and say that he did not stay for a visit, but just rushed by.

Cry for the "good old days." This is effective in all areas, and will be greatly appreciated.

Make a point of being mortally offended that you are never asked to take a place of leadership. If prevailed upon to accept a responsibility, see to it that nothing, absolutely nothing, is done. If criticized, threaten to move your membership. Spend much time in pouting, always reminding yourself that you are never thanked and your true worth seldom realized.

"Whatsoever things are false, whatsoever things are questionable, whatsoever things are unfair, whatsoever things are deceptive, whatsoever things make for good gossip; spend your waking hours thinking on these things."

(Note: The above article was sent to us by Mrs. A. W. Andes. It is taken from "Tidings," a monthly newsletter of the Harrisonburg United Brethren Church, and is used by permission of the minister, Rev. Robert Bridges.)

About . . .

THE FASCINATION OF GEOGRAPHY

A recent survey by the North American Newspaper Alliance in 34 colleges with 5000 students questioned shows that their knowledge of geography rates about the same as a well-informed 10-year-old. Only four percent knew the world's population.

During several of the years these students were in elementary schools World War II was touching all principal parts of the globe. Following this conflict, numerous missions and airports were established almost around the world, and literally lighted spots on maps never before seen by students in American schools. These facts make the findings startling.

But the lack of interest in and meager knowledge of geography may not be entirely the fault of pupils. The ability of teachers to sell subjects to their charges is a mark of good teachership which too often is lacking. A child is not born to like a subject; he is won to like it.

Geography is a simple subject and has little attraction if limited to locating points on maps, giving boundaries, and finding the location of principal mountains and rivers. But when it comes to drawing straight lines, comparing distances, and dividing the world into such sections as north and south, east and west, makers of maps leave many things unstated that would make the study of geography a more fascinating topic.

Here are illustrations how a map may be used to increase interest in geography: Although several States lie north of North Carolina, if a straight line were drawn from Asheville in the western part of that State to the farthest point east in the State, the distance would be more than if the same line were drawn to the nearest point in Canada from Asheville.

Vladivostok, Siberia, is farther south than Venice, Italy, and Houston, Texas, is closer to New York City than to San Francisco. Not only so, but Santiago, Chile, on the west coast of South America, is actually farther east than New York City.

It is a long distance from Texas to Illinois, but Texarkana, Texas, is closer to Chicago than to El Paso, Texas. And the Panama Canal is farther east than Miami, Florida, while Pensacola is farther west than Indianapolis, Indiana.

Tulsa, Oklahoma, is not in the western part of the United States, but the eastern portion. A perpendicular bisecting line drawn through the exact center of the country will prove this.

Maps of the world are full of thrills and fun, and once pupils are introduced to these things they become self-teachers and their interest in geography increases. The study becomes a game.

Man is learning more about the world in which he lives through the aid of transportation, communication and other inventions. Geography plays an important role in this broadening of minds, and teachers who make the subject interesting to their pupils help to advance international understanding and goodwill.

C. B. Riddle

Progress Being Made At Antioch

Emerson J. Rohart, Pastor

Antioch, Church, near Harrisonburg, Virginia, has been making steady progress, especially in the last few years. A very successful "Every Member Canvass" and "Christian Enlistment Program," put on each fall for the last three years, has contributed much to the financial and spiritual uplift of the church. The church also participated in the "Reaching, Preaching, Teaching Mission" last year.

The church has a very active Women's Fellowship, with a membership of 27 and an average attendance of 20. Interesting programs are presented each month using materials from the packet. All their goals are met, and the Friendly Service quota for the year has been filled. Antioch also has an active Youth Fellowship which meets monthly in various homes. They help to support the local church and contribute to community projects.

Recently a new wing was added to the church, which includes classrooms, a hall, and a beautiful new outside entrance. The church is now in the process of finishing a basement.

Palm Sunday was a record day at the church with a Sunday school attendance of 97. Forty-five of these were in the Young Adult Class. On this day, preceding the communion service, the following young men from that class were ordained as deacons: Garnet Andes, Max Showalter, Tommy Showalter and Jack Hartman. They will serve with the two older deacons, Mr. Owen Andes and Mr. Floyd Showalter.

In the past two years 27 babies and young children have been presented in dedication services, and 22 members have united with the church, 8 of whom are young married men with families.

Both pastor and members believe there is a great future for Antioch church as all work together, with God's help, for the upbuilding of His kingdom in this part of his vineyard in the beautiful Shenandoah Valley of Virginia.

CHURCH WORLD SERVICE HELPS IN APRIL

Church World Service, in which our denomination shares with other Protestant Churches, helped in two major emergencies in April.

When two earthquakes shattered the city of Lar in southern Iran April 24, leaving thousands dead and injured, blankets and clothing were routed to the area and an emergency airlift of 1,000,000 multi-vitamin tablets went from New York to Iran through the courtesy of Pan American Airlines; also, on promise of replacement, CWS arranged with the UN Relief and Works Administration to airlift 5,000 blankets from Beirut, Lebanon to Lar, with free transportation provided by the German airline Lufthansa; 17,000 pounds of heavy clothing, given by American church people, originally planned for distribution in Pakistan, was rushed to Lar.

Food was the prime necessity in an appeal from strife-ridden Belgian Congo. Church World Service made available 300,000 pounds of rice and 140,000 pounds of beans.

MINISTERS NEED TO STUDY

Ministers need time for study. Eden Seminary, Webster Groves, Missouri, will offer such training June 13 to July 14. The Eastern Pastors' School at Deering, New Hampshire, will be July 13 to August 3, and the Western school at La Foret, Colorado Springs, Colorado, is scheduled for July 13 to August 10. The cost is minimum, and the experience is priceless. Write to Superintendent Scott for details.

God has given us six days to make a living and one day to worship Him and to rest our bodies. We are happy that you have come to be with us on this Lord's Day. A Christian should always look forward to this hour of worship with great anticipation. If you are a visitor, please join us again.

—Great Bridge Bulletin

If we had to walk in the other fellow's shoes we might not criticize his gait.

* * *

The best thoughts are those which come from the heart.

* * *

The things that count most in life are the things that can't be counted.

TWO IMPORTANT SERVICES AT PLEASANT GROVE

Mrs. James Caviness

The young people of Pleasant Grove Christian Church (Western North Carolina) along with their pastor, Dolan Talbert, had a most inspiring service for the eleven o'clock worship hour Easter Sunday. The theme for the service was "The Cradle — The Cross — The Victory." The young people gladdened the hearts of the congregation with their music, which included a solo, duets and a quartet as well as choir selections. The meaning of Easter and the joy of salvation became more real to all, as the story of the risen Saviour was retold from the cradle to the joyful resurrection.

Sunday, May 1, was a "Big Day" at Pleasant Grove Christian Church — Memorial and Homecoming Day. The church was filled to overflowing, with many people outside during the eleven o'clock worship service. The pastor, Dolan Talbert, delivered the morning message with the theme, "The Memory of God's Goodness." The approximately 800 people then gathered around the tables on the lawn for the noon meal of delicious food and fellowship . Later in the afternoon the people enjoyed a fine service of group singing and special music, after which the Rev. Grant Burns of the Carolina Christian Church, Burlington, delivered a most inspiring message to the church members with the theme "The Church."

Mr. Martin T. Garren was the speaker at United, Winston-Salem on Mother's Day. He spoke on "The Ministry of Family Life." May 8 the pastor, Rev. John Lackey preached on "Who Is God At Your House?" and, as is the annual custom, gave the husbands and wives in the congregation an opportunity to renew their marriage vows. Eight members were received into this church Easter Sunday.

"So Great the Light" is the title of a new film produced by the American Bible Society showing the history of its work for the blind and showing the special scriptures in use by sightless people in many parts of the world. The film may be ordered, for a $4.00 service charge, from the Audio-Visual Department, American Bible Society, 440 Park Avenue South, New York 16, New York.

JOINT STUDY OF AFRICA

Mrs. Bill Traylor

The Women's Fellowships of Bethel and Concord Churches, near Burlington, North Carolina, held a joint meeting Friday night, May 13, at the Bethel Church Hut. Mrs. Hassel Byrd, President of the Bethel Woman's Fellowship welcomed the guests. Mrs. Russell Fitch was in charge of the worship service. She gave the worship service on Africa found in the program booklet. African placemats and napkins showing women's work in Africa were at each place. African violets were used to decorate the tables. In the center of the mantel was a large map of Africa and on the mantel were cardboard elephants and thatched huts.

Mrs. Bill Traylor gave a few facts about the food of Africa and then the "African Supper" was served. The menu consisted of Banganju (tossed salad), Batungulu (meat and rice), Babins (English Peas), Mankondo (Banana Sweet) coffee, tea and hot rolls.

Following the meal Mrs. Bill Hurdle told many interesting things about Africa. Each person was given one of the napkins with a map of Africa on it, showing many mission stations of various denominations. Mrs. Hurdle told about the different colonies and sections of Africa and each person located them on the map.

Mrs. Edgar Simmons told of the music of Africa and led in the singing of "Kum Ba Yah". Mrs. Harvey Tate discussed the games and led in a guessing game, using riddles. Mrs. George Herndon gave the benediction.

Thirty-four members and three guests attended this supper meeting that was interesting and enjoyable.

DR. MULDROW ELECTED TO STATE POST

Dr. Frances Muldrow, chairman of the modern foreign language department at Elon College, has just been elected president of the North Carolina chapter of the American Association of Teachers of French for the coming 1960-61 term, a post she will hold until June 1961.

She was elected at the annual meeting of the French group, which was held at Catawba College recently. She was in charge of the program in her position as vice-president.

Also attending the Catawba meeting as an Elon delegate was Prof. Henry Hackney, member of the Elon foreign language faculty.

CIRCLE MEETINGS AT HANK'S CHAPEL

Mrs. Lewis Smith

The Bertha Riddle and Edith Thrift Circles of Hank's Chapel, Pittsboro, North Carolina, met Saturday evening, May 14, at the fellowship building for their joint May Fellowship meeting with the laymen of the church taking part. A bountiful picnic supper was enjoyed by a large number. When the pastor, Rev. Robert Hultman, entered everyone sang "Happy Birthday." A large three-tier birthday cake, made by Mrs. Glenn White, centered the table. He received a number of nice and useful gifts.

Mrs. Larry Huntsman, the overall chairman, presided over the business. Mrs. Frank Howard was elected chairman and Mrs. J. B. Sanders treasurer for the coming year.

The Bertha Riddle Circle presented two memorials. One was given to Mrs. Clarence Sears in loving memory of her mother, Mrs. Lillian Dale Farrell, who was faithful to her church for many, many years. The other was presented in loving memory of Mrs. Mary Jack White, who was a faithful member of the circle until she departed this life January 30, 1960. Miss Louise White, a granddaughter, received this memorial for her grandfather, Mr. Jack White, Sr. The Edith Thrift Circle presented two Life Memberships — one to Mrs. Clem Lassater and one to Mrs. Willie Keck. Each chairman from each area of work presented skits. Mrs. Talmadge Farrell's group was voted the best. The title of their skit was "Seven Stages of Life."

HAW RIVER REPORTS

Mrs. P. D. Coffin, reporter for Haw River church, sends the following information from a pastoral letter of the minister: In the way of accomplishments we had 146 in Church Easter Sunday morning. This is the largest number we have had since I came here at the beginning of September last year. We also received a total of $523.00 for our Building Fund. In addition to this, and in such a manner as figures cannot properly show, I believe we had a very fine revival meeting. When it is considered that our average attendance for the eight nights was 107, that more than 20 people rededicated their lives to Christ and the Church, and that 21 young people gave their hearts and lives in profession of faith to Christ as Saviour and Lord, it is evident that these results and their far reaching consequences cannot be tabulated in our poor system of statistics.

Elon Students Win Awards

Eight outstanding Elon College students were recognized at the college's annual "Awards Day" program May 19 for achievements during the 1959-60 term in the fields of religious education, Bible study, dramatics, music, scholarship and athletics.

The annual Strader awards of $50 in cash, given in memory of the late Jerry Dalton Strader, former religious, educational and civic leader of Burlington, were presented to Edward Wilson, of Blairs, Va., for work in religious education; and to Mary Ann Hartwell, of West Barnstable, Mass., for work in dramatics.

The Basnight trophies, given by Stein H. Basnight, Chapel Hill business man, were presented to Mary Ann Hartwell, of West Barnstable, Mass., as the outstanding Bible scholar of the year; and to Charles Maiden of Cary, as Elon's outstanding varsity athlete of the 1959-60 term.

The Shackley Music Awards, each $50 in cash, given by Dr. George Shackley, of St. Petersburg, Fla., were given to Richard Apperson, of Newport News, Va., as the student showing most improvement in piano; and to William Whitley, of Tarboro, for most improvement in organ during the term.

The Pi Gamma Mu Scholarship Award in the field of social science, given by the North Carolina Alpha Chapter of Pi Gamma Mu, national honorary social science society, was presented to James Elder, of Burlington; and the Underwood medallion, given by the Underwood Corporation for outstanding work in business education, went to Emma Jean McRae, of Falls Church, Virginia.

News Items From Lady Doak College

Miss Katie Wilcox, Field Representative

Indian students love Dramatics! In October, 1959 the staff of the College staged "On the Importance of Being Ernest." The students rivalled their teachers by presenting a play in the Tamil Language, written by the Head of the Tamil Department . Tamil is the colloquial language of the people of South India. Two thousand dollars for the College budget were received from the sale of tickets for this presentation. This success came as the result of hard work!

During Michaelmas vacation 1959 a number of students and faculty of the College joined an "Educational Tour" on invitation of Government authorities. The tour included a visit in New Delhi, the capital of India, where the group was received by Prime Minister Jahawarlal Nehru.

Ahletics as well as Dramatics are popular interests of Lady Doak students. In October contests two students won the first two places in the Madras Open Sports held in Madurai, one of them being the winner of the Individual Championship Cup. These two women athletes were chosen to represent the University of Madras at the Inter-Varsity Meet in North India in December.

Beautiful, new Wilcox Chapel on the College Campus was the scene of several inspiring Christmas observances in December. This Chapel, named in honor of Miss Katie Wilcox, was dedicated by Bishop Leslie Newbigin and is serving as the center of the religious life of faculty and students.

On February 19, 1960, Rev. Telfer Mook, India Secretary-elect of the American Board, laid the cornerstone of the "Animal Room", an annex to the Department of Zoology. The aim is to make this Department an important center of research in its field.

An Indian member of the Madras University Syndicate wrote to Principal Ghnhadickam "The speeches and your report of progress (on College Day, February 27, 1960, the twelfth anniversary of the founding of the College) were excellent and gave us food for thought. Congratulations on all that you are doing." On College Day Prof. Samuel Mathai, Secretary of the University Grants Commission, opened the Students' Pavillion toward which the Government had contributed $2000 and the College Staff and students a great many hours of manual labor.

Treasurer Miss K. Davamani reports under date of March 2, 1960, that construction has begun on the fourth and final wing of College Hall. She says "You who designated your gifts for this purpose will share our joy with us. . . To all of you I express, in the name of the College, our deep gratitude." She also thanks heartily all those whose gifts have been designated for scholarships or for maintenance. College Hall cannot be completed without considerable additional financial help.

Miss Davamani adds this paragraph at the end of her March 2nd letter:

"When I study the quarterly statements sent by Dr. Harrison, there is always an un-explainable feeling roused in me. Friends in the States who have not seen us, have not heard our voices, give all this financial support to our Indian girls and what a big responsibility lies in our Indian field to be not only worthy of this help but carry all that this money gives, out into the wide world and put into practice, 'have you had the kindness done, pass it on.' This was the note struck in the concluding remarks of Sir James Doak, the President at our College Day Celebrations."

Under date of March 16, 1960, Miss Davamani writes of a difficult matter:

"Unfortunately our State Bank has gone on a strike. The workers have chosen the month of March to strike from work. Maybe that is the best month to have their wrongs redressed and to get what they want. But it is the most unfortunate time for the institutions because Government bills of all sorts come pouring in during this month and we all feel lost. It looks as though it is an indefinite strike and as such we are troubled."

Miss Wilcox has assisted in the preparation of a new illustrated brochure, which highlights the activities and needs of students and faculty at Lady Doak.

Miss Katie Wilcox, founder of the College in 1948, has been elected Field Representative of the Directors of the Corporation in America which seeks to promote the interest of the College among American friends of India. Miss Wilcox is spending a considerable portion of her time in March, April and May in Florida, Illinois, Wisconsin, Michigan, Indiana and Ohio, speaking on behalf of Christian education for Indian women.

Any group interested in inviting Miss Wilcox to visit them in the Autumn of 1960 or Spring of 1961, please correspond with the Office Secretary, Mrs. Edith Winkfield, Room 405, 14 Beacon Street, Boston 8, Mass. If feasible, dates will be arranged.

E. & R., C.C. LEADERS FELLOWSHIP IN VALLEY

The Shenandoah Valley Ministerium of the United Church of Christ planned this year for a united event for leaders of all churches in the Valley Area. This was a Church Leader's Banquet held at Massanutten Academy, Woodstock, Virginia, on Monday, March 28. Since the annual "consistorial banquet" of the Evangelical and Reformed Churches had little meaning for Congregational Christians, the title of the event has been changed permanently.

Instead of the usual speaker the Ministerium, under the leadership of its president, Rev. Edouard Taylor, Harrisonburg, presented a program designed to inform church leaders of both constituencies of the United Church in the area. A large map of the Valley Area with locations of each church as well as each member-family gave a picture of the distribution of membership. Kodachrome slides of the exterior and interior of almost all churches in the area were shown, with a brief commentary given by each pastor.

Fellowship together as well as opportunity for discussion was assured by hosts and hostesses at each table. A brief dream session made possible the expression of many hopes and ideals of combining of effort in the future. Those who attended certainly were aware that the United Church of Christ is really a "united church" in the Shenandoah Valley.

—Potomac Synod News

Mrs. C. P. Thompson of Charlotte, North Carolina, plans to give a $100 scholarship to a deserving student from Apple's Chapel who attends college next year. Applications are being received by the Sunday school superintendent, Robert Pritchett, and members of the church Board of Christian Education.

Missionary Receives Ancient Title

A former Navy chaplain and college professor from Oklahoma now a missionary in the South Sea islands has added another title to his name.

The Rev. Dr. Harold F. Hanlin is now "Luen Soun Nanlang", an ancient title recently conferred upon him by the people of the islands out of respect and affection for his 13 years of service among them.

Dr. Hanlin's South Sea parish covers 3,000,000 square miles of the Marshall and Caroline islands. He is superintendent of all Congregational Christian mission work in the area under the American Board of Commissioners for Foreign Missions, the denomination's overseas agency.

Dr. Hanlin says that the closest translation of his new title is "Remnant of the Tribe of Heaven".

"It is a real honor of which I am very proud," he says.

The title was bestowed on Dr. Hanlin by the chief of the Metalanim district on the island of Ponape, where he and Mrs. Hanlin live.

Another title Dr. Hanlin has held is combination skipper- navigator-engineer-electrician and radio-man of a 3-masted, diesel-powered schooner used for mission work in the islands. When it became necessary for someone to pinch hit for a year as master of the schooner, Dr. Hanlin quickly acquired the minimum requirements and set sail.

After serving as a chaplain in the Marshalls and Carolines from 1945 to 1947, Dr. Hanlin applied for service in the area under the Congregational Christian mission board. After his separation from the Navy in 1947 he returned to the islands with his wife and three children.

Before entering the Navy, Dr. Hanlin taught for seven years at the Johnson Bible College, Kimberlin Heights, Tennessee, and for four years at the Butler University School of Religion in Indianapolis.

One of the Hanlins' daughters, Mary Alice, 27, has recently returned to the islands with her husband, the Rev. Elden Buck of Fullerton, Calif., as a career missionary of the American Board.

Another daughter, Ruth Ann, 20, now a student at Oberlin College, Ohio, is also planning a missionary career. (She spent spring holidays in Greensboro, North Carolina, visiting an Oberlin classmate.) Their son, John 24, has completed a tour of duty in the Coast Guard and is now in Honolulu, where he plans to enter the University of Hawaii.

A native of Mulhall, Oklahoma, Dr. Hanlin received his B.A. from the Johnson Bible College in 1928, his Master's Degree from Phillips University, Enid, Okla., in 1931, his Bachelor of Divinity from the Butler University chool of Religion in 1940, and his Doctor of Divinity from the Southern Baptist Theological Seminary, Louisville, Ky., in 1943.

Angie Needs Help

When Miss Angie Crew worked in the Southern Convention as Missionary Associate, she wrote and distributed missionary programs for use by Sunday schools, churches, youth groups. She writes from Japan that she has apparently loaned and failed to get back several programs which she now needs for use there. If anyone has a copy of the following programs, and would send them to F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina, they would be copied, yours returned to you and one sent to Miss Crew in Japan. Needed ones are: "Star of Hope," Christmas program for 1945, "It Shall Come to Pass" (Christmas program), and one based on Hebrews 11 with some such title as "Faith Chapter of the American Board."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MARATHI MISSION — INDIA

Vadala. Village 27 miles from Ahmednagar. Center of Christian rural work.

May

29—**Dr. and Mrs. Hale Cook** had to return to the U. S. in 1959 for health reasons. He is doing research in public health at Harvard until they can return to India. He as his B. A. from Cornell, his M. D. and M. P. H. from Harvard and a B. D. from Hartford — is both a medical doctor and a minister! She was born in Sweden and is a graduate nurse. They have five children.

30—**Rev. and Mrs. Winfield Swart** work with 18 village churches in 65 villages with a total of about 4600 Christians. They are assisted by 5 Indian pastors, 7 preachers and 11 teachers. Mrs. Swart was born in India. They were married in 1928, two years after he went out as a missionary.

31—**Rev. and Mrs. Gifford Towle** served rural parishes in Connecticut for nine years before going to India in 1939. He has training in both agricultural work and for the ministry, with an M. S. in Agriculture from Cornell and a B. D. from Hartford Seminary. He is now co-director of the rural extension project in the whole area and also director of visual education for the Marathi Mission.

June

1—**Orlinda Childs Pierce Memorial School** offers elementary education and vocational training for 300 students. Mrs. Swart is the director.

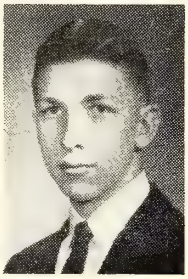
Wai. Very old village on holy river Krishna surrounded by mountains. Market town for a number of villages.

2—**Miss Katharine Mix** has been in Wai since 1929 as a nurse. A busy person, Miss Mix supervises the operating theatre and wards in the hospital, sees that patients receive their daily portion of Multi-Purpose Food and milk from Church World Service, takes care of Friendly Service gifts, manages Wai Station School which has 200 pupils, mostly non-Christian, and takes part in all the church and community projects!

3—**Station School** provides elementary education through fifth grade for 200 boys and girls. In 1957 it was used by the government inspector of education as a model school.

4—**Nurses' Training School, Willis F. Pierce Memorial Hospital**—Training 15 students to be fully-qualified nurses for hospital and village work in western India. It also offers special courses for village midwives.

A Page for Young People Edited by Hubie Young



Hubie Young

Youth Faces The Future

> "We are united in the purpose . . .
>
> "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
>
> "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
>
> "To cooperate with all who seek to extend the Christian fellowship."

New Editor's Message

Since I was elected editor of the Youth Page approximately a month ago, I have received much cooperation from you, the P. F. members of the Southern Convention. Already I have received several articles from P. F. groups and several articles from various individuals. I hope you will continue to send me articles with such enthusiasm.

Richard Milteer, having served as editor during the past year, has done an excellent job, and for this he should be commended. He has inaugurated many new and better ideas into the Youth Page. Let's work hard in the coming year to produce results of which Richard, as well as we, ourselves, can be proud.

I will be looking forward to your articles. If you have any suggestions for improving our Youth Page, I shall be glad to receive them. My address is as follows:

Hubie Young
220 Bedford Place
Suffolk, Virginia

Thank you again for your cooperation. I am looking forward to a very successful year.

New President Writes

David Andes, Southern Convention P. F. President

On April 23, 1960, you, the young people of the Southern Convention chose eight of your fellow P. F.'ers to lead you in the year ahead. As elected, your new officers are as follows: Faith Chairman, Becky Harward of Durham, N. C.; Action Chairman, Ray Hall of Greensboro, N. C.; Fellowship Co-chairmen, Rosemary Hoffman of Raleigh, N. C., and Jerry Stone of Raleigh, N. C.; Treasurer, David Kimball of Burlington, N. C.; Secretary, Dianne Binkley of Winston-Salem, N. C.; Vice-president, Hubie Young of Suffolk, Va.; and President, David Andes of Elon College, N. C. Each of these officers is important in himself, but at the same time, no one can rightly be considered more important than any other, for they are all equal in the service of Christ.

You have elected your officers and that's fine, but if you stop here, you've accomplished nothing. To assume that eight young people can represent the will of the entire membership of the Southern Convention P. F. is absurd; but to hope that at least part of these P. F.'ers care enough about building a better world to make known their ideas and dreams, is a hope well worth considering.

Your officers are already busy making plans for you in the year ahead. These plans not only include you, but they are you, and without your constant support they will be fruitless. The time has come for you to show if you will really "cooperate with all who seek to extend the Christian fellowship."

How may you support your officers? First of all, through your prayers. Remember, we are united in God's purpose, not our own. Second, by being informed and by knowing and caring what's going on. Make P. F. a part of you as well as yourself a part of P. F. Third, by your constant cooperation. Do all you can to help your officers and you may be surprised to find how much they can help you. If your youth group is letter perfect, you may wish to disregard this last suggestion; however, if you ever feel dissatisfied with your group, perhaps you might find some benefit by taking advantage of the available help. Contrary to some popular beliefs, officers are not all stuff-shirts, but most of them are ordinary young people like yourselves, who want very much an opportunity to serve you. Use them, criticize them, and help them. I believe that everyone will be richer for the experience.

On behalf of your new officers, I wish to extend to you our fullest wishes for a meaningful year ahead. With cooperation, sincere efforts and strength from God, our future has a gleam of brightness. We are striving not only to maintain an effective fellowship of young people, but also to make Pilgrim Fellowship a useful tool in the hands of the Master Craftsman. With each young person in our Southern Convention uniting as "working parts" of this tool, who knows what wondrous things God can perform?

WINSTON-SALEM P. F. REPORTS

Dianne Binkley

The Winston-Salem Pilgrim Fellowship recently evaluated its program of the past year. The purpose of our evaluation was to analyze our successes and failures in order to plan a more purposeful program next year. We found that our successes and failures were determined by our attitudes and enthusiasm.

We began our year last September with a cook-out at Hanging Rock State Park. We spent the months of November and December in preparing for the Christmas play, "Christmas Is A Miracle," which we presented to the congregation on December 20. The P. F. also took charge of the worship service on Youth Sunday. The theme was "Thy Kingdom on Earth."

We are now engaged in a study of various religions of the world. We have visited the local Catholic Church and plan to visit several other non-Protestant churches. Our purpose is to grow in our understanding of other faiths, of our own faith in relation to other faiths, and to the world in which we live.

In Raleigh News and Observer

Tar Heel Of The Week

By Dan Johnson

Ministers of every Christian denomination will lead their congregations this Sunday in the observance of Easter. In Raleigh, the Rev. Gaylord B. Noyce, pastor of the United Church, will tell his congregation that the Easter story is the embodiment of Christian faith in God's final victory.

"The Easter story is more than a story of the Resurrection," he will say. "It is also the story of Good Friday and evil among men. But in the Easter Story you see the power of good over evil and realize that in man's life, God has the last word."

In Many Forums

Gaylord Noyce, one of Raleigh's youngest and most personable clergymen, is in his sixth year at United Church. The church dates from 1881. The present church building, the second on the Hillsboro Street lot, was occupied on November 23, 1924. The original church building, which was completed in about 1883, was razed to make way for its construction.

The Hillsboro Street pulpit is only one of many platforms from which Gaylord Noyce projects his ministry. He participates actively in community affairs. He speaks frequently before groups in the city, and he works closely with college students.

"The evil is real enough in everyday life," he said, "and the church has the right and the obligation to speak out on public issues."

For Gay Noyce, the story of Easter is the most significant of the Christian faith.

"Christianity has been described as 'the great in spite of'," he said. 'That in spite of the Good Fridays, in spite of the fact that life is bound to have anxiety and fear and faces of hatred, distrust and prejudice . . . that in spite of all these things, men still have faith.

"To recognize that God has the last word in man's life and to trust it, that is the Easter Faith and the Christian Faith."

"The Easter service, the hymns and the beauty of Easter day are all important," he said. "But the most important thing is the affirmation that God is and that he has redeemed his people."

United In Brotherhood

In its earliest years, United Church was known as the Hillsboro Street Christian Church. In about 1917, it changed its name to The First Christian Church. In 1927, it affiliated itself with the Carolina conference of the Congregational churches and took its present name.

Members will tell you the full name now is written: "The United Church (Congregational Christian, Friends)." The "Friends" represents the congregation's Quaker members. They joined in 1928. Until then they had worshipped at the YWCA. The church also has an affiliation with the Evangelical Reformed Church. This came in 1958 when the national Congregational Christian and the national Evangelical Reformed church organizations merged to form the United Church of Christ.

Tar Heel From Iowa

Gaylord Brewster Noyce was born July 8, 1926, in Burlington, Iowa, and spent his early years in the Midwest, graduating from high school in Grinnell, Iowa. Elder William Brewster, the Mayflower voyager and spiritual leader of the Pilgrims, was one of his ancestors. His father, the Rev. Ralph B. Noyce, and both his grandfathers were Congregational ministers. His father and mother now live in California.

Gay is the second of four boys. The eldest, Donald, 36, is a professor of chemistry and assistant dean of the College of Chemistry, at the University of California, Berkeley, Calif. Gay's junior, Robert, 32, is vice president and manager of Fairchild Semiconductor Corporation, a manufacturer of transistors. Robert holds a doctorate in electronics. The youngest, Ralph H., 27, is a graduate student at Georgetown University in Washington, D. C., working towards a masters' degree. In addition to his studies, Ralph holds down a job at the Naval Research Laboratories.

After high school, Gay Noyce went into the Navy. The Navy assigned him to its V-12 officer training program and sent him to Miami University at Oxford, Ohio. He was released from the V-12 program after two years, after he had finished all but a year of his classwork, and he was graduated from Miami in 1947 as a civilian with a degree in mathematics and a Phi Beta Kappa key.

He had started his studies as a prospective engineer. Changing his mind, he switched to a pre-medical course. He wound up in math because, as he explains it, "math was just what I had enough credits to finish in."

A Courtship In Istanbul

As for his future career, that would wait until he had satisfied a long hunger for travel. He looked for a job which would take him overseas. He found one with a two-year tenure as an instructor at Robert College, an American school, in Istanbul, Turkey.

"By the time I had finished the two years," he recalled, "I was ready to enter the seminary. I knew what I wanted to do. At least I knew what I wanted to try. After the first year, I was happy to continue."

—Continued on Page 12

UCYM Training Conference

The North Carolina United Christian Youth Movement, administered through the North Carolina Council of Churches, is preparing for the 1960 Southeastern Training Conference. It will be held July 10-16 at Granville Presbytery Camp at Kerr Lake near Henderson, North Carolina.

The Training Conference is interdenominational in character and is open to all interested Christian youth leaders from Georgia, Tennessee, South Carolina, and North Carolina. It serves to acquaint youth in the UCYM program on the national, state, and local levels.

The Southeastern Training Conference offers vital Christian experiences in fellowship, prayer, Bible study, and leadership, without regard to denominational lines.

For recreation, swimming, boating, and hiking facilities are available as well as many other activities to help provide a week of enjoyment.

Dr. Boyd L. Daniels will head the conference and will be assisted by the Reverend Bernard C. Meece of Wilson. Also taking part will be the officers of the North Carolina UCYM and other adult leaders.

Any interested person or group may write Box 6637, College Station, Durham, North Carolina, for further information.

Migrants - A Project for Children and Youth

Do you have any migrants in your community or area? Do you know who or what migrants are? This project will answer these questions and introduce you to some interesting neighbors who may be right around the corner from you needing your help.

Migrants are persons who move from place to place doing work that is either temporary or seasonal. Some are industrial workers, but more than two million are agricultural workers. Without them we would not have the frozen and canned foods that depend on rapid harvesting in large quantities by hand. Harvesting is hard work — migrants work long hours for little money. Very often the whole family works together in the fields — only the babies and toddlers are left behind, sometimes locked in a cabin or car. Young children working in the fields and younger ones left alone are only two of the problems of the average migrant family. Housing is usually very poor; education for children, when it takes place at all, may be almost useless because families move so often.

What can your church group do about this? You are already doing more than you may realize. Your denomination contributes to the support of the Migrant Ministry of the National Council of Churches which works in partnership with state and local councils of churches and church women. If you want to know about the migrants in your own neighborhood, check first with your State Council of Churches. You may discover that a program is being carried on right in your own area that needs your help and cooperation. If you know of migrant workers in your neighborhood who are not being helped in any way, consult with the National Council of Churches to discover the wisest ways of proceeding. The National Council can send trained staff members to help initiate a program.

Here are some things that migrants need:

Social Services — day care centers, well-baby clinics, recreation groups, counseling, educational groups for children and adults, (some Spanish-Speaking migrants need to learn to read and write their own language as well as English.)

Religious Services — many migrant families are reluctant to attend the established local churches (even when welcomed) because of poor clothing or transportation difficulties. The church must go to them, sometimes by way of the "Harvestor," a station wagon especially equipped for holding worship services, church schools, and Bible study groups right in the camps.

Legal Protection — migrants do not enjoy all their rights to a minimum wage, housing standards, transportation requirements, and child labor laws. Citizens who do enjoy these full privileges should make every effort to ensure them through legislation for the migrant workers.

Material Aid — all kinds of equipment, clothing (used or new), toys, games, books etc. are needed. Find out from your State Council of Churches what your local needs are.

There is a wealth of good resource material in books, pamphlets, articles, and audio visuals that explains more fully the living conditions of our migrant friends. For a complete bibliography of printed and audio-visual aids write to the Research Dept., Missions Council, 14 Beacon St., Boston 8, Massacusetts.

FAMILY NIGHT AT ALBEMARLE

Mrs. M. H. Troutman

The Albemarle Women's Fellowship observed Family Night Saturday, May 7, by honoring all who had been members of the church for forty years or more. A fellowship dinner was served in the parsonage basement, due to the bad weather. A white carnation was pinned on each of the honor guests as they arrived.

After the meal our pastor, Rev. Collie Seymour, read the names of the fourteen who had been in the church more than 40 years, including three charter members, Miss Dora Carter, Carl Simmons and Jack McSwain. He expressed thanks for the work they had done in the church, making it possible for us to have a church in which to worship. Then each of the honored guests told of the church in the early days and how it was started.

Everyone present enjoyed the meeting.

(Continued from Page 11)

While at Miami, he began dating a coed, Dorothy Caldwell of New Castle, Indiana. Dorothy's mother was an active Indiana woman politician who had held several county elective offices.

Dorothy also had the travel urge. A year after receiving her degree in 1947, in the same class as Gay, Dorothy made a trip to Europe. While there she found a job at Istanbul. By the time Gaylord's two years were up, he and Dorothy were ready to make the return trip a honeymoon. They were married twice — on May 25, 1949, by Turkish civil authorities and on June 4, 1949, in their church. The honeymoon trip home took six weeks.

"We came home," Gay said, "as slowly as our money would let us."

The Trail Led To Raleigh

When the trip finally ended, Gay entered Yale Divinity School at New Haven, Connecticut. Dorothy went to work in the Yale University alumni office. They remained at New Haven until Gay was graduated in 1952.

After completing his studies as a divinity student, Gaylord worked in Western North Carolina as director of a college-age youth camp conducted by the national Congregational Christian churches near Swannanoa. In the fall of 1952, he became assistant pastor of historic Hancock Congregational Church in Lexington, Mass., but the following summer, he took time out to serve a second time as director of the church camp in North Carolina. There he came to the attention of members of the congregation of United Church, and in the summer of 1954, he left Lexington to accept a call to Raleigh.

Gaylord and Dorothy Noyce live at 1110 Dogwood Lane. They have three children, Betsy 9, Karen 5 and Timothy I. Gay is a director of the Raleigh Family Service and Travelers' Aid Society, a member of the executive board of the Fellowship of Southern Churchman, a member of the executive board of the North Carolina Council of Churches and chairman of the council's Public Affairs Committee.

The horrible potentialities of the atomic bomb, its murdering and maiming abilities, and its likelihood of destroying all mankind should restrain any nation from its use. And it will if nations possess any reasonable amount of sanity.

Treasures In Heaven

Background Scripture: Matthew 6:19-34; Luke 12:13-34.

Devotional Reading: I Timothy 6:6-19.

Memory Selection: **Lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.** Matthew 6:20-21.

THE MENACE OF MATERIALISM

Things are such a necessary part of life that there is the danger that men will come to think that they are everything. And Jesus warned men against this danger in his words about laying up treasure upon earth and failing to lay up treasures in heaven. Things are transient — even the most durable of them ultimately pass away — and it is unwise to put one's trust in them. No matter how much money, or how many things a man has before he dies, when he dies he becomes bankrupt if things are all that he has. For as the old saying goes "You can't take it with you," or as the Spanish proverb puts it "There are no pockets in shrouds." The man who has lived for things in this life, does not have anything with which to live in the life to come. Jesus is telling us to invest in, and to live for the things that cannot be destroyed, for the kind of pleasures and possessions. that endure. In all this Jesus is not denouncing things as such. But he is warning against heaping up of material things beyond any reasonable need, things which lead to extravagance. He lays down three basic principles: a. All things belong to God — there is nothing in this world of which a man can say "This is mine;" he can only say this belongs to God, and he has given me the use of it. b. People are more important than things. If possessions are acquired, or money amassed at the expense of treating people as things, such riches are wrong. c. Wealth is always a subordinate good. It should not become a god. And it becomes a god when it becomes the thing in which a man puts his trust, and when he puts it above all other things. In short Jesus is not saying that wealth, material things, money, are a sin, but they do involve a great responsibility.

"The treasure in heaven" to which Jesus refers are good works, kindness, deeds of mercy, etc. It also was character, "the only thing a man can take with him" when he leaves this world. Alas for the man who has spent his time and thought and energy on making a living and has not given heed to making a life, who is rich in things but who is poor toward God.

THE EXCLUSIVE SERVICE

"No man can serve two masters" means more when the original is translated "No man can be a slave to two masters." The meanings become clearer when it is understood against the background of slavery as it existed in Jesus' day. First, a slave in the eyes of the law was not a person, but a thing. His master possessed him as completely as he possessed any of his material possessions. And second, a slave literally had no time of his own. Every moment belonged to his master. Thus is Jesus saying that his followers realy belong to God, and he must be absolute master of our lives. Furthermore, we have no time which is our own. Being a Christian is a full-time job. And Jesus categorically and emphatically states that a man cannot serve God and Mammon any more than a slave can serve two masters. A man can serve God through mammon or wealth, but he cannot serve God and Mammon. And when the choice comes to most folks, they serve Mammon in practice, regardless of what they profess.

WORRY AND ITS CURE

Let us understand at the beginning what Jesus means when he says "Take no thought. . ." He is not putting a premium on shiftlessness, laziness, lack of foresight, prudence, improvidence. The original Greek had better be translated as anxiety, care, and above all, worry. Jesus is forbidding a care-worn, worried fear, which takes all the joy out of life. And Dr. Barclay to whom I am indebted for this section points out that Jesus says several things about worry — arguments, and defences against it.

SUNDAY SCHOOL LESSON

MAY 29, 1960

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea Congregational Christian Church,
Driver, Virginia

1. Because God gave us life we surely ought to be able to trust him for lesser things.

2. Nature is full of evidence of God's care and concern — the birds, for instance, who are cared for by God; and the flowers which are death. Faith in God is the antidote clothed far beyond what old Solomon could ever cook up, and yet so fragile, here today and gone tomorrow. It should be noted that the birds work hard; the point is that they don't worry.

3. Worry is a useless thing — by it a man can neither add to his height or perhaps what Jesus meant, he would not lengthen his life by it — indeed he does just the opposite.

4. Worry is characteristic of a heathen, but it should have no place in the life of one who knows God and what he is like.

5. Defense against worry is to be found in two ways: a. To concentrate upon the Kingdom of God. It was Jesus' contention that worry is banished when God becomes the dominating power in our lives; and 2. To acquire the art of living one day at a time.

As a common denominator of what Jesus said more or less in detail, there were three assertions or inferences: WORRY IS NEEDLESS, USELESS, EVEN INJURIOUS. It cannot deal with **the past** — what we have written we have written, and as Omar Khayyam puts it, "Nor all thy piety nor wit shall lure it back to cancel half a line, nor shall all thy tears wash out a word of it." Equally useless is worry about **the future**. A father about to say goodbye to his son who was going out into the world said to him "Please remember the biggest troubles you have got to face are those that never come." Still further worry is not only needless, and useless, it often becomes actively injurious. Many cases of stomach ulcer and even coronary thrombosis are the result of worry. Even when such extreme results do not follow worry, it wears out body and mind, affects our judgment and outlook, and makes us incapable of dealing effectively with life.

WORRY IS BLIND. Reference has already been made to the lesson of nature. But reference should also be made to worry's blindness to history

(Continued on Page 15)

At Our Church Home for Children

I Like My Successor

John G. Truitt, Superintendent

Dear Friends:

If you are wondering how I like the choice of my successor, the Rev. Walstein W. Snyder, let me tell you I am very pleased. It is good that he is definitely interested in the care of needy children, and the guidance of youth. It appeals to him as a calling. That is almost a necessity, because if one does not definitely desire to help rear children placed in such a home he lacks an essential qualification. In several different ways the board was able to ascertain that fact.

It seems to me his education — his college degree, his theological seminary degree — is the right direction. He is young enough to further qualify himself in his contacts with the School of Social Work at Chapel Hill, in their summer institutes, and in the reading and study of materials which are available from many sources.

His experience as a minister, conducting the spiritual growth of little children and youth in the pastorate; and his experience in family counseling and guidance, as well as the business side of church administration will all stand him in good stead. Tact and wisdom in working with people is a prerequisite — pity I haven't had much more of it. You know however by your own experience you do not have to be perfect to do a good job. The record indicates that Mr. Synder has handled each of the pastorates he has had in such a way as to mark them as having been very successful.

A good attitude, and a fairly sizeable amount of common sense are handy for any job. It was the opinion of the special committee after their study that he was endowed with a goodly amount of both. He was rated as excellent, and I go along with that rating in my contacts and observation of his work.

I put down imagination, and wonderment, and willingness to try, as good qualities in one who can see, or hope to see, a child's tomorrows. Little children of today are the fathers and mothers, the homemakers of tomorrow. Their good growth today portends their right attitudes and approaches toward being good people, good citizens, tomorrow. My successor-elect knows that. May God give him grace and wisdom and love in order that he may have joy in sharing in the guidance of that sort growth.

How will you and he fit together? Fine, I hope and pray, for he will need the goodwill and the good word of each of you. He is willing to put in the best he has. He will therefore deserve your full cooperation and help. May I bespeak it for him, and may I tell you that I believe, from my own experience, you will give it to him.

Your faithfulness in finishing up this CHIP campaign with every church and every friend fully cooperating will assure the widening of our sources of income, and the building of a better day for our beloved Home for Children.

REPORT FOR MAY 9, 1960

MONTHLY OFFERINGS

Amount brought forward			$17,659.48
Eastern North Carolina Conference			
Bethlehem	10.00		
Ebenezer	50.00		
Hope Mills	2.00		
Lee's Chapel	10.00		
Niagara	2.00		
Pleasant Hill	4.75		
Wake Chapel	23.51	102.26	
Eastern Virginia Conference			
Great Bridge	15.00		
Holy Neck	42.00		
Dendron — CHIP	10.00		
New Lebanon — Special	11.25		
Norfolk, Bay View	19.00		
Little Creek	5.00		
Rosemont	34.00		
Portsmouth, Shelton Memorial	9.00		
Warwick	12.00	157.25	
North Carolina and Virginia Conference			
Burlington, First	77.14		
Burlington, Bev. Hills	13.00		
Carolina	6.00		
Danville	24.00		
Greensboro, First — CHIP	25.00		
Greensboro, First	73.99		
Greensboro, Palm St.	14.00		
Hopedale	11.50	244.63	
Western North Carolina Conference			
Albemarle	10.00		
Asheboro	13.00		
Bailey's Grove	1.00		
Bennett	3.00		
Grace's Chapel	4.00		
Randleman	7.00	38.00	
Virginia Valley Conference			
Antioch	16.00		
Bethel	7.00		
Mt. Olivet (R)	20.00		
Winchester	37.50	80.50	
Total			$ 622.64
Grand Total			$18,282.12

SPECIAL OFFERINGS

Amount brought forward		$37,906.83
Women's Fellowship, First Christian Church, Burlington, N. C. — Easter Gift	154.69	
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Youth Sunday Offering, Oak Grove Christian Church, Sunbury, N. C.	6.00	
First Cong. Church, Walton, N. Y. — Easter Gift	128.65	
Mt. Vernon Church, Boston, Mass. — Friendly Service	10.00	
In Memory of Enoch Crowson	5.00	
Special Gifts	491.70	
Total		$ 806.04
Grand Total		$38,712.87
Total for the Week		$ 1,428.68
Total for the Year		$56,998.99

REPORT FOR MAY 16, 1960
MONTHLY OFFERINGS

Amount brought forward			$18,282.12
Eastern Virginia Conference			
Great Bridge	$ 15.00		
Bethlehem (Nans.) S. S.	67.00		
Liberty Spring, S. S.	2.50		
Newport News	12.90		
Norfolk, First	10.00	$107.40	
North Carolina and Virginia Conference			
Tryon	22.00	22.00	
Western North Carolina Conference			
Ramseur	5.00	5.00	
Total			$ 134.40
Grand Total			$18,416.52

SPECIAL OFFERINGS

Amount brought forward		$38,712.87
B. J. Howard, Chapel Hill, N. C.	15.00	
Wachovia Bank & Trust Co. (divident)	67.50	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Woman's Guild, Shelton Memorial Church, Portsmouth, Va.	10.00	
Missionary Society, West Newark Cong. Church, West Newark, N. Y. — Friendly Service	5.00	
Lawrence S. Holt Trust Fund	450.00	
Neola Cong. Christian Church, Turon, Kans.	250.00	
In Memory of Miss Florence K. Wilson	5.00	
In Memory of Brantley Andrews	5.00	
Special Gifts	150.00	
Total		$ 962.50
Grand Total		$39,675.37
Total for the Week		$ 1,096.90
Total for the Year		$58,095.89

Retiring?

Everyone keeps on inquiring
What I'll do upon retiring,
To a man.

How I'll pay for my up-keeping,
Seems that they are sort of peeping
At my plan.

Idleness to me is testing,
Serving humbly is good resting,
And so sweet.

Thus again I may be preaching,
Or in other ways try reaching
Those I meet.

Something which is quite worth doing
Is a goal which I'm persuing
In my plan.

Maybe there will be some writing
On the roads that are exciting,
If I can!

—John G. Truitt

SUNDAY SCHOOL LESSON

(Continued from Page 13)

and to life. Look back upon your life and learn the futility of worry.

And finally, WORRY IS IRRELIGIOUS. Worry in the sense in which Jesus uses the word is irreligious and even a sin. It is a denial of faith in God. Jesus says it is one thing for a heathen who does not know the character or goodness of God to worry, but it is quite another thing for a Christian to worry. The fact is that worry is not caused by external circumstances, at least not entirely. In the same circumstances one man can be absolutely serene, while another man will be worried. Faith in God is the antidote to worry.

NORTH CAROLINA RELIGIOUS RADIO-TELEVISION WORKSHOP

The North Carolina Council of Churches, Durham, has announced that the first Television-Radio Workshop for religious workers of the state is to be held in July at Chapel Hill. Under local sponsorship by the state council, the University of North Carolina and the University Extension Division, the workshop is also sponsored by the Broadcasting and Film Commission of the National Council of Churches. Charles H. Schmitz, Director of Broadcast Training of the Commission and Gordon Alderman, Program Director and Production manager of WHEN-TV, Syracuse, N. Y., will conduct sessions in programming for mass media, production principles, broadcast policy, and other areas of broadcasting of particular interest to religious workers.

The workshop will use complete facilities of the Department of Radio, Television, and Motion Pictures of the University and two of the department's faculty members, Wesley Wallace and Elmer Oettinger who will serve as staff members. Fred Ohl of Atlanta, Director of Special Services of the Presbyterian Church, U. S. Permanent Committee on Television, Radio, and Audio-Visuals, is serving as a member of the workshop steering committee and staff.

The four day period of training is open to pastors, directors of Christian education, church executives, organists and choir directors, and to qualified workers with responsibility for communications either on the local or state level. The workshop is scheduled to open with registration on Monday, July 18, and will close at noon on Thursday, July 21.

I Sometimes Think

I sometimes think that in a tree
Soft prayers are said from limb to limb
As mother birds on small warm eggs,
Trill off the measures of a hymn.

I sometimes think that in tall grass
A song of happiness is sung,
And in a tulip's lovely cup
A tiny bell of joy is rung.

And 'neath a quiet hill somewhere
A brook sings with a happy voice,
While ancient stones along its banks
Speak to each other and rejoice.

And surely when a river flows
Through valleys edged with lofty peaks,
It carries deep within its breast
The words that some old mountain speaks.

And in small lives like yours and mine
Something of grandeur seems to glow,
Reflected from some quiet soul
Who lived a hundred years ago.

So in the golden links of Time
Nothing is in itself complete;
The rain is daughter to the sea,
The earth is mother to the wheat.

And round about at Twilight Time
A hundred voices call and call;
And that is why I often wish
That I had ears to hear them all.

L. D. Whitaker
—In The Farmville (Va.) Herald

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room
Box 232 X

VOLUME 112 31, 1960 NUMBER 22

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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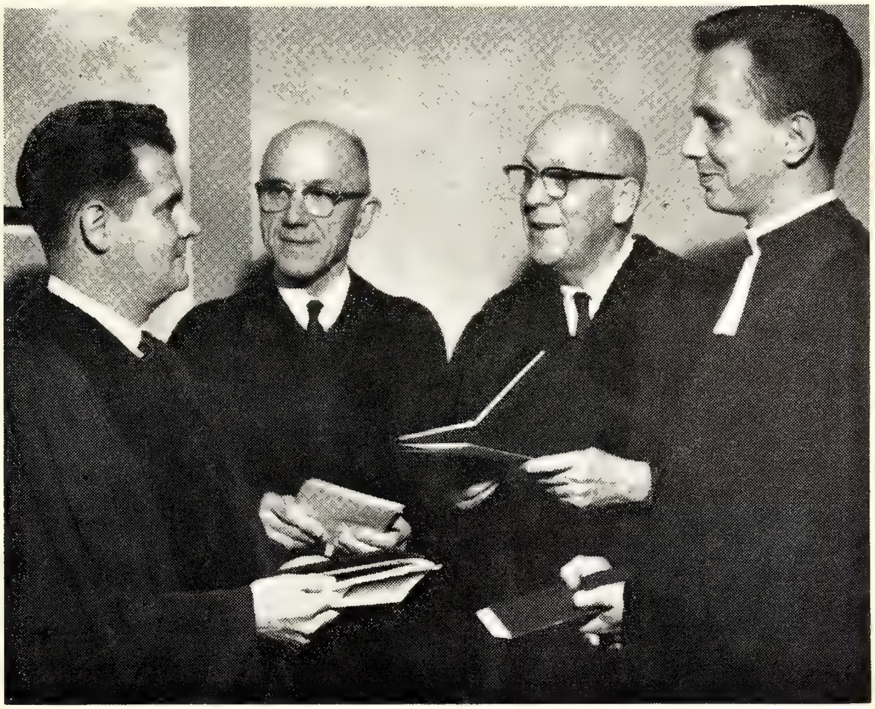

INSTALLATION OFFICIALS

Installation of Dr. William T. Scott as minister and teacher of Oakland Congregational Christian Church, Chuckatuck, Virginia, May 1 was an unusual event for that church and the vicinity. During the past nine years the church had been served by Dr. H. S. Hardcastle, and for fifty-one years previous to that the minister was Dr. I. W. Johnson. Installation is a fairly new practice in this area where most of the churches were of the Christian rather than Congregational background. Another unusual feature was that the sermon was preached by the son of the man installed. (For a fuller account of the service, see page 6.)

Those pictured above are (left to right) Rev. A. Lanson Granger, president of the Eastern Virginia Conference, Dr. H. S. Hardcastle, former pastor at Oakland, Dr. William T. Scott, and Rev. W. T. Scott, Jr.

Here And There Among The Churches

Led by Representative Edith Green of Oregon, April 19 a score of Congressmen launched a three-hour denunciation of the charges that the National Council of Churches is Communist-infiltrated. They inserted in the **Congressional Record** copies of National Council pronouncements against communism, letters from constituents and clergy in their respective states who had voiced their "shock and concern" over the charges, and a large number of newspaper editorials decrying the charges and the circumstances of their publication.

"HOME" STAFF AND CHILDREN HONOR TRUITTS

Dr. and Mrs. John G. Truitt were entertained at a surprise supper in the dining room of the Congregational Christian Home for Children, Thursday evening, May 19. The party was planned by the staff and children of the Home to honor Dr. and Mrs. Truitt and in appreciation for the service which Dr. Truitt has rendered during his eleven years as Superintendent of the Home. Dr. Truitt is retiring July 30.

The program was emceed by John Biggerstaff, assistant to Dr. Truitt. Words of appreciation were spoken by Ella Jean Haith, Bobby Burgess, Mrs. Nora Lambert and Miss Melva Foster. The younger children sang two songs. Dr. and Mrs. Truitt were presented with a tea cart and set of glasses from the children and staff.

Guests were Mrs. L. W. Wagoner, L. W. Wagoner, Jr., Mr. Gerald Points, Stephany and Bruce Points, Mr. Reynolds Perkins, Mr. C. E. Perkins and Gene, David and Mary Lou Perkins.

Annual memorial day service will be held at Shallow Well June 5. It will consist of both morning and afternoon services and a picnic lunch in between. Bill Cox is in charge of the musical program for the afternoon.

4-H Sunday was observed at Mt. Zion church, near Mebane, North Carolina, May 22. Members taking part in the service included Miss Linda Wilerson, pianist. The youth choir sang "Sing and Smile and Pray the Clouds Away."

Rev. Frank A. Hamilton was in New York City Monday, May 23, attending the meeting of the Board of Directors of the Congregational Christian Service Committee.

MEMORIAL DAY AT BELEWS CREEK

Mrs. Pauline F. Murray

Memorial Day was observed May 22 at Belews Creek church with a large number of members, ex-members and friends present. There was one service followed by a bountiful dinner spread on the long table in the shade at the back of the church.

The sermon was delivered by the pastor, Rev. C. Fred Allred. His subject was "Life, One's Own Autobiography." The scripture reading was Psalm 90:1-12. The message was received with great interest. Our choir, as usual, was in fine form, wearing their new white robes.

We look forward from year to year to these annual occasions, where old friendships are renewed and new friends found. Our prayer is that we may be permitted to meet again on many more Memorial Days at Belews Creek church.

Children's Day will be observed at United Church, Raleigh, June 5. The junior choir will sing and the church service will recognize children in various ways. A fellowship hour will follow the service.

Raleigh Week at the Fellowship of Southern Churchmen Center near Asheville is set for July 31-August 7, jointly sponsored by committees from First Congregational and United churches. This is planned for family groups.

Congratulations to Rev. and Mrs. Harvey L. Carnes of Damascus Church Road, Chapel Hill, North Carolina, upon the birth of twin sons — Timothy Gordon and Nathan Bingham. The boys were born May 2 and weighed 7 pounds, 2 ounces and 8 pounds, 7 ounces, respectively.

Last week was a busy week for pastor and people at Winston-Salem: Sunday evening a family supper was enjoyed, with junior P. F. presenting puppet show, then discussion of candidates for North Carolina governmental offices for adults while the children saw a movie; Monday the pastor, Rev. John Lackey, attended a meeting in Henderson of committee to find a new superintendent; Wednesday the adult and children's choirs practiced; Thursday the Youth Club met at the parsonage to discuss Plato; Friday Mr. Lackey attended the training session for camp directors at Moonelon; Saturday members shared in Alumni Day at Elon College. A reception for new members was held May 29 at the church from 4:00-6:00, and next Sunday afternoon a religious census is planned for the streets around the new church site.

Volume 112 Number 21

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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The senior citizens of the Elon College community (65 years or older) were honored at the service of worship at the community church May 22. In preparation for the service they were invited to send names of favorite hymns, favorite scripture selections, and other suggestions to designated persons.

Rev. Robert Kimball was the speaker for the afternoon service at Concord church, near Elon College, on the occasion of Memorial and Homecoming Day, May 22. The pastor, Rev. Bill Traylor, spoke at the morning service on "What Mean Ye By These Stones?" A picnic dinner was enjoyed at the noon hour.

A very attractice brochure concerning St. Peter's United Church of Christ, Greensboro, North Carolina, has been prepared for use in connection with a building fund campaign for $15,000 to be paid over a three-year period under the weekly pledge system. Rev. Carl Daye is the minister and the canvass committee is composed of Clyde Meredith, chairman, and Harvey Walker, Rayborn Hinshaw and Bill Starr.

Annual memorial and homecoming services were held at Apple's Chapel May 22 with the pastor, Rev. Bland Leebrick, presiding. Dr. John G. Truitt preached the morning sermon. A service was held in the cemetery with Rev. S. Leo Record, pastor of Brown's Pilgrim Holiness Church, bringing the message and Loyd Chrismon leading in prayer. Rev. William Lane, pastor of Monticello Congregational Christian Church, gave the message at the afternoon service. Rev. Richard Petersen of Shallow Ford church led the afternoon prayer. Organist for the occasion was Miss Carolyn Apple and Mrs. Norman Brooks was the choir director.

Centennial celebration will be held at Hines Chapel June 12-17 with the theme "Remembrance and Renewal." "The Values of our Heritage" will be the subject for the Sunday morning service at 11:00 when Rev. F. C. Lester will preach. Services will be held each evening during the week at 8:00. Former members are especially invited to attend by the pastor, Rev. Thomas W. Madren.

UNION SERVICE AT SOUTH NORFOLK

Beatrice George

The congregations of our Great Bridge, Rosemont and South Norfolk churches worshipped together in a united service of song, word, and fellowship at the South Norfolk church, Sunday evening, May 22, at eight o'clock. This was the third service of this nature conducted during the fall, winter and spring of 1959-60. The sanctuary was comfortably filled. Members of the combined choirs numbered approximately forty.

Rev. Mr. J. G. Truitt, Jr., pastor of the host church gave the welcome and introduced Mr. Joseph R. Balderson, chair director of South Norfolk church, who led the congregation in singing a group of old familiar hymns.

After the invocation, Lord's Prayer and hymn "My Country 'Tis of Thee", the lesson from the Holy Scriptures was read from the 22nd chapter of the Book of Acts — "Paul declareth his conversion" by Rev. Walstein W. Snyder, pastor of Rosemont church, who also led the evening prayer.

The combined choirs rendered the anthem "Lord God Almighty," with Mrs. Gregory Tegerides, soloist.

The responsive reading was from the Beatitudes followed with hymn, "O Master Let Me Walk With Thee."

Rev. Lewis Bill Simmons, pastor of Great Bridge Church, delivered the sermon of the evening on the topic "What shall I do, Lord?" Mr. Simmons opened by telling a very stirring personal story of his experience while serving in the armed forces during the war in 1944 while in the South Pacific Islands, when the ship to which he was attached was torpedoed by the Japanese, burst into flames, and he himself was in a trapped position of duty. It was there he encountered the Lord and cried out to God for help to be saved from a watery grave. He likened his experience to that of Paul's on the Damascus Road when he was stricken by a blinding light and met Jesus face to face crying out "Lord, what can I do?"

Evaluating the spiritual growth of our church members of today and their concern, though increasing in numbers, he endeavored to enlarge his sermon by using three old-fashioned words — not heard from pulpits much anymore, he stated. They were Experience, Repentence and Atonement. It used to be necessary for a person to have an experience with the Lord before becoming a Christian and a member of the church. Usually, this happens when one finds oneself in a situation completely helpless in his own strength. To recognize our sins, turn around and accept the love of God is repentence. Then in atonement go out and do something about it, as Paul did with the help of Christ of God dwelling within his heart.

The closing hymn was "Take My Life and Let It Be." The Benediction was offered by Mr. Truitt.

The offering was designated toward the indebtedness of Virginia Hall of Elon College.

After the service a fellowship hour was enjoyed in the social hall, where punch and cake was served under the direction of Mrs. Clarence Harris.

MEMORIAL DAY AT TURNER'S CHAPEL

Mrs. John A. Redding

The annual Memorial Day service was held at Turner's Chapel, near Sanford, North Carolina, May 15. The program, which followed the Sunday school session, was presented by the various departments of the church school.

The Junior Department recited the 23rd Psalm and sang "Holy Bible." The Primary Department recited scripture verses, and the pre-school children sang "Jesus Loves Me." Barbara Harrington led in prayer.

A pageant was presented by the young people, with the choir assisting by singing verses from various hymns.

Our pastor, Rev. Reuben Askew Jr., who at the beginning of the service spoke words of welcome, concluded the service with a Memorial Meditation.

An afternoon session was held, following a bountiful lunch served on the church grounds. Special music was rendered by the Holly Springs Church trio and the Popular Springs church quartet.

Flowers which added to the beauty of the service were placed in the church in memory of Miss Blennie Dawson, Homer Lee Cooper, C. C. Spivey, B. D. Dawson and Mrs. John Dowdy.

Dr. J. Earl Danieley will be the commencement speaker for High Point (N. C.) high school June 10.

"Pentecost 1960"

Attention is called to the message on page sixteen from the presidents of the World Council of Churches. it is worth serious study, for in great humility these church leaders of the world call upon all Christians everywhere to join in prayer for the success of righteousness in our turbulent world, and to rededicate their lives as witnesses to Christ.

That first baptism of the Spirit came at a crucial time in the life of the Church. Without this powerful demonstration of God's holy presence among those who had dared to meet for prayer in the name of the Crucified there might never have been a Church. Fishermen were ready to go back to their nets, and the others who "had hoped" that Jesus was the long-expected Messiah felt the chilling effects of disillusionment when they saw him die on a cross. Even the contacts with the Resurrected Christ hardly gave the needed assurance and courage to try to build a new life on the defeats of the Leader. But when Pentecost was fully come and the divine fire settled upon each of the 120 who had gathered for worship, the doubts and fears were burned out, the witnessing tongue was loosed, and a Church was born that had at its center the Living Spirit of the Eternal God. No longer were the disciples concerned with who should be called the greatest, nor whether Caesar should be obeyed. From then onward they were to take marching orders from the Divine Spirit only.

A new baptism of the Spirit would certainly be a benediction to the followers of Christ in this year of 1960. There are many Caesars to forbid the progress of righteousness in our world. Some would have us worship no god but Caesar — the State, Dictator, Social Custom, Big Business, name it what you will. Even among those who claim to be Christians there is far too much division. It is found in local churches, denominational organizations, interdenominationalism, and even rival groups that claim to be worldwide in scope. Overseas missionary activity is hindered greatly by divided American Protestantism. Here in our midst the well-known friendly Quakers come in for violent criticism, and accusations that they are communist.

The warm breath of God brooding over multitudes of professing Christians could mold the Church into a bond of holy witnesses to the redeeming grace of the Eternal who was made known to the world in Jesus Christ. This could transform our world of human relations and save the civilization that is so strongly threatened. The little gods who prate of their power could be toppled from their thrones and people made free to worship and to work for Him who is Life indeed.

Does anyone doubt that the Father of our lord Jesus wishes to give his blessing in this time? Why do we not receive it? The fault is ours. We have little time for prayer, less time to meet together, and our unity of spirit is discouraging. We are busy about many other things, while the weightier matters are left undone. In 1960 would be a wonderful time for the people of the Church to unite in concerted prayer, deep humility, and expectant waiting for the moving of God's Spirit. A new Pentecost of sensible devotion, concerted eagerness, expectant waiting in holy places, sincere resignation to and willingness to do God's will, and renunciation of pride and prejudice would give our world a release from fear, defeat, sin, and make the Church the clear channel for the operation of God's spirit in our world through those of us who profess to be followers of the Christ. For this new Pentecost you are invited to pray.

Commencement

Across the land high schools and colleges are recognizing the progress made in study by thousands of our brightest American youth. Elaborate and expensive programs are promoted in what is called Commencement. Graduates of these institutions receive the congratulation of their friends and the commendations of their alma mater. It is a season of great significance for the nation, for again there will march from study hall and classroom an army of many thousand trained young people to assume responsible positions in society.

The world into which they will go is not altogether beautiful, especially in human relations, but it is certainly a challenging one. Great wealth awaits those who have the skill to earn it, but far better is the chance to serve that beckons all who dare forget themselves while meeting the needs of their fellowman. Two of every three persons are hungry in our world of abundance. Disease strikes down rich and poor alike because we do not know the cause and cure. Asylums for the insane expand rapidly because people lose their minds in the whirlwind of emotion-packed choices that must be made in our frantic struggle for livelihood and a modicum of culture and peace. Injustice plagues people of today more than the flies and frogs did the Egyptians in the day of Moses. Nations totter toward destruction with such rapidity that only the wise and courageous can give the strength and direction that is needed for safety. Yes, it is really a challenging world into which the army of the educated move this springtime.

It is entirely fitting that institutions that have done the teaching complete their task by asking the students to wait for a moment of meditation and prayer before they toss the tassel of the mortar board to the other side and dash out to begin a career. Wise men and women are invited to speak to the graduating class, and the prayers are much more than casual. In these parting moments there is a summary of the years that have gone, a glimpse of what the future may hold, and a diligent search for that invisible Wisdom and Power so greatly needed by all who must struggle through some Iwo Jima of sacrifice to assist the world in its progress towards human brotherhood.

Congratulations to all who graduate and now Commence that eventful life for which they have prepared, a life, let us hope, that will bring the fulfillment of their brightest dreams and give to the next generation a peaceful, prosperous, cultured, and happy world.

The Christian Home

W. R. Cullom, Wake Forest, N. C.

In my opinion the home is the greatest of all the institutions of this earth. And when the word "Christian", with its full meaning, can be placed before it, the word "greatest" may be heavily underscored. Most of my friends know that the larger portion of my life has been spent with churches and a great school. Both of these are very important institutions, but without the home we could have neither church nor school, hence my emphasis on the home.

It is my custom to look over the society section of my Sunday morning paper each week. I like to see the beautiful faces of the Brides portrayed there. And, if this were my only reason for such a glance, I think it would be thoroughly justified. But there are two other reasons for this habit: (1) To see whether I can find one or more of my friends in the group. Often I find such friends there and sit down at once and write them; (2) To send up a little prayer to God that my double wish for that home may be fully and richly realized in it. And what is that double wish? (1) That the couple may have many, many years of happy usefulness together; (2) that they may have together an equal number of years of useful happiness. I do not then proceed to preach to them, but do take liberty of saying that it is only as Christ is welcomed into the home and allowed to share its routine experiences that this double wish can be truly and richly realized. And so it is, and so it will be, world without end. And with this I say, "Blessings on you and on all of yours now and always!"

About * * * WHY NO LAND LINK TO ALASKA

School pupils taking a fresh look at the map to Alaska since it changed its status from a Territory to a State, quickly observe its separated position from other States which have a land connection with each other.

More than geography is involved. If the United States had not, for a brief period during the administration of President James K. Polk, momentarily felt more friendly to Great Britain than to Russia, there would be a continuous land connection between the 48 inland States and Alaska.

The story goes back to 1799 when the Emperor Paul of Russia issued an order which stated that Russian-America and the waters which touched it were inviolate and that all other nations must keep off that land and out of those waters.

The Emperor's order provoked a resounding protest. As the diplomatic correspondence of the time reveals, Great Britain was not interested in the land but she objected vigorously to Russian pre-emption of a large part of the Pacific Ocean. It challenged the British title of Mistress of the Seas.

Although the paramount British interest was freedom of the seas, the British government also was solicitous of the Canadian interest. Canada was a colony at the time, not a dominion. Aside from the maritime question, the dispute was really a controversy between two great trading companies — The Russian - American Company which had been chartered by the Emperor Paul to exploit Russia, especially for seal, and the Hudson Bay Company. Russian nobles, even members of the imperial family, were stockholders in the Russian-American Company while influential Englishmen held stock in the Hudson Bay Company.

At that time the British were not so vitally concerned with how far south the Russians extended their territory as how far it should extend east. On the other hand, the southern limit was of great interest to the United States. Americans wanted the northern boundary pushed back to the approximate 54th parallel with a threat that war would be fought under a surveyor's slogan — Fifty Four Forty or Fight.

Because the Russians were being brusque with American traders and sealers, President Polk ceded to the British what is now British Columbia, although it is a moot question whether the United States had the right to do so. The territory was an unexplored wilderness and its only occupants were Indians. There was only one trading post and that was British.

Thus was lost a 500-mile coast on the Pacific which would have connected this country directly to Alaska.

C. B. Riddle

Sorrow- The Great Leveler

S. L. Morgan, Sr., Wake Forest, N. C.

From my earliest years I was painfully conscious of the strata made by wealth and poverty among the people of my rural community. In the presence of any of the "first" families of wealth and culture I felt keenly "inferior" and self-conscious. I felt it even in the little rural church I attended. All my life I've felt deeply grateful for the family or two in the "upper class" who took pains to appear friendly to me at church, and sometimes invite me to their fine homes. It both gave me a sense of worth and a saving view of the church and religion. Even into my college days I felt inferior and ill at ease in the company of anyone that I knew belonged to the aristocracy of wealth and culture. I wonder if I've known any greater suffering.

This painful sense of inferiority in the presence of wealth and culture haunted me and crippled me in my early years as a pastor. I could not shake it off. I yet remember with shame and guilt my neglect of certain "superior" families in sickness or sorrow when they needed me and would have welcomed my attention. One instance stands out prominently. The husband and father was my member and for a week or so was at the point of death, and yet for days I lacked the courage to call at his fine home and minister to him and his admirable wife, who was not my member. Cultured, and wealthy in her own right, she seemed to me beyond my poor ministry. I later learned her heart was true gold, and open to the ministry of religion. All the years I've felt ashamed of my neglect to minister worthily in their great need.

One experience served to change this attitude forever. It was in the family of this man's sister. Her married daughter had lingered at the point of death for days from influenza pneumonia in an epidemic that swept through the community. Popular, prominent, her battle with death was the concern of all the town. Numerous groups met to pray for her. Meanwhile a baby was born. Her mother called me as her pastor to come at midnight to pray as a forelorn hope. I found five doctors and three nurses

(Continued on Page 15)

Some Gleanings From The Actions Of Southern Convention

1. At the end of 1959 there were 36,539 members reported. A total of 4,644 new members were received over against the loss of 4,607 members, remembering that 2 churches dropped from the membership roll amounted to 285 members. At the end of 1959, 182 churches reported 28,096 Sunday School members. This figure gives us real challenge in the area of evangelism.

2. There are 155 ordained ministers on roll of Southern Convention with about 95 serving as pastors, remaining being retired, educators, in business or as official. A grave need for full time Christian ministers has moved the Convention to set up a special recruitment committee that will continue work during the next 2 years.

3. Salaries are still low. Since December 31, 1951 the Convention has had a group insurance plan which is now being expanded under the Group Insurance Plan of the Southern Convention Congregational Christian Churches, Inc.

4. Five new churches were organized in the Convention during the past two years, bringing the number of churches to 208.

5. Dr. William Scott, though having resigned as Supt. of Convention will act as Supt. until September 1st by which time a successor will be chosen. The Associate Supt. also resigned as well as Dr. John Truitt, retired as superintendent of the Children's Home at Elon College. Successors are being looked for by special committees.

6. The Children's Home at Elon College is engaged in the CHIP Campaign to raise $250,000 for improvements, endowoments, and the like and is coming along very successfully. The Churches have pledged their quota asking over the amount requested.

7. There are 71 children at the home, 39 which come from broken homes, the remainder orphans or half-orphans.

8. Elon College continues to grow with an enrollment of 1300 during the 1959-60 term including the night school. They are at present undergoing a self study for improvements. The greatest need at present is more funds to pay an adequate teaching salary.

9. A Convention budget of $275,500 was approved for the next biennium. The sum of $45,000 is sought for the Christian Higher Education Fund to be raised over a two year period.

10. The Christian Sun now publishes 3700 issues each week and is edited by Dr. F. C. Lester of Asheboro.

11. The Historical Society urges each Congregation to see the importance of recording actions that are taking place and the sending of historical items to the History room.

12. The Ministry of Christian Education was carried on most ably by the Rev. Robert Knowles, who carried on so many activities related to leadership training, camps and conferences and local church helps.

13. "The How To Teach Workshop" is one of the most important conferences for all Sunday School teachers and officers this June 26-July 2 and will have much national capable leadership.

14. At Moonelon, the camp grounds 10 camps and conferences with an attendance of over 500 were held (some 1500 persons used the camp for all purposes during the summer). Badly needed water filtration system was installed at the swimming pool and the Laymen's fellowship raised some $23,000 to pay for it. A very small amount remains for completion of the project.

15. A Home for the Aged Committee is to continue their study and possibilities of carrying for the aged citizens.

16. An adjourned meeting of the Southern Convention will be held at Henderson on October 18, 1960 to consider the proposed constitution for the United Church of Christ.

17. Mr. Robert Morton, Jr. was re-elected to serve as a member of the Executive Board of the Southern Convention for the next 4 years. Harold Myers, was also elected to serve a 4 year term on the Board of Christian Education.

—Rev. Harold Myers
Edgewood United Church of Christ

Mission Board Sends

GREETINGS TO NEW CHURCH

Edgewood Avenue United Church of Christ,
Burlington, N. C.

Dear Brethren in Christ:

Greetings on this momentous occasion of dedication of the first unit of your Church.

As you take your place in our state and national organizations attention will be focused in your direction for several years as you grow toward full support. The praying, helping hands of your Mission Boards will be ever near to lend help whenever needed.

You are dedicating your Church at the threshold of opportunity for concerned Christian churchmen. The world is grasping for the values of the west — Democracy, Technology, A Dynamic Way of Life, Belief In a Personal God. These are the values which have grown out of Christ and His Church. We have the opportunity to relate these values to Him all over the world in our Christian World Mission Program.

We are living in an area of socialized change as people move from rural to urban situations. The next twenty years will offer unusual opportunities for Edgewood United Church to play a role in helping other churches to be born to serve the vast influx of moving humanity.

As a pilot church in the United Church of Christ you will be a witness to other churches on both sides of our merger and you will be a light to all the world on the belief that the values and love of Jesus Christ are sufficient to lift one above the provincial view of religion to an active understanding that all Christians are brothers in Christ.

May God's blessings abide with you on this occasion and in the years of hope and opportunity ahead.

Most sincerely yours,
Carl Wallace, Chairman
The Mission Board of The Southern Convention

NEW MISSIONARIES TO AFRICA

The American Board announces the appointment of two couples for missionary work in Africa. Rev. and Mrs. Robert Carter of South Westerlo, New York, (where he is now pastor of two of our churches) have been appointed to serve among the Ovimbundu people of Angola, Portuguese West Africa. A recognition service will be held for them June 4 in connection with a Laymen's Retreat and Seminar on Missions at Camp Medusa, New York, and they will be commissioned at a special service at the United Church, Conneaut, Ohio, June 19.

Mr. and Mrs. Carroll McCormick of Washington are going to South Rhodesia for a five-year term at the Chikore Secondary School. He will teach chemistry and she will serve as secretary on mission station staff.

Louis Wilkins went to Turkey as a teacher two years ago. When will someone else from the Southern Convention become a short-term missionary? Or when will someone volunteer for full-time service?

TURNER'S CHAPEL OBSERVES MAY FELLOWSHIP DAY

Mrs. John A. Redding

The two circles of the Turner's Chapel Women's Fellowship held their May Fellowship program and supper at the Colon Community Center with a very good attendance. Members of the circles and their families were present.

The general president, Mrs. Clyde Wicker, called the meeting to order. A very interesting program was presented under the direction of Mrs. R. L. Ross and Mrs. C. C. Spivey, with the pastor of the church, Rev. Reuben Askew, Jr., as speaker.

It was indeed an evening of fellowship and everyone seemed to have benefited by being present at the May Fellowship program.

The Women's Fellowship of our Seagrove (N. C.) church invited members of the Women's Society of Christian Service of the local Methodist church to meet with them May 18 to hear Mrs. F. C. Lester tell about "Our Mission to Europe." A social hour in the church basement followed the meeting.

Miss Gertrude Chandler, one of our missionaries to India for nearly 50 years, died May 17 in Massachusetts. She was the daughter and granddaughter of American Board missionaries to India. Although she officially retired in 1956 she returned to India at the age of 71 at the request of the people among whom she served so long, particularly at the Lucy Perry Noble Institute in Madura and to the women, both Christian and non-Christian, throughout the Madura area.

REGISTER NOW FOR SCHOOL OF MISSIONS

Mrs. Ray F. Gordon, president of the Southern Convention Women's Fellowship, has recently sent a letter to each local group regarding the School of Missions and packets. Only one registration blank was enclosed. She asks that additional registrations for the School of Missions be sent on plain paper, giving necessary information. These should be sent to Mrs. W. J. Andes, Elon College, North Carolina.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE CEYLON MISSION

The Ceylon Mission has worked among the Tamil-speaking people of the Jaffna Peninsula since 1816.

June

5—**Miss Dorothy Appleby** is an English woman who served in London hospitals during the war and then went to South India to a small hospital operated for tea planters. She wanted to do missionary work and in 1950 began work at our Green Memorial Hospital.

6—**Rev. and Mrs. Coenraad B. Bavinck** are a Dutch couple. He grew up in Indonesia and war-time Holland, where he graduated from University of Utrecht; she in Holland where she attended University of Amsterdam. Since 1954 they have been at Jaffna College, where he is the chaplain, teaches Bible and manual training in secondary school, works with Boy Scouts and Student Christian Association. She does village work and is active in Sunday school teacher training program.

7—**Rev. and Mrs. Sydney Bunker** have headed Jaffna College for the last 20 years. Born of missionary parents in South Africa, he was educated at Oberlin and Union Seminary; received Union's highest academic honor, two-year fellowship at Oxford; then graduate work at Yale; taught at our Negro Talladega College in Alabama. Students in Jaffna College have more than doubled in last 15 years, so he has had to do building program. She is active in Sunday school teacher training.

8—**Mr. and Mrs. Robert Holmes** have worked in Ceylon since 1947. He teaches history at Jaffna College, coaches boys' basketball team, has catalogued the college library, and visits village churches; she guides the choir, works with churches and Sunday schools.

9—**Mr. and Mrs. Edson Lockwood** both graduated from Brown University. He went to India in 1927, she followed in 1928 and they were married on the field. He teaches mathematics at Jaffna College (since 1936) and is in charge of audio-visual work at the college and in the villages; she works with Sunday schools and is advisor for the college magazine.

10—**Jaffna College** is the oldest educational institution related to the American Board, being founded in 1823. It is a coeducational institution with classes from kindergarten through college. There are 1500 enrolled altogether.

THE NEAR EAST MISSION

The American Board began work in the Bible Lands in 1820 and now works in Turkey, Greece, Syria and Lebanon. Our major work is in Turkey, where we are only major western denomination serving.

GREECE

Athens. Capital and cultural center of Greece.

11—**Miss Marguerite Bicknell** taught at LeMoyne and Olivet colleges in U. S. before going to Greece in 1948 where she has been a teacher of English. In 1957 she volunteered for a difficult assignment in the interior of Turkey, counseling with Christians in seven churches and maintaining a hostel for village boys and girls who wanted to attend school in the city.

Installation Service At Oakland For Dr. William T. Scott, Sr.

MAY 1, 1960

A service of unusual interest took place at the Oakland Christian church, Chuckatuck, Nansemond County, Virginia, on Sunday night, May 1, at 8 o'clock, when a minister-son preached the sermon on the occasion of his father's installation as pastor. Rev. William Tate Scott, Jr., of Durham, North Carolina, minister of the Congregational Christian Church there, preached the sermon at the service installing Dr. William T. Scott, Sr., as Oakland's third minister in more than 60 years. Dr. Scott succeeded Dr. H. S. Hardcastle, now minister of Berea church of Driver, who served Oakland Church for 9 years. He was preceded by Dr. I. W. Johnson, who was the minister of the church for 51 years.

The service of installation was conducted by the officials of the Eastern Virginia Conference of Congregational Christian Churches, and presided over by Rev. A. Lanson Granger, Jr., Newport News, president of the Conference. Others participating in the service were: Rev. Tucker G. Humphries, of Franklin, who gave the invocation; Mr. Martin T. Garren, Greensboro, N. C., past president of the Southern Convention, who brought greetings from the Convention and read the scripture lesson; Dr. Leon Edgar Smith, Bayside, Virginia, president emeritus of Elon College and former minister of the Christian Temple, Norfolk, who gave the charge to the church; Dr. Jesse H. Dollar, Newport News, who gave the charge to the minister; and Dr. H. S. Hardcastle, who led the installing prayer.

Music for the service was provided by the Oakland choir under the direction of Mrs. Max P. Gilliam, and by Mrs. Carolyn P. Thomas, daughter of Rev. O. D. Poythress of South Norfolk. The service was followed by a reception in the church social room.

Dr. Scott assumed the pastorate at Oakland church March 1 after serving 14 years as Superintendent of the Southern Convention of Congregational Christian Churches. He is a native of North Carolina, a graduate of Elon College and of Yale University Divinity School. He holds honorary doctorate degrees from Elon College and from Piedmont College.

A capacity congregation was present for the service. Most of the churches of the Eastern Virginia Conference were represented by pastor and lay members. Those attending the service from North Carolina included Martin T. Garren, President J. Earl Danieley, Rev. Kenneth D. Register, and Rev. Robert M. Kimball.

Oakland church was organized by Dr. W. B. Wellons in 1872, with 30 charter members. There are now 433 members of the church, and 343 in the Sunday school. Ministers of the Church since its organization include Dr. W. B. Wellons, Rev. E. W. Beale (9 years), Dr. J. U. Newman, Rev. Z. A. Post, Rev. Mr. Smith, Rev. M. L. Williams, Rev. J. T. Kitchen, Rev. H. H. Butler (8 years), Rev. W. J. Laine, Dr. I. W. Johnson, Dr. H. S. Hardcastle, and Dr. Scott.

The Scott's Say "Thanks"

TO OUR DEAR FRIENDS OF THE CONVENTION

Greetings from Chuckatuck:

How can we ever say adequately our thanks to you! Our gift of silver is . . . "Oh, so pretty!" and we appreciate you and this symbol of your thoughtful, generous and kind selves more than you can imagine.

The "Superintendent" has appointed "Della" as "Chairman" of this "note committee," to write our thanks to you — and already I'm lost for words. Just look at my pencil! It has been "chewed" and worn short while I have been searching for just the right superlatives. We wish we might describe our feelings of gratitude for the gift and for the deep affection prompting your thoughtfulness. The elegant silver pitcher and the beautiful goblets presented to us at the Burlington Convention will always be prized possessions in our household. The gifts and thoughts of our wonderful friends of the Southern Convention and the Women's Fellowship will always occupy a place of prominence in our lives. They will be constant reminders of the 14 wonderful years it has been our privilege to be with you in the work of the Southern Convention. Please accept our thanks.

Now, please make our "thanksgiving for you" complete. Come to see us, and we will serve you from our handsome goblets filled from our beautiful pitcher.

We are having a most satisfying ministry at Oakland where we have so many dedicated and loyal people. We are very happy to be here, but it is good to know that we are still a part of our Southern Convention.

Again, please accept our thanks for your thoughtfulness in the lovely gift of silver, but most of all — **thank you — for you.**

We send our love to each of you.

Most sincerely yours,
Della Scott

May 17, 1960

P. S. Della has said "thank you" for the silver. Now, I want to say simply that the Citation given me by the Convention will have a prominent place in my study, and each of you will have a place of grateful remembrance in my heart and mind.

WTS

Short Term Missionaries Become "Lifers"

Mr. and Mrs. Wallace M. Robeson have been appointed to career teaching positions in Turkey under the American Board of Commissioners for Foreign Missions.

They will be commissioned career missionaries at the Fairchild Chapel of the Oberlin School of Theology, Oberlin, Ohio, Saturday, June 11, and will sail for the Near East in August.

After a year's language study at Izmir, Mr. and Mrs. Robeson will teach at the American Collegiate Institute for Girls at Izmir. Mr. Robeson will also serve as the school's treasurer and business manager and Mrs. Robeson will head the department for beginning English.

Both Mr. and Mrs. Robeson have served before under the American Board in Turkey. Mr. Robeson was appointed to a three-year term in 1953 to teach at the American College in Tarsus. Mrs. Robeson was teacher and librarian at the time at the American Collegiate Institute at Izmir. They were married in Izmir in 1955.

Returning to the United States in 1956, Mr. Robeson enrolled at the Graduate School of Theology of Oberlin College. He completed his studies there in February and this June will receive his Bachelor of Divinity degree. During this time Mrs. Robeson was on the staff of the public libraries of Lorain and Clyde, Ohio.

Since February the Robesons have been enrolled in the University of Michigan at Ann Arbor taking courses in Middle Eastern studies and in the teaching of English as a foreign language.

A Wisconsin native, Mr. Robeson graduated from Clinton High School in Wisconsin and received a Bachelor's Degree in Education from Wisconsin State College. Earlier he studied at Milton College in Wisconsin.

While studying at Oberlin Mr. Robeson served a year as minister of youth at the First Methodist Church in Lorain and for two years as minister of the Lyme Congregational Church in Bellevue.

Mrs. Robeson was born in Hackensack, New Jersey, and is a graduate of Ridgewood High School, New Jersey, and of the New Jersey College for Women in New Brunswick. Before going to Turkey in 1952 Mrs. Robeson served for several years on the staff of the Morristown Library in New Jersey and of the Northfield School for Girls in Massachusetts.

WOMEN'S ACTIVITIES AT SHALLOW WELL

Mrs. Howard Measamer, President

The Women's Fellowship of Shallow Well church has held their monthly meetings with good attendance. We had one joint meeting in February, when Mrs. Jack Watson gave the review of our Mission study "Africa." Mrs. Vestal assisted with the showing of a film. As special guest, Mrs. Reuben Askew, District Superintendent, was present.

We sent three matress covers for use on the beds at Moonelon. We also gave 100 knives, 50 forks, and 50 spoons, plus several dozen cups for our church kitchen.

Seven ladies attended our Spring Rally in Durham. Several attended the Mission Study given by Mrs. W. B. Williams in Sanford. Eighty-five daily devotional booklets have been bought for the year and are distributed every two months. Candles have been purchased for the church altar, flowers have been given, and refreshments have been furnished for the Pilgrim Fellowships and the Junior Choir.

The women have assisted in two house-warmings, and flowers have been sent to the sick and bereaved. Food has been sent and other deeds of kindness have been performed.

The Women's Fellowship sponsored a May Fellowship supper on May 6, which was well attended and enjoyed by everyone.

—**Shallow Well Messenger**

MOTHER'S DAY AT MT. ZION

Myrtle Sheperd, Reporter

Mt. Zion Christian Church, Route 3, Mebane, North Carolina, observed the annual homecoming, Mother's day, and memorial day services on Sunday, May 8. Despite the bad weather there was a large crowd for the morning service, conducted by our pastor, Rev. Glenn Garrett. Flowers were placed in the church in memory of Mr. and Mrs. Jasper Fitch by their children, Mr. and Mrs. I. J. Carden and J. B. Carden by the Carden family, Mr. Robert Lynch by Mr. and Mrs. Richard Aydt and in honor of Mrs. Henry Tate by Mr. and Mrs. Billy Tate and Lynn.

Mr. Garrett spoke on "The Christian Home." The scripture was from Luke 2:36-52, where it tells of Jesus and his parents going to Jerusalem to the Temple. Mr. Garrett compared our homes with Jesus' home. He also said that the mothers were the ones who tied our homes together. As Jesus' mother must have taught him the holy scriptures and taken him to the synagogue on the Sabbath so should mothers train their children today.

The adult choir sang "Mother's Voice" and the youth choir sang "Mother Knows." Judy Crutchfield sang "My Mother's Prayer."

The Women's Fellowship sponsored a Mother's Day bulletin in honor of and in memory of mothers. This netted $100 for our parsonage debt.

The cemetery was beautiful with the many flowers placed on the graves of loved ones.

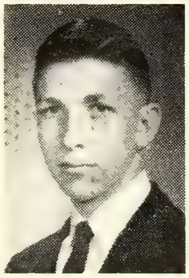
Immediately following the morning worship service, dinner was spread in the church hut.

BIBLE STUDY FOR WOMEN

The Bible study chosen by the Southern Convention Women's Fellowship for the new year 1960-61 will be the Gospel of Luke. It will be taught at the School of Missions June 21-24 by Dr. Sheldon E. Mackey, Secretary of the E. and R. Church. All women who hope to attend the School should begin reading the Gospel of Luke NOW, in order that they will be prepared spiritually and have the proper background for a meaningful study. The study will begin on Tuesday evening, June 21, at eight o'clock, a departure from usual procedure. Day scholars should be told this, so they will not miss the important first session.

Mrs. Mark Andes,
Spiritual Life Chairman

A Page for Young People Edited by Hubie Young



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

REPORT OF CHURCH VOCATIONS RETREAT

Jane Rush

On Friday evening, May 6, a group of Pilgrim Fellowship members of the Southern Convention met at Moonelon for the weekend to think about and discuss church vocations. The theme for this retreat was "The Purpose of God and Ours." The Rev. John Lackey, minister of the Congregational Christian Church in Winston-Salem, was the dean of this retreat.

The fields of vocations represented were as follows: pastoral ministry led by Rev. Kenneth Register, institutional chaplainship led by Rev. Keith Wright, church music by Mrs. Alfred Hassell, Christian education by Mrs. Helen Knowles, missions by Dr. and Mrs. W. W. Sloan, and church secretarial work by Mrs. W. J. Andes. The chaplain for the retreat was the Rev. Clyde Fields.

Friday evening was spent in registering, meeting everyone, and enjoying a filmstrip entitled "A Job For Bob." Immediately following there was a discussion on the filmstrip and a closing worship service, culminated by a friendship circle.

Early Saturday morning everyone was up and ready for a day of work, study, and fun. The day was begun by Morning Watch. After breakfast Mr. Lackey spoke to us on "The Purpose of God and Ours," the retreat's theme. Following this Rev. Keith Wright led a panel discussion on Christian vocations. The members of this panel were Mrs. Knowles, Mr. Register, and Richard Milteer. Each gave an account of his choice of Christian vocation. After this the leaders representing the different fields of vocation spoke to us about their respective vocations. Later that evening and on Sunday morning each person met for group counseling with the leader of the field in which he was most interested. Another filmstrip was shown which was followed by a closing worship service and friendship circle. The day was ended by the fellowship in the individual cabins.

Sunday morning was begun with Morning Watch. After breakfast and our last group counseling session, Mr. Lackey gave us a final address.

Our morning worship service was led by the Rev. Robert Knowles, Minister of Christian Education for the Southern Convention. This final worship service was a communion service.

Our Church Vocations Retreat was adjourned immediately following dinner. Each person at the retreat was given a personal pocket cross to carry home with him.

WAKE CHAPEL P. F. TAKES TRIP

Mary Olive Johnson

At four o'clock on Sunday afternoon, May 1, the Junior High Pilgrim Fellowship of the Wake Chapel Christian Church left for Duke Chapel on the campus of Duke University in Durham. As we turned to go to the Chapel, we were thrilled by the majestic view down the quadrangle with the Chapel in the background. Much to our disappointment, the Chapel had been closed a few minutes earlier, but we enjoyed from the outside the beauty of the building.

The Duke Gardens were next on the list. In my opinion the lovely pink, white, and lavendar azaleas were the most beautiful plants in bloom.

Following a picnic supper and devotions, we proceeded to O'Kelly's Chapel Christian Church, a few miles south of Durham. This was the first Christian Church organized in North Carolina. It was formed in 1794 by the Rev. James O'Kelly, who had led a rebellion against the increasing influence of the bishops of the Methodist Church. In 1792 at a General Conference in Baltimore, Mr. O'Kelly attempted to get across a "Right of Appeal" resolution, which would have increased democracy in the government of the church. When Mr. O'Kelly's resolution failed, he led 31 Methodist ministers from the conference. Approximately two years later O'Kelly's Chapel was organized in North Carolina.

We did not locate Mr. O'Kelly's grave as it was getting dark. He and his family are buried nearby in a private cemetery.

It was suggested that O'Kelly's Chapel would be a source of inspiration to many more people if it could be restored and moved to the Elon College campus.

OFFICERS OF ELON COLLEGE MINISTERIAL ASSOCIATION

The Ministerial Association of Elon College met on Monday night, April 25, for a picnic supper at the home of Larry Smith. At this social the nominating committee presented its slate of new officers for the coming school term, 1960-61. The slate consists of president, Jimmy Rosser of Sanford; vice president, Larry Smith of Elon College; secretary, Martha Brittle of Suffolk, Va.; treasurer, Wayne Gardner of Suffolk, Va.; and devotional chairman, Dan Hulseapple of Middletown, New York. The group of students in the Ministerial Association elected the proposed slate in hopes that next year will be as profitable as this year has been.

On May 2, the new officers were formally installed in a worshipful candle-light installation service led by the retiring president, Kenneth Rogers, and Dr. Ferris Reynolds, sponsor and friend of the group. In this service the retiring officers passed on their light of leadership and

Christian service with the challenge to keep it burning.

"We, the new officers, accept the light of leadership and Christian service, knowing full well the responsibilities that go with it. With God's help and the support of the group, we shall endeavor to keep it burning brightly to light the way for all. With God's blessings and the group's cooperation we may well hope to accomplish great things during the coming year."

The combined choruses of Granby High School presented their annual concert in the sanctuary of our Christian Temple, Norfolk, Sunday evening, May 22.

A troop of Girl Scouts has recently been organized in The Christian Temple, Norfolk, Virginia. Eighteen have already joined the troop, which meets at the church on Thursday afternoons.

DO YOU USE "REVEREND" CORRECTLY?

C. B. Riddle

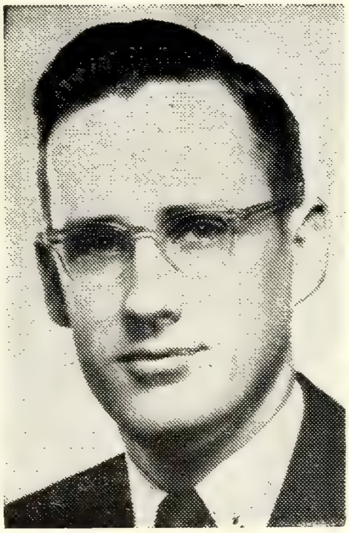
A person becomes a doctor by acquiring a college or university medical degree; a man becomes a general by virtue of military rank, and so on. But no college, university or seminary confers the degree of reverend, nor is it properly a title of office, rank or occupation.

The word reverend is not a noun. It is an adjective of respect, exactly like the word honorable which is used before the names of mayors, governors, congressmen, etc. The terms reverend and honorable are used alike.

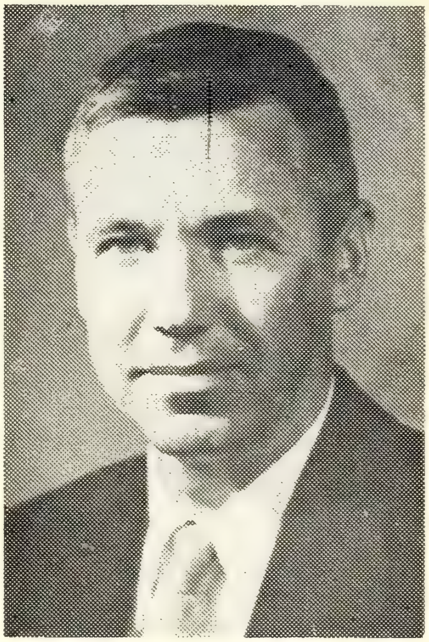
When a minister is referred to or addressed without using his first name, the form should be Rev. Mr. Jones; when the first name is used in communication it should be Rev. John Jones. If he has the degree of doctor of divinity, address him as Rev. Dr. Jones. **Thus reverend, whether spelled out or abbreviated, should always be followed by Mr., Dr., or the first name.**

Reverend is not properly used when D. D. follows the name. So it is not Rev. John Jones, D. D., but John Jones, D. D. The doctor of divinity degree is honorary and conferred only upon ministers, hence to use reverend before the name and D. D. after it results in tautology.

Convention Is Furnishing Leaders



Rev. Fred P. Register



Rev. J. H. Lightbourne, Jr.

NEW MEMBERS NAMED TO C. C. TOWN AND COUNTRY COMMITTEE

Two conference superintendents, Rev. James Lightbourne, Jr. and Rev. Fred Register, have recently been elected to the C. C. Committee on the Mission of the Church in Town and Country.

Rev. James Lightbourne, Jr. is superintendent of the Southern Convention of Congregational Christian Churches. His office is in Atlanta, Ga., and his churches are located in South Carolina, Georgia, Alabama, West Florida, Tennessee and Kentucky. Mr. Lightbourne is a native of Virginia. He holds degrees from Elon College, Brown University, and Hartford Theological Seminary.

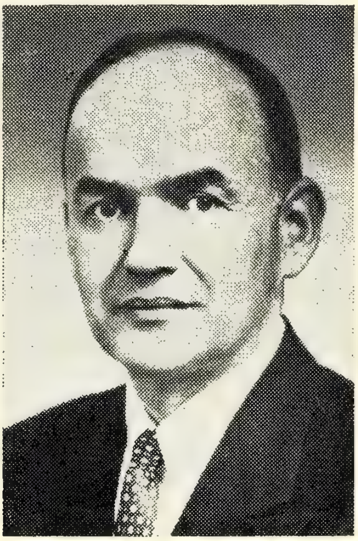
Following his graduation from Hartford Seminary in 1950 Mr. Lightbourne held pastorates in North Carolina, New Hampshire and Virginia prior to his election to the superintendency in June of 1957. He came to this work not wholly as a stranger since his father was for many years superintendent of the Congregational Christian Conference of Rhode Island. Rev. and Mrs. Lightbourne have three children, James H., III, Ernest Anderson and Leslie Hope.

The other member added to the Committee is Rev. Fred Register, Superintendent of the Congregational Christian Conference of Nebraska. Mr. Register has served in this capacity, with office in Lincoln, Neb., since 1958. He is a native of North Carolina and a graduate of Elon College in that state. He received his B.D. degree in 1950 from the Divinity School of Duke University. For several years he was pastor of the Wake Chapel Congregational Christian Church of Fuquay-Varina, N. C. In 1955 he was called to serve as secretary of Stewardship and Evangelism in the Southern Convention of the Congregational Christian churches. From this position, he went to Nebraska.

—Rural Church Spires

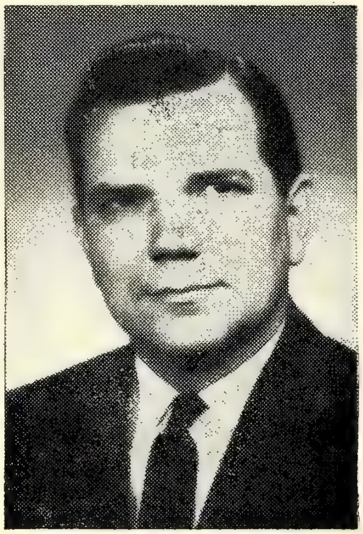
Fransz Carl Heuer, 31, a refugee from Indonesia, will arrive in Raleigh, North Carolina, this summer under the sponsorship of our United Church. He has training and experience as a machinist, car and diesel mechanic, and the church is looking for a job for him. He comes highly recommended by the World Council of Churches. Any other church interested in the process of sponsoring a refugee might contact Rev. Gaylord Noyce, United Church, Hillsboro Street, Raleigh, for information concerning it.

Elon College Commencement Speakers



Dr. Nathanael Guptill

Dr. Nathanael Guptill of New York City, Associate Minister and secretary and director of the Department of the Ministry, General Council of Congregational Christian Churches, delivered the baccalaureate sermon in Whitley Memorial Auditorium at 11 o'clock, Sunday, May 29.



Dr. William B. Aycock

Dr. William B. Aycock, chancellor of the University of North Carolina, delivered the commencement address yesterday morning, May 30, when Elon College closed its seventieth annual session with presentation of diplomas and degrees to members of the Class of 1960.

Strengthen Your Christian Education Program

Robert A. Knowles

The time is rapidly approaching for the **"How-To-Teach Workshop"** planned jointly by the Boards of Christian Education of the Southern Synod of the E. & R. Church and our own Southern Convention. The dates are June 26 through July 2; the place is Elon College; and the cost is only $30.00 for the entire week, including registration, room and board.

This represents an unparalleled opportunity for local church teachers, superintendents, ministers, youth advisers, parents, C. E. Board members, and others with interests and responsibilities in Christian Education. The workshop will be staffed by a group of capable and experienced persons with national or regional responsibilities — each an expert in his or her particular field.

Demonstration classes will be held for Nursery, Kindergarten, Primary, Lower Junior, and Junior leaders. Other classes will be for Junior High Senior High and Adult leaders; and also a class in Administration for those with overall supervisory responsibility.

Interest Groups in the afternoons will center around the following areas: the church's ministry to children; the church's ministry to youth; creative activities; creative worship; the use of audio visuals; discussion techniques; and coordinating the church school program. Participants will have opportunities to enter several interest groups during the course of the week.

Evening Programs will highlight special concerns and resources. Included will be: the New United Church curriculum; Christian foundations in pre-school years; the use of the Bible with growing persons; world horizons in Christian education; and a problem-solving panel on a "Let's Talk It Over" basis.

Worship and Christian fellowship will provide many opportunities for enriching one's life and strengthening one's personal faith. Private conversations with capable leaders will be of great benefit to local leaders, and all participants will find it helpful to share experiences and swap ideas with one another.

It is not easy to convince busy persons of the value of such a session if they have never had the opportunity before. However, the investment of a week's time and $30.00 in cash will provide tangible and far-reaching benefits for the persons involved and for the churches of which they are a part. It is not expected that the workshop will turn out professionally trained Christian educators completely equipped to solve all problems that might arise. This will, however, be a "depth" experience; and participants will return to their home churches with a greater enthusiasm, a deeper sense of consecration, and a better understanding of the educational task of the church.

The registration deadline has been extended until June 10. All ministers and church school superintendents should have registration blanks in their possession. Send them in quickly with the registration fee to: Miss Ruth Dunn, Box 336, Elon College, N. C. We are aware of the great need of this kind of training if our local churches are going to get the kind of leadership that will make a vital impact upon the lives of growing persons. All of us in the Southern Convention will be the losers if we do not get an adequate response.

Mr. William E. Peterson, national director of The Laymen's Fellowship, spoke in the Suffolk Christian Church Sunday evening, May 22.

The Women's Division of the Burlington Chamber of Commerce provided a Teacher Recognition Dinner on May 16 at the McEwen Dining Hall, Elon College. Among the honorees were these listed in the Elon College Community Church **Torch**: A. L. Hook, Miss Lila Newman, Miss Mary Lee Foster, Miss Georgia Moore, Dr. Konstantinas Avizonis, Luther N. Byrd, Miss Nannie D. Reitzel, Mrs. Irma Boland, Mrs. Pearl McDonald, Mrs. Helen Colley, Mrs. Minnie Hook, Mrs. Lois M. Bost, W. M. Brown, J. C. Colley, James Howell and K. S. Clem.

The Golden Rule

Background Scripture: Matthew 7:1-12; Luke 10:25-37.

Devotional Reading: James 2:8-17.

Memory Selection: **Therefore all things whatsoever ye would that men should do to you, do ye even so to them.** Matthew 7:12.

UNQUALIFIED JUDGES

Sometimes a judge will disqualify or eliminate himself as presiding judge in a certain case. There are factors involved in the case that make it desirable, perhaps imperative, to have another judge to sit on the bench during the trial. Just so does Jesus say that we are disqualified or unqualified to pass judgment on our fellowmen. This does not mean, of course, that we cannot form our judgments about men and events and occasions, that we are not to exercise judgment in practical affairs that we must not have opinions about folks, and even about their conduct. What Jesus is saying that we must not exercise censorious judgment, express hasty and critical and cruel criticism, be sharp-tongued and bitter in our condemnation of others. He is condemning derogatory judgments made in ignorance of the fact and the truth.

The fact is, that as Jesus well knew, we are unqualified or disqualified for judging on several bases: 1. We do not know all the facts in the case. The fact is that if we knew some of the temptations our fellowmen have, if we knew the background of their lives, if we knew what they must go through, instead of condemning them we would be amazed that they have succeeded in being as good as they are. 2. Neither do we know the whole person. Many persons may seem unlovely until we really know them. Everybody has some good in him or her. In different circumstances a person may be, and often is, another person. 3. It is impossible for any man to be strictly impartial in his judgments. And strictly speaking only an impartial person has a right to judge another. In particularly important and difficult cases, the Greeks often held the trial in the dark, so that the judge and the jury would be influenced only by the facts in the case. 4. No man is good enough to judge another. Jesus uses subtle humor at this point. A man, sitting in censorious judgment upon another is like a man who has a big stick of wood in his eye, trying to get a speck of dust out of the eye of his fellowman! Only God can judge. We are to concentrate on our own faults and rectify them, rather than to try to correct the faults of others.

REACHING THOSE WHO ARE UNFIT TO HEAR

The words of Jesus about not giving "ear-rings to dogs" — the word translated "holy" here could well be translated ear-ring because of a similarity between the Hebrew and the Aramaic word — and "pearls to pigs" at first sight seems to be grounds for exclusiveness. Indeed in the early Church folks practiced "closed communion" in obedience to a literal translation of these words. But Jesus was not prescribing that. He was simply recognizing the fact that there are those, who for one reason or another are for all practical purposes, impervious and unresponsive to the Christian message. Their insensitiveness, their moral blindness, their intellectual pride, their cynical mockery, their seared consciences due to the blindness of their hearts, and the tarnished film of the effect and wages of sin, may have made them impervious to words about Christ. But even if men will not respond to words about Christ, it is always possible to show men Christ. And this is, after all, the only all-conquering argument of a Christian life. What the Church lacks is not so much a lack of Christian argument, but a lack of Christian lives.

A PATTERN OF PRAYER

When men pray, or if they pray, they want to know a few things, or at least they should want to know them. To what kind of God is a man praying? Is he a mocking God? If he does give, does he give grudgingly and often not at all? Or is He a kind and generous God who is really more ready to give than we are to ask?

SUNDAY SCHOOL LESSON
JUNE 5, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

In answer to these and related questions, Jesus gives an answer in his words about "asking, seeking, finding", and about the analogy between an earthly father and our Heavenly Father. What about an earthly father? If his son asked him for bread, would he be given a stone? If he asked for an egg would he be given a scorpion? If he asked for a fish, would he be given a serpent? To ask the questions was of course to answer them. A father, who loved his child would give him what was best for him. So said Jesus was God our Father so "much better" than our earthly fathers, that we could count on him to give good things unto his children. God can be depended upon to answer prayer. But this does not mean that he will always give us what we ask for. A wise and loving earthly father would not do that. How much less likely that our Heavenly Father who knows what is best and loves us most would give us an answer to every prayer that we offer. But Jesus made it clear that God would never refuse our prayers or mock our prayers. But he will answer them in his own way, the way of perfect wisdom and perfect love.

This pattern or charter of prayer as one writer calls it, lays certain obligations on us. The words, "ask, seek, knock" really mean **keep on asking, seeking, knocking.** One must be persistent in prayer . And persistency demands sincerity, it is a test of our sincerity. It will help us if we ask ourselves from time to time how much we really want a thing. How much do we desire what we pray for? Do we desire it enough to bring it persistently into the presence of God? We must be sure that we are asking for the right things, and then **we must keep on keeping on!**

THE GOLDEN RULE OF JESUS

When Jesus spoke his words about the Golden Rule (as we call it) he said something that had never been said before. To be sure others had uttered what were Golden Rules after a fashion. But they were negative. Many had said "Do not unto others what you would not have others to do to you." But no voice had ever said "Do to others what you would have them do to you." The principle is amazingly simple in form and content, and equally as amazingly difficult in practice. But nothing less than the application of this principle is the

(Continued on Page 15)

At Our Church Home for Children

Wagoner Also Leaving "Home"

John G. Truitt, Superintendent

Dear Friends:

It would be sort of fine if the churches and friends who regularly support this Home for Children would take notice of the fact that for several weeks our reports of funds received have been very low. When we realize that it takes close to $1,500.00 **per week** to operate this Home for Children you can see that we are running more and more behind.

We do have that same situation every year. How do we overcome it? We overcome it in November and December — with many of the bills piling up from now till then — and the burden of worry daily increasing all along. In the Thanksgiving season we beg, and hope, and work, and pray that sufficient funds will come in to pay the long past due bills — and as a matter of fact we do finally pay up.

But what I am saying is: It would be nice if people and churches would try to make the income more nearly commensurate with the needs, right on through the spring and summer months. Or, better still, if we could ever get funds ahead with which to operate, that would be great. It was hoped that the CHIP campaign would bring in some funds for capital investments in order that during the lean months there would be some "assist" from such funds. If our many friends, and the many others of us who are not really acquainted with the need and work of this Home, could see these children as I see them the situation would be different.

This past Friday night at supper I came upon one of the biggest and best surprises of my days here. I went to our regular monthly birthday supper, made my usual commendatory speech, and was ready to go when John Biggerstaff arose and asked me to wait awhile. And at that point more pretty speeches were made by one and sundry than I could stand, or almost more than I could stand—Mrs. Truitt was included, too. Then a beautiful gift by staff members and children, a tea-wagon built about four beautiful inset trays, and topped off with fancy tea glasses, and a beautiful, gift card with the autographs of each member of the whole orphanage family.

Now we are going through the same sort of procedure for Mr. L. W. Wagoner and family this coming Friday at supper — only thing, the "cat is out of the bag", because he knew about mine, and in some of the speeches he learned about his, which is to follow. Yes, he had resigned several days ago to accept a position with the Carolina Biological Supply Company, to begin June 1. which was announced in the papers just the day before the birthday party.

It is news here, indeed, because Mr. Wagoner has served this Home for Children for 37 years. Through thick and thin he has stood by it in loyal, faithful service. For 26 years he and the former superintendent, the late Charles D. Johnston, worked together as a good team. And now for 11 years we have shouldered the situation as best we could. Younger hands will be given a free course into the future, and what with the additional funds and the new and renovated buildings, it would seem that a better day for our beloved Home for Children is ahead. At any rate those of us who have served and loved this place will do whatever we can to enhance its worth and growth.

Members of the 4-H Club who are members of Shallow Well, Sanford, conducted the opening worship May 22, Rural Life Sunday.

Recent improvements in the Shallow Well parsonage include: insulation, new screens, painting outside, carpet in three rooms and the hall. The last-named project was sponsored by the laymen. As reported in the church Messenger: "These improvements make the parsonage more comfortable for our minister, more economical to heat, and more beautiful for everyone."

REPORT FOR MAY 23, 1960

MONTHLY OFFERINGS

Amount brought forward			$18,416.52
Eastern North Carolina Conference			
Liberty (Vance)	$100.00		
Mt. Gilead	3.00		
Oak Level	12.00		
Plymouth	15.00	$130.00	
North Carolina and Virginia Conference			
Danville	24.00		
Greensboro, Palm St.	14.00		
Salem Chapel	12.00		
Union (Va.), S. S.	5.00	55.00	
Virginia Valley Conference			
New Hope, S. S.	9.00	9.00	
Total			$ 194.00
Grand Total			$18,610.52

SPECIAL OFFERINGS

Amount brought forward		$39,675.37
Women's Fellowship, First Cong. Church, Hart, Mich. — Friendly Service Gift	15.00	
Philathea Class, Suffolk Christian Church	5.00	
First, Cong. Church, Hendersonville, N. C.	10.00	
In Memory of Charles B. Brown	5.00	
Special Gifts	420.04	
Total		$ 455.04
Grand Total		$40,130.41
Total for the Week		$ 649.04
Total for the Year		$58,744.93

In Memoriam

HOGGE

January 8, 1960, God in his infinite mercy and wisdom called Mrs. Myra Hogge home to be with him

The Golden Rule Bible Class and the First Congregational Christian Church of Newport News, Virginia have lost a loyal member. Mrs. Hogge, who was 85 years of age, was a charter member of the church and was loved and respected by all who knew her. She attended Sunday school and church regularly until her health began to fail. She had been sick several years but her interest in her church never failed. She leaves a son and several grandchildren and great grandchildren to mourn her loss.

Therefore be it resolved:

That we bow in humble submission to God's will.

That a copy of these resolutions be sent with our love and sympathy to the members of her family.

That a copy be sent to the church to be recorded; and a copy sent to The Christian Sun for publication.

Mrs. G. C. Hopkins
Mrs. J. A. Simmons
Mrs. H. R. Byrd
Committee from the
Golden Rule Bible Class

RUDD

In the passing of Mrs. Lelia McKinney Rudd on May 2, 1960, her family, the Monticello Congregational Christian Church, and her neighbors have sustained a great loss.

She was the daughter of one of the builders and charter members of Monticello Christian Church, William R. McKinney. She too was a charter member, and she married still another, the late William G. Rudd. Nearly all of her life she was earnestly active in Monticello's church school, Women's Fellowship, and other phases of its work. One of her last acts in this life was to make a wonderfully generous gift to the church.

She attended Woman's College of the University of North Carolina and the University, and then was a successful teacher in Greensboro city schools, in Monroe, in Leaksville, in Bessemer, and in our community.

We extend our deepest sympathy to her family, and we desire that this tribute to her memory be placed in the records of our church, that a copy be sent to her family, and that a copy be sent to The Christian Sun for publication.

Lift up your weeping eyes,
Break of the daily bread;
God has taken, and God can keep
Safely your dear loved dead.
Walk with your hand in his;
You shall be comforted.

Mrs. Jarvis Faucette
Mrs. Francis Faucette
Mrs. Elwood Smith
Memorials Committee of
Monticello Church

SUNDAY SCHOOL LESSON

(Continued from Page 13)

only solution to most of the problems of our modern life with all its tensions and confusion. Reduced to simple terms it bids us put ourselves in the place of others, and then to act toward them as we would have them act toward us. Negatively the Golden Rule said "I must do no harm to others." Positively as Jesus put it, it says "I must do my best to help people." The Golden Rule means many things, only a few of which can be listed, much less elaborated upon: it means that we will forgive even as we wish to be forgiven; to try to understand as we wish to be understood by others; to help as we wish to be helped; to treat others as "first class citizens" as we want others to treat us; to recognize the dignity and worth of every other man regardless of color or caste or creed or culture as we wish to be regarded or recognized by others on that same basis. Let us be specific — and what good is a Sunday school lesson if it does not get down to brass tacks? Suppose the white man would put himself in the Negro's place! Would he enjoy being looked down upon as a second class citizen in free America? Would it not go far toward solving the problem that plagues both our houses if we applied the Golden Rule not only here, but in our dealings with, and attitudes toward, the people of all classes and colors and creeds and cultures!

A number of men of Turner's Chapel have recently worked on the lawn and cemetery grounds and the result is very pleasing, says Mrs. John A. Redding, church reporter. The new part of the church cemetery has been broken and sewed in grass, also.

Homecoming and Memorial will be observed at Leaksville (Luray, Va.) June 12. Sunday school begins at ten o'clock and morning church service at eleven. A picnic lunch ("Yum, yum," says one who has been there) will be served at noon, and there will be singing in the afternoon. The new minister, Rev. Thomas Sutton, will deliver the memorial sermon, and the noon recess will give time for the congregation and minister to become acquainted, says Mr. R. O. Rothgeb who sent this information just in time for publication. O yes, you are invited.

SORROW, THE GREAT LEVELER

(Continued from Page 5)

were present with the young doctor-husband. And then I saw him come in and stoop with a sob to kiss the motherless babe.

Even that one midnight experience went far to change forever my idea of high and low strata in society. I saw those I counted great come down to the level of my poor ministry seeking comfort in sorrow. I saw sorrow as the great leveler. It brought them down to my level and lifted, even me, to their level. It was a great meeting that forever changed my idea of upper and lower social strata, and put a new dignity and worth into my poor ministry. I came to see that great and small alike are open to the comfort of religion in times of sorrow.

"FRONTIERS OF FAITH"

Questions that people raise about Protestant Churches will be taken up in an eight-week discussion series on "Frontiers of Faith" Sunday, 1:30-2:00 EDT on the NBC-TV network.

To be discussed: June 5 — "Why Don't the Churches Stick to the Gospel?"; June 12 — "What Price Freedom?"; June 19 — "Have the Churches a Duty to Censor?"; June 26 — "Are the Churches Talking Gibberish?"; July 3 — "What Do Emerging Nations Need From Us?"; July 17 — "What Is the Christian's Role in Integration?".

Guest panelist June 12 will be Bishop Hans Lilju, president of the Evangelical Church of Germany who spent most of the World War II years in prison for his opposition to the Nazis.

BOWERS INSTALLED AT BETHLEHEM (DISPUTANTA)

The Installation Service for Rev. Daniel A. Bowers, minister of the Bethlehem Congregational Christian Church, Disputanta, Virginia, was held on Sunday, May 22, 1960, at 8:00 p.m. Rev. J. Everett Neese, minister of the First Congregational Christian Church, Richmond, delivered the sermon; Rev. A. Lanson Granger, Jr., President of the Eastern Virginia Conference, presided over the sessions; charge to the Church was given by Dr. William T. Scott; and the charge to the minister was given by Dr. H. S. Hardcastle. Following the Installation, a reception was held in the social rooms of the Church.

PENTECOST

Message From Presidents of World Council of Churches

As presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide. We rejoice in the gift of that oneness in Christ which enlightened His followers when the day of Pentecost was fully come.

As we recall the first assembly in the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life.

This year we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord on the day of His ascension. Wherever His people may be, they shall receive strength to overcome the world.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution, and political or spiritual oppression.

In view of this great mission, we who work for the great unity and strength of the Church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's spirit may be brought to those who "were far off and peace to those who were near" (Eph. 2:17, RSV)

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us, and to rededicate themselves as witnesses to Christ.

"Now we have received not the spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (I Cor. 2:12).

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Dr. John Baillie—Edinburgh
Bishop S. U. Barbieri—Buenos Aires
Bishop Otto Dibelius—Berlin

Archbishop Iakovos—New York
Metropolitan J. Mar Thoma—Tiruvella
Bishop Henry K. Sherrill—Boxford, Mass.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

VOLUME 112 JUNE 7, 1960 NUMBER

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SCHOOL OF MISSIONS ISSUE

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Chairman Of School Of Missions

Mrs. Carl Wallace of Southern Pines, N. C. serves as the very capable chairman of the School of Missions Committee this year. Serving with her are: Mrs. F. C. Lester, Asheboro, N. C.; Miss Susie Allen, Raleigh, N. C.; Mrs. D. W. Shepherd, Sanford, N. C.; Mrs. Harry Nelson, Winchester, Va.; and Mrs. Mark Andes, Winchester, Va.

Rachel E. Wallace is the wife of Rev. Carl E. Wallace, minister of the Church of Wide Fellowship, Southern Pines, N. C. She is a native of Greensboro, and attended Wake Forest College. The Wallaces have two children — Carl Jr. (Wally) and Rosemary.

She has served on the executive board of the Southern Convention Women's Fellowship as social action chairman, and is past vice president and spiritual life chairman of the North Carolina Women's Fellowship.

Currently, she is serving as first vice-president and chairman of the School of Missions of the Southern Convention Women's Fellowship.

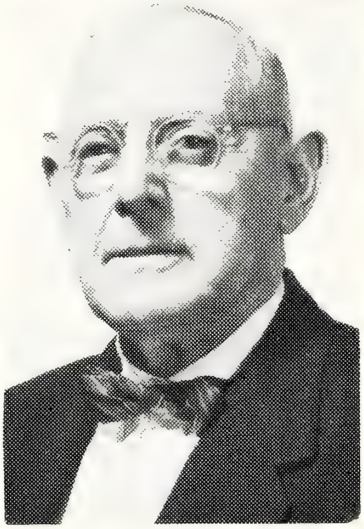
The program and other features of the School of Missions are to be found on succeeding pages.

In Memory Of A Veteran Convention Minister

The Reverend Mr. J. Lee Johnson was the son of Mr. and Mrs. John Lewis Johnson, members of a fine old Southern Wake County family. He grew up on the farm, attended old Oakwood School near Varina, and, as a young man worked at a planing mill. At the age of 20 he lost an arm in a sawmill accident. Called to preach, he entered Elon College from which he received the Bachelor of Arts degree with highest honor in 1912, and Master of Arts in 1913. During his college years he frequently filled the pulpit.

He married the former Kate Clements Maynard of Varina in 1913.

He served as pastor of Wake Chapel Christian Church for 27 years. Pleasant Union for 40 years, and Catawba Springs for 45 years. He also held pastorates at New Elam, Bethel, Christian Light, Pleasant Hill, Wentworth, Plymouth, Piney Plain and others.



REV. J. LEE JOHNSON

Since his partial retirement from the ministry a few years ago, he had continued teaching Sunday school classes.

During his long ministry he made thousands of friendships throughout this section of North Carolina and he was undoubtedly one of the best known men whose beginnings were rooted in the Fuquay-Varina area.

He was a man of deep and sincere convictions. His ministry was an eloquent and dedicated one. Through his good works thousands were led to Christ.

He is survived by his wife; a daughter, Mrs. C. W. Russum; two sons, Torrey M. Johnson of Stedman and Rowland H. Johnson of Robbins; and nine grandchildren.

Funeral services were held at Wake Chapel conducted by the pastor, Rev. Earl T. Farrell, assisted by Rev. Franklin Pierce and Rev. Charles Howard.

He was born March 14, 1877, and died April 5, 1960.

SUNDAY SCHOOL CONVENTIONS

Eastern North Carolina S. S. Convention will be held June 14 at the Henderson church. T. N. Daughtry, president, says registration will begin at 9:45 a.m. Theme: "Organization and Administration of the Church School."

Western North Carolina S. S. Convention will be held June 15 at Zion church, near Sanford, beginning at 10:00 a.m. According to the president, Rev. Robert Hultman, the theme will be "Things New and Old."

Rev. Clyde Fields reviewed the mission study book on Africa at a joint meeting of the Women's Fellowship circles at Albemarle, North Carolina, May 24.

Six members were received into our Albemarle, North Carolina, church May 22, five of them on profession of faith. This followed a week of preaching by Rev. Billy Joe Leonard, Evangelical and Reformed minister of Lexington.

Among the churches having Vacation Bible School this week are: First Burlington; Northview, Sanford; Community, Garner; and Union Ridge. A number of our churches have Bible school scheduled for June 13-17. Among them are: United, Winston-Salem; Albemarle; Church of Wide Fellowship, Southern Pines; First, Newport News.

The new executive board of the Southern Convention has been called by the president, Dr. George D. Alley, to meet at Elon College June 14. The meeting begins at 10:00 a.m.

Seventy-three members of the Liberty Vance church, Henderson, N. C. (where Rev. Gale Brady is pastor) journeyed in thirteen cars to visit our Home for Children at Elon College, Sunday, May 29. They shared in a worship service at the Holt Chapel at eleven o'clock and then provided a dinner for everyone. Superintendent Truitt reports, "The entire Home for Children family was thrilled with the visit."

Volume 112 Number 23

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Leaders At School Of Missions

MRS. WILLIAM E. WISSEMAN

Mrs. William E. Wisseman (Graham Rowland) will direct the Home Mission Study Theme on "Heritage and Horizon". Mrs. Wisseman is presently the National Friendly Service Chairman of the Congregational Christian Women's Fellowship.

Mrs. Wisseman is a native of Virginia, wife of Dr. William E. Wisseman, pastor of the First Congregational Christian Church, Greensboro, N. C., and daughter of Dr. Charles H. Rowland, one of the beloved ministers of the Christian Church in North Carolina and Virginia.

Mrs. Wisseman is a past president of the Convention Women's Fellowship, the North Carolina Women's Fellowship, and has held many positions of leadership in our church.

The Wissemans have two children — Rowland, who is engaged in teaching at Duke University, and Mrs. Frank Waff (Mary), who lives in Greensboro and is teaching school .

Memorial Day was observed at Pleasant Ridge, Ramseur, May 22. A member of each family who had lost a loved one during the year lit a candle in memory of that person. 277 were present for the Sunday school session. Following lunch a meeting of the Memorial Association was held. Flowers in the church were in memory of A. Clifford Williams and Howard P. Brown.

MRS. KENNETH BISHOP

Mrs. Kenneth Bishop, of Woodstock, Virginia, will be the Vesper leader and conduct the Children's Workshop.

Mrs. Ruth Bishop was born in Tiffin, Ohio. She is a graduate of Bowling Green State University in Ohio and The Hartford Seminary in Connecticut. She has been a public school teacher and a Director of Christian Education. She has served on the staff of The Women's Guild of the Evangelical and Reformed Church. At the present time, she is Children's Worker for the Potomac Synod. She is a member of the Board of Editors for **Children's Religion**, and a member of The Committee of Fifty of The Corporate Members Elect of The Board for Home Missions of The United Church of Christ.

Mrs. Bishop is the wife of the Rev. Kenneth E. Bishop, pastor of St. Paul's E. and R. Church, Woodstock, Virginia. The Bishops have one son, Nicky, age eleven.

LEADERSHIP TRAINING FOR WOMEN

The ninth annual Leadership Training Workshop sponsored by the North Carolina Council of Women's Organizations in cooperation with the Extension Division of the University of North Carolina will be held at Chapel Hill July 18-21. Our North Carolina Women's Fellowship is a member and is entitled to have representatives share in this valuable training. Cost is $6.00 for registration and double dormitory rooms are $2.50 per night. Those interested should contact Mrs. David Shepherd, 326 McIver Street, Sanford, North Carolina.

Senior High Pilgrim Fellowship of The Christian Temple, Norfolk, went on an all day trip by bus to Williamsburg and Jamestown Monday, May 30. Mr. and Mrs. Marvin Clements, Jr. were chaperones.

Memorial Day was observed by our High Point church May 29. A candle was lit for each of the nine deceased pastors of the church and for each of the thirty members who have died since the church was established in 1914. Flowers were given in memory of Mr. and Mrs. W. A. Raines.

Who's Who In The School Of Missions

By Carey Andes

School of Missions Committee — Mrs. Carl Wallace, Chairman; Mrs. F. C. Lester, Miss Susie Allen, Mrs. D. W. Shepherd, Mrs. Harry Nelson, Mrs. Mark W. Andes.

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Missionary Education — Mrs. Robert S. Smith.

Spiritual Life — Mrs. Mark Andes.

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Friendly Service — Mrs. Kenneth Register.

Teachers

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Mrs. W. E. Wisseman — Friendly Service Chairman, National Women's Fellowship, Greensboro, N. C.

Dr. Sheldon E. Mackey — Executive Secretary, Evangelical and Reformed Church, Phila., Pa.

Miss Lucille D. Frost — Associate Secretary, National Women's Fellowship, Chicago, Ill.

Vesper Leader

Mrs. Kenneth Bishop — Children's Worker for Potomac Synod, Evangelical and Reformed Church, Woodstock.

EDITORIALS

A School Of Missions

The School of Missions which the women of the Southern Convention have sponsored for fifteen years has a history that goes back much further.

In the days of Herman Eldredge in the Christian Church and William Allen Harper in the Southern Convention there was a Seaside Chatauqua at Virginia Beach for the training of church leaders of the Convention. That elaborate program was moved to Elon College where it divided into a training school for young people and a School of Missions for women. In very recent years Moonelon has become the center for young people — mostly high school and junior highs — the women have continued their school for the study of missions with workshops on how to do the work for which they are responsible. The men have been lost in the process. They have local organizations, conference and convention meetings, but there is nothing in their schedule comparable to the old chatauqua or the present school of missions for the women.

A look at the program will convince the most skeptical — if there are any — that the time at Elon is not for vacation; it is for study. Of course there is good fellowship, but the purpose of the meeting is to learn. Leaders of world renown come to teach, to broaden vision, and to bring the women into a world fellowship of devoted Christians. Those who attend have a growing concern about the world in which we live and an eagerness to help make Christian ideals work in all phases of human relations around the world. They feel that the time invested, and the cost of $13.50 while living in the college dormitories as students of the Bible and world affairs, bring untold refreshment to mind, body, and spirit, and that there is nothing else in the life of the Convention comparable in human values. That is why effort is made to get choice women from all our churches to Elon for the School of Missions, and why it is exceedingly important for each church to see that their women attend.

Regular readers will note that much of the material this week has to do with this school and the women's work. Packets of material which go to each local woman's society will contain a copy of this paper, and it has been heard by way of the grapevine that during the coming year the women may share in securing subscriptions to the paper.

Thanks, ladies, and rich blessings on you as you work for Christ and the Church.

Children's Day

Among the many "Days" in the church calendar is Children's Day which is observed the second Sunday in June. It is the time for children to share in church services, and for adults to give thought to child-training.

It is very important for children to take part in church services. We learn by doing, and habits are binding. Children need to feel that they are part of the church. A good way, if not the only way, for this to happen is for them to share in the church activities. They need to know what the church thinks, feels and does. This they learn by sharing in the programs of the church. Reciting poetry, scripture or prose, sharing in the music, presenting dramas, and making speeches of their own all help children to know what the church really is, and trains them in doing things that will make them capable leaders when they are older. Just talk is not enough. They need to give, to visit people in the name of the church, and in every way be made to feel that they are really part of the church.

Children's Day highlights the necessity for adults to think of children — their abilities, needs, and their future. God has given talent to little children, talent that needs to be developed, and adults are obligated to do the directing. Children need more than food, clothes, and shelter. They need education, training, and love. If we want a Christian civilization a generation hence there is just one way to get it, and that is to teach, train, and inspire the children to make such a human relationship. It could be said that if we want a world in which people can live fifty years from now, adults must love children and teach them to respect and love people. The gospel of God's redeeming love accepted and lived is the only solution to world problems and the only hope of a future for mankind.

Then, do not spare efforts related to training children for the church. Make every day Children's Day in both home and church. It is needed.

The General Synod Meeting

Within a month delegates from all over the United States will gather in Cleveland, Ohio, to take final action on a Constitution and By-Laws for the United Church of Christ before that historic document is delivered to the churches and synods for final approval. The date is July 6-8.

Delegates are doubtless studying with care the proposed document. They spent days doing the same in the last session of Synod a year ago. Since then churches and synods have sent hundreds of suggested changes that grew out of careful study by these groups. Now the revised copy is in the hands of delegates, and it is expected that when they meet in adjourned session they will be very familiar with the instrument that will put in motion a new denomination, one composed of four former denominations.

It cannot be expected that everyone in all the churches will agree on all the rules and regulations by which a group of two million people are to be governed. Some will want no government but only a free assembly of those who wish to do so, and others will want enough direction and authority so the business can be transacted with understanding and dispatch. The proposed Constitution and By-Laws gives specific regulations for the General Synod, the national body, for which it is official and outlines reasonable procedures that may be used by smaller groups down to the local church. There are no laws that are binding on local churches in the running of their business.

About * * *

A FAMOUS SONG AND ITS IMMORTAL AUTHOR

Summer vacation time turns the minds of millions to their parental homes or places that were once such homes. And the thoughts of bygone days also bring to mind the familiar words—

> 'Mid pleasures and palaces
> though we may roam,
> Be it ever so humble,
> there's no place like home.

In these lines the name of John Howard Payne, their author, is immortalized, and the words are enshrined in the hearts of people in many lands.

The noted poet and playwright was born in New York City, June 9, 1792, and showed his literary talent at the age of 13. His father was a well-known educator, while his grandfather was a member of the Provincial Assembly of Massachusetts at a time when it took real bravery and character to perform the duties of the office.

At 14, while a clerk in a mercantile office in his native city, young Payne secretly edited the Thespian Mirror. After this he was offered, and accepted, a course at Union College, but because of a financial misfortune of his father's, the son's education was interrupted and he decided to go on the stage as the best means of helping to support the family.

Payne's first public appearance was at Park Theatre, New York, February 24, 1809, as Young Norval in the tragedy of "Douglas". The reception of this appearance encouraged him to tour Boston, Philadelphia, Charleston and New Orleans.

Because of his fame in this country, Payne's friends paid his expenses to London and Paris for appearances. Planning to stay abroad for one year, he remained for 22 years. It was while living in London that he wrote his best plays, including the operatic drama, "Clari, or the Maid of Milan", which contained the famous song, "Home, Sweet Home."

As the fame of "Home, Sweet Home" spread, Payne was urged to return to the United States, which he did in 1832, and was received with great acclaim. Through the influence of Daniel Webster, then Secretary of State, Payne was appointed consul at Tunis, Africa. Recalled in 1845, he was reappointed by President Fillmore. Payne died at the American Embassy in Tunis, April 1, 1852.

The body of the famous composer was buried in Tunis by English-speaking residents who placed a beautiful stained glass window in their Protestant church with the inscription "In memory of John Howard Payne, author of 'Home, Sweet Home' — the Lord hath brought me home".

After more than 30 years, on June 9, 1883, an anniversary of Payne's birth, his body was brought to Washington, D. C. and reburied in Oak Hill Cemetery. President Chester A. Arthur, his cabinet, the diplomatic corps, and representatives of both houses of Congress were in attendance. During the services the United States Navy Band played "Home, Sweet Home".

From the boughs of giant oaks that spread like a massive canopy over the poet's monument and the green turf around it one can hear "the birds singing gaily" as he penned in one line of his heart-touching "Home, Sweet Home".

C. B. Riddle

A Prayer For Children's Day

June 12, 1960

O God, our heavenly Father, who didst send into the world thy well-beloved Son, our Saviour, as a little child, and who dost love all children as thine own; pour out thy blessing upon the children of our homes, of our church, and of the whole world. Make thy light to shine in their hearts more and more, that they may see thee as their loving Friend and glorious King, and may follow Jesus Christ as their Master and Redeemer. Deliver them from ignorance and sin. Help them to overcome every temptation through thy grace. Fill them with the Spirit of Christ that they may be pure and unselfish, and loyal to thee; and bring them at last into the glory of the eternal home; through Jesus Christ our Lord. Amen.

My Faith In Childhood

I BELIEVE —

That the child is of supreme value; that the home, school, and church exist for the sake of the child; that the test of civilization consists in its provision for the physical and spiritual needs of its childhood; and that the child is created in the likeness of God and is a new revelation of God to man.

I BELIEVE —

That to be childlike is to be Christlike; that childlikeness is a condition of entrance into the Kingdom of God; that childlikeness includes teachableness, trust, and sincerity; and that a little child may lead his elders into the very presence of God.

I BELIEVE —

That respect for a child is essential to the development of a wholesome personality and the adult's understanding of the child; that the child manifests its most wholesome growth in an atmosphere of love and helpfulness; and that nothing can take the place of a Christian home in the religious nurture of the child.

I BELIEVE —

That Jesus' childhood and religious growth constitute the model pattern of religious experience for childhood today; that the child may grow normally and gradually into full religious maturity; and that the conservation of childhood and youth is the challenge to Christian education today.

I BELIEVE —

That Jesus gave the child a central place in his thought and program; that his birth and childhood hallowed childhood and parenthood; that Jesus enlarged and spiritualized the conception of the family into the Kingdom of God; that the child should be dedicated to God and that the Christian nurture of childhood is the supreme privilege and major responsibility of the Christian church.

—P. Henry Lotz

Dr. Clark, Veteran Missionary, Dies

Rev. Alden Hyde Clark, D.D., outstanding Congregational Christian missionary and missions leader for more than 40 years, died May 27 in Boston. He would have been 82 years old on June 26.

Dr. Clark, a native of Minneapolis, Minnesota, and a son of the noted educator, John Bates Clark, was graduated from Amherst College in 1900. He received his B.D. degree from Union Theological Seminary, New York City, in 1904 and his Master's from Columbia University the same year. He also held an honorary D.D. from Amherst.

He was ordained in 1904 at Minneapolis and a few months later was appointed a career missionary by the American Board of Commissioners for Foreign Missions.

In May, 1904, he married Miss Mary S. Whitcomb, Chestnut Hill, Massachusetts, and two months later sailed with his bride for India.

Dr. and Mrs. Clark went first to Vadala where for three years Dr. Clark was district missionary. Transferred in 1907 to Ahmednagar, he served for 11 years as principal of the Union Training College. Here he distinguished himself both as a teacher and administrator and in 1919 he was called back to the United States to take over the duties of candidate secretary of the American Board. He found this role especially congenial since it brought him into personal contact with many young people who were considering careers on the mission field.

The Clarks returned to India in 1923, this time to Bombay where Dr. Clark founded the now famous Nagpada Neighborhood House. This social center serving one of the most densely populated areas of the world was for a time his chief interest and in 1924 he hurried back to this country to raise funds needed to make the Neighborhood House a going concern.

After two years, when the center was a thriving activity, Dr. and Mrs. Clark were sent back to Ahmednagar where from 1926 to 1929 Dr. Clark was principal of the Union Theological College (now the United Theological College of Western India and located in Poona.)

In 1929 the Prudential Committee, governing body of the American Board, invited Dr. Clark to become one of its regional secretaries with responsibility for India, Ceylon, Mexico, Spain and the Philippines. Reluctant to leave India but recognizing the greater opportunity for service at the Board's international headquarters in Boston, Dr. Clark accepted and continued in that important post until 1947 when he and Mrs. Clark retired from active service. They have since lived at 56 Leighton Road, Wellesley, Massachusetts.

Dr. Clark is survived by his widow; a daughter, Mary, Mrs. Ross Cannon, wife of the minister of Second Church, West Newton, Massachusetts; two sons, Professor John A. Clark, Colby College, Maine; Rev. William W. Clark, assistant minister of the Eliot Congregational Church, Newton, Massachusetts.

A memorial service was held at the Village Church, Wellesley Square, Wellesley, Massachusetts, Friday afternoon, June 3.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

GREECE

Athens. Capital and cultural center of Greece.

June

12—**Rev. and Mrs. Raymond Blakney** have had a varied life. He taught math at Fukien Christian University 1920-27; did pastoral work in U. S.; was a chaplain in World War II; 1948 went to Peking, North China for two years and then a year in the Philippines; 1950 became president of Olivet College, Michigan; since 1957 has been president of Orlinda Childs Pierce College, Athens, Greece.

13—**Mrs. Sallie Hale** graduated from Wellesley in 1923 and then spent 12 years in Greece, teaching, as director of girls' school in Salonika, and wife of assistant director of American Farm School there. Widowed in 1958, she returned to Greece as a teacher of English at Pierce College.

14—**Mrs. Frances Messner** was an English teacher in Michigan high schools, Sunday school superintendent and worker with young people. Widowed in 1955, Mrs. Messner went to Athens in 1957 where she is chairman of Department of English at Pierce College.

15—**Mr. and Mrs. Newell Steward,** both of whom have long experience in social work, went to Greece in 1955 as joint representatives of our Service Committee and the American Board. Since 1958 they have been career missionaries, living and working in a badly depressed area of Athens and supervising work in Thessalonika. She is head of the Pierce College School of Social Welfare.

16—**Mrs. Leonette Wishard** was a Baptist missionary in the Philippines 1928-41 when she married Y.M.C.A. secretary there. Since 1949 she has been secretary of department of religious education at United Church, Bridgeport, Connecticut. Widowed in 1956, she went the next year to teach English at Pierce College and be director of the dormitories.

17—**Pierce College** has an interesting history. In 1875 the American Board founded a school in Smyrna; reopened in Athens in 1923 at request of government and parents of girls who had fled to Greece during great fire; since served Greece through wars and disasters. Enrollment: 560. Campus must be relocated to allow for expansion of jet runways of Athens airport.

Thessaloniki. Mountain seaport. Paul's epistles to Thessalonians were addressed to converts here.

18—**Mr. and Mrs. Carl Compton** became missionaries emeriti after 45 and 41 years of service in Turkey and Greece. He taught at Antaolia, Merzifon, Turkey 1913-15; 1917-20, Near East Relief work; 1920 Comptons taught at Anatolia; he became dean in 1925 when it moved to Thessaloniki, Greece; stayed until 1940 when taken over by Germans; returned 1946 to rebuild college after war; 1950 became president — also coached basketball until retirement! The Greek government honored him with the Gold Cross of Order of King George, highest honor given to non-Greeks, and mayor made him honorary citizen of Thessaloniki.

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Raleigh — Mrs. B. B. Johnson, Box 666, Fuquay Springs, N. C.

Sanford — Mrs. Reuben Askew, Rt. 5, Sanford, N. C.

(Continued on Page 15)

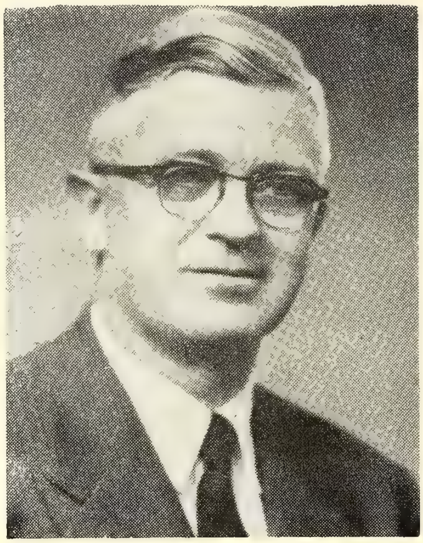
Teachers At The School Of Missions

MISS LUCILLE D. FROST

"The Church Woman — She's Different!" will be the theme for Miss Lucille Frost at the School of Missions. She will start the program off with an informal "get acquainted period" and will have the first period of her course that afternoon. As you will see from the program, other sessions will follow on succeeding days.

Miss Frost was the rally speaker in the Southern Convention in the spring of 1959, so she is no stranger to our Southern Convention women. She has recently resigned as associate secretary of the National Fellowship of Congregational Christian Women to accept a position on the staff of our Illinois Conference, and our women are fortunate that she is filling this commitment before she leaves her national post.

Lucille Frost was born in Fort Wayne, Indiana, where she became an active member of St. John's Evangelical and Reformed church. She is a graduate of Schauffler College of Religious and Social Work, Cleveland (now the graduate school of religious education of Oberlin College). In addition to serving as Christian education director in Evangelical and Reformed and Congregational Christian churches in Ohio and Indiana, Miss Frost worked in Kentucky under the auspices of the National Council of Churches in a program for trailer court people, before going to our National Women's Fellowship staff in 1957.



DR. ALFORD CARLETON

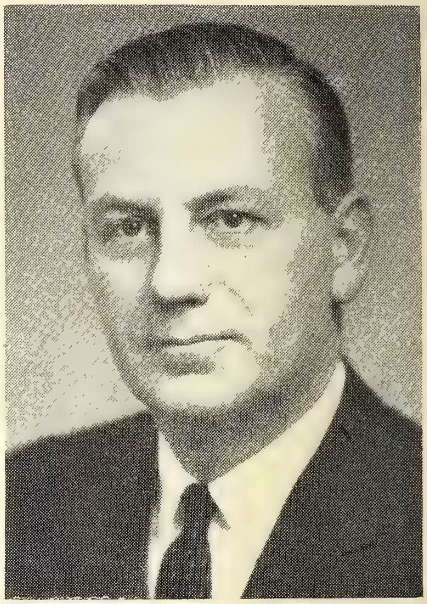
"Into All the World" (the international mission study theme for 1960-61) is a fitting topic for Dr. Alford Carleton to discuss at the School of Missions. For Dr. Carleton has done just that.

A native of Albany, New York, Dr. Carleton was educated at Oberlin College and Hartford Theological Seminary. He has served nearly 30 years in our Near East Mission in both Turkey and Syria, the last 17 years there being as president of Aleppo College, Syria. Mrs. Carleton was Mary D. Cashmore, a teacher for the American Board in Syria, when they were married in 1929. They have three daughters.

In 1954 he was called home to direct the far-flung activities of the American Board, overseas agency of our denomination, the oldest foreign missions organization in America, which has an overseas staff of 350 missionaries and some 12,000 nationals working in almost 1,000 schools, 80 hospitals, 24 social service centers and some 2,000 churches in 15 countries.

A recognized authority on the Near East, Dr. Carleton has, through global travel and service on international church and mission bodies, extended his influence to many other parts of the world.

In addition to teaching the course at the School of Missions, Dr. Carleton will speak in Whitley Auditorium on Thursday evening, June 23, at eight o'clock. Our church members in the area should avail themselves of this opportunity of hearing him.



DR. SHELDON MACKEY

Dr. Sheldon E. Mackey, Secretary of the Evangelical and Reformed Church, will be one of the featured speakers at the annual School of Missions at Elon College, June 21-24, 1960. He will be the Bible Study leader.

Dr. Mackey is a native of Pennsylvania, is married, and has four children, Peter D., John H., Mary Susan, and Timothy A. He is a graduate of Moravian College, Lancaster Theological Seminary and has done graduate study at Union Seminary, New York. The honorary D.D. degree was conferred on him by Franklin and Marshall College, Lancaster, Pa., and the honorary LL.D., by Ursinus College. He was ordained in 1939 by the East Pennsylvania Classis of the Reformed Church in the United States.

Dr. Mackey has held pastorates at St. John's Orwigsburg, Pa., 1939-1944; Second, Reading, Pa., 1944-1950; First, Sunbury, Pa., 1950-1954.

He has represented the Evangelical and Reformed Church on the Advisory Council of the American Bible Society, and in the Joint Department of Religious Liberty of the National Council of Churches.

Dr. Mackey was elected to the Office of the Administrative Assistant to the President of the Evangelical and Reformed Church and assumed office in 1954. He was elected Secretary of the Evangelical and Reformed Church in 1956, and Co-Secretary of the United Church of Christ, June 26, 1957.

15th ANNUAL SCHOOL OF MISSIONS

SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

Elon College, N. C. — June 21-24, 1960

Theme: The Mission of the Church — Unity, Witness, Service

PROGRAM

TUESDAY, JUNE 21

12:00 Noon—Registration Office Open — West Dormitory
Book Store Open — Alamance Building

AFTERNOON SESSION — Mrs. Carl Wallace, Presiding

2:00—Informal Get Together Period — Miss Lucille Frost
2:30—Call to Order
1. Prayer — Mrs. Ray Gordon
2. Greetings — Dr. Earl Danieley
3. Introductions

3:00—Worship Service — Mrs. Mark Andes
3:15—THE CHURCH WOMAN—SHE'S DIFFERENT! — Miss Frost
4:15—Unpack — Rest — Visit Moonelon (Swim), Children's Home, College, etc.
6:00—Dinner

EVENING SESSION — Mrs. Mark Andes, Presiding

7:30—INTRODUCTION TO THE BIBLE STUDY — Dr. Sheldon Mackey
9:00—Dormitory Hall Parties
Devotions — Hall Hostess

WEDNESDAY, JUNE 22

8:00—Breakfast
8:30—Book Store Open

MORNING SESSION — Mrs. D. W. Shepherd, Presiding

9:00—Call to Order — Hymn — Prayer
THE CHURCH WOMAN—SHE'S DIFFERENT! — Miss Frost
10:00—Home Theme — HERITAGE AND HORIZON — Mrs. W. E. Wiseeman
11:00—Break (Move to Elon College Community Church)
11:20—Bible Study — LUKE'S PORTRAIT OF CHRIST — Dr. Mackey
12:15—Recess
12:30—Lunch
1:15—Book Store Open

AFTERNOON SESSION — Miss Susie Allen, Presiding

2:30—Call to Order — Hymn — Prayer
THE CHURCH WOMAN—SHE'S DIFFERENT! — Miss Frost
4:00—Workshops:
District Chairmen — Mrs. D. W. Shepherd
Department Chairmen — Convention Department Chairmen
Children's Work — Mrs. Kenneth Bishop
Rest — Visit Moonelon, Children's Home, College, etc.
6:00—Dinner

EVENING SESSION — Mrs. Ray Gordon, Presiding

7:00—Vespers on Campus — Mrs. Kenneth Bishop
7:45—Play — "The Church That Died" — Burlington Women's Fellowship — Whitley Auditorium
CHURCHES I VISITED IN EUROPE — Mrs. F. C. Lester
10:00—Let's Talk It Over — Hall Hostess
Devotions

THURSDAY, JUNE 23

8:00—Breakfast
8:30—Book Store Open

MORNING SESSION — Mrs. F. C. Lester, Presiding

9:00—Call to Order (Whitley Auditorium) — Hymn — Prayer
World Theme — INTO ALL THE WORLD TOGETHER — Dr. Alford Carleton
10:00—Home Theme — HERITAGE AND HORIZON — Mrs. W. E. Wisseman
11:00—Break — (Move to Elon College Community Church)
11:20—Bible Study — LUKE'S PORTRAIT OF CHRIST — Dr. Mackey
12:15—Recess
12:30—Lunch
1:15—Book Store Open

AFTERNOON SESSION — Mrs. Harry F. Nelson, Presiding

2:30—Call to Order — Hymn — Prayer
THE CHURCH WOMAN—SHE'S DIFFERENT! Miss Frost
4:00—Workshops — SAME AS WEDNESDAY
Rest — Visit Children's Home, Moonelon, College, etc.
6:00—Banquet — World Theme — Upstairs Dining Room

EVENING SESSION — Mrs. W. B. Williams, Presiding

7:30—FORWARD TOGETHER — Dr. Carleton — Community Church
8:30—Games of Many Nations — Miss Frost
10:00—Let's Talk It Over — Hall Hostess
Devotions

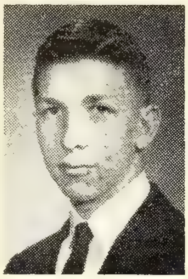
FRIDAY, JUNE 24

8:00—Breakfast
8:30—Book Ctore Open

MORNING SESSION — Mrs. Garland Spratley, Presiding

9:00—Call to Order — Hymn — Prayer
World Theme — INTO ALL THE WORLD TOGETHER — Dr. Carleton
9:35—Home Theme — HERITAGE AND HORIZON — Mrs. W. E. Wisseman
10:10—Evaluation Sheets — Announcements, etc. (Move to Elon College Community Church)
10:45—Bible Study — LUKE'S PORTRAIT OF CHRIST —Dr. Mackey
11:15—Holy Communion — The Reverend John S. Graves, Presiding
12:00—Lunch

A Page for Young People Edited by Hubie Young



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Why Go To Church?

Billy Chapman

Editor's Note: The following article was the text of a talk given to the congregation of the Suffolk Christian Church by Billy Chapman. Billy, a high school senior, was the minister for the Youth Sunday program. Because of its excellence it has been requested that this article be printed on our Youth Page.

On one occasion Thomas H. Beecher was asked to substitute for his famous brother, Henry Ward Beecher, at Plymouth Church in Brooklyn, New York. Many of the good people of the congregation, who had come to hear Henry speak, became restless when Thomas appeared in the pulpit. Some started for the door. Thomas raised his voice and said "All those who came here this morning to worship Henry Ward Beecher may now withdraw from the church. All those who came to worship God may remain."

We sometimes give ourselves rather absurd reasons for not attending church. Some of us have worked too hard all week and stayed up too late on Saturday night. We know that we need the rest for the Sunday afternoon drive, so we stay home on Sunday morning. Others of us have had a "nagging headache", or a "terrible cold" all weekend. It almost prevented us from playing golf, fishing, and going to the beach. We now need to recover for Monday morning.

During the cold, winter months we often use weather as an excuse for catching a cold or the flu. Therefore we wouldn't think of going outdoors on Sunday morning after spending all of Saturday on the golf course. We might become drastically ill if we went to church. In the summer we know it will be too hot in church on Sunday morning, because the heat was almost unbearable at the beach on Saturday. Still others of us stay home from church for fear of ruining our new clothes in the rain. It was raining so hard last night, that we almost didn't wear them to the dance.

Many of us do not go to church because the minister doesn't really like us; he very seldom visits us at home; the congregation is not very friendly; the sermon is usually too long; and the pews are uncomfortable. If we would compare this to going to the movies, we see how silly it would sound. We have never thought that the manager of the theater doesn't like us; he doesn't visit us very often; the people who go to the movies are not very friendly; the movie is too long; and the seats are uncomfortable. Although this sounds ridiculous, how often do we use these reasons for not going to church?

All of us strive to attend church on special occasions, such as before Thanksgiving and Christmas, during the Lenten Season, Easter Sunday, and Mother's Day. This is definitely proved by the larger crowds on these occasions. Yet why don't we attend church like this every Sunday in the year? Is it more important for us to worship God on special occasions? If it is, why did God set aside one out of every seven days as a day for rest and worship?

More of our families attend church if some younger member of the family is participating in some part of the worship service. Church services such as the one this morning are always attended by more people. We are all inclined to come to church more willingly for this reason. Should a son or daughter of our family be in the worship service to make us want to attend church?

Still more of us use the Church for our own selfish and personal reasons. The christening of a baby in our family, the marriage of a son or daughter, and the funeral of a loved-one make us all come to church. Although those who attend church regularly ask these services of the church, some of us only come for these reasons. Usually the ones of us who come the least, demand the most from the church on these occasions. We want the most appropriate time and the best silver and flowers for the services. Yet when the service is over, we often forget the church and the people who helped us with the church service.

Many of us go to church only in time of trouble or sickness in our family. Yet when we go only for this reason, the church is always ready to help us. The spiritual guidance and the reassurance that we need comes from God, through the minister and the church. We repent all our sins, promising to become better Christians. We vow that we will attend church regularly when our burdens are lessened. Yet as circumstances improve, the church gradually becomes less and less important, until the next crisis comes along.

Those of us who only go to church on special occasions for personal and selfish reasons and when we are in need of spiritual guidance are actually parasites on the church. We are using the work of other people for our own, selfish, means. Worship is an act, which should not be taken as lightly as we often do! It requires practice, and regular attendance at church. If we live at ease, and take the worshiping of God in his house so lightly, we often find ourselves unprepared to meet an emergency when it arises. If we expect to meet our trials and tribulations through God, we must first meet God through regular participation in the Church services. A man or woman who fails to prepare himself to meet these crises through regular church attendance, would be like one attempting to swim a five mile lake, when he had not been in the water for the last ten years.

The popularity of the minister sometimes affects our church attendance. If the minister is very well known and liked by all, he will always have a large congregation on Sunday morning. If a minister says one thing that some people don't like, there is a quick prejudice formed against him. We often let the opinions of other people keep us from going to church. On other occasions we do not go to church, because the topic of the sermon is something we do not want to hear. We do not want to hear it, because it is against something that we know is wrong, but derive great pleasure in doing. The purpose of the church is to help us to live as Jesus Christ would have us live. How can we do this, if we fail to heed the warnings of the church?

One of the failings of Christianity is illustrated every Sunday morning, when millions of "church goers" come to the services of worship, but do not expect anything of a dynamic nature to happen. Many of us find ourselves in this position. We have accepted the habit of going to church as a norm of life. It is something that everyone does, so we do it also. We often make material gain more important that brotherly love. Our social standing is easily put before spiritual power. Nearly all of us find economic success superior to social salvation. We do not expect to hear the voice of Amos, the prophet, when we go to church. Therefore there are few prophets in the pulpit.

Having our name on the church roll does not compel us to attend church. The Church is not like a civic club or organization which has mandatory attendance. We only go to church when we feel the need for spiritual guidance. It should not be this way! We should attend church to become better Christians! Having our name on the church roll does not automatically make us good Christians. If our name is on the roll, we should participate regularly in the worship services, activities, and charities of the church. This will help us to become better Christians, and the church to become a better church. Ordinarily when we speak of the church, we immediately think of a group of people worshiping in a building. We tend to judge the church by what its members do. Christianity of the church members becomes possible only as each member, worshiping in the group, is so filled with the joy of the risen and living Lord that even an outsider will become aware, that when the church speaks it speaks of real things. Are we the kind of membership that is thought of in this way? Do we attend church to become better Christians, and to help the church to become a better church.

If we pursue it in the right direction, the habit of going to church is a good one for us to form. As we continue to attend church regularly, it will become less and less a habit, and more and more a pleasure. We will look forward to this pleasure. We will grow to need the spiritual reassurance that we receive from going to church. We will become more like the young man who resolved to read at least one good book every two weeks for ten years. As his reading progressed, the books became more of a pleasure than a habit. He began to grow and mature with the books. We could also grow and mature with the church, if we form the habit of regular church attendance.

"Going to church" actually means "going to worship". The primary reason for our "going to church" is to improve the quality of our individual relationship to God and our fellow man. Unless this is really our reason, then the title of my message, "Why Go To Church?" becomes a very serious question. Do we often come to church for selfish reasons, and not to praise God? If we do, we are missing our best opportunity to renew our spiritual strength! Listen to the familiar words of the one hundreth Psalm, which speak to us of our need to worship. As we listen, let us remember that we need to worship God for our own good, more than God needs us to worship him.

"Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord, he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pastures.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting; and his truth endureth to all generations."

A PRAYER FOR GRADUATES

Wofford Colquitt Timmons

O God of Truth and Light,
Be Thou to us this day,
An inner source of clearest sight,
To guide us on our way.

We read Thy Word of Power
In Heaven's flaming skies;
In stream and clod and fragrant flower
We look into Thine eyes.

We feel Thy touch divine,
We learn Thy law of Life,
As human hearts, with Love sublime,
Are freed from sin and strife.

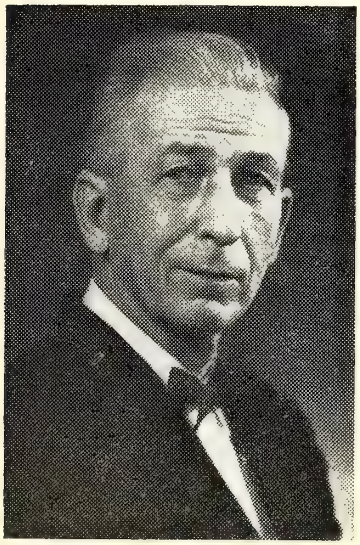
In school to Thee we'd stay
With eager, open mind;
Nor count the hours nor rue the day
While Thee, the Truth, we find.

With faculties endowed
To grasp Thee, Lord of All,
Before Thee head and heart are bowed,
In Holy reverence fall.

Take Thou these gifts we bear,
This wisdom we have won;
Let us partake and let us share,
Through us Thy Kingdom come.

Commencement Sunday June 23, 1935

Lucy M. Eldredge



Alonzo L. Hook

B. Everett Jordan

AT 70TH COMMENCEMENT

Elon Honors Three; Graduates Eighty

The seventieth commencement season at Elon College was observed May 28-30 under the leadership of President J. Earl Danieley who presented diplomas to eighty graduates. Alumni activities on Saturday, directed by Secretary W. B. Terrell, were climaxed with a banquet at which Rev. O. D. Poythress was speaker and Dr. H. Shelton Smith was honored as "Alumnus of the Year."

BACCALAUREATE SERVICE

Dr. Nathanael Guptill of New York City, minister and secretary of the General Council of Congregational Christian Churches and director of its Commission on the Ministry, and co-secretary of the United Church of Christ, preached the baccalaureate sermon May 29.

Basing his discussion upon God's gift of a new heart to Saul when Saul was anointed king of Israel, he told members of the graduating class that they, too, must seek for a new heart if they are to attain success in life. Citing examples from various professions in which "heart" rather than ability proved the key to success, he declared that "a new heart" is always the gift of God.

"The trouble with the world today is that humanity as a whole is in need of a new heart," he said, and calling the heart of Jesus the norm by which human hearts are gauged, he urged each senior to say, "I want to be like Jesus in my heart," and thus make the world into a closer likeness of the Kingdom of God.

AYCOCK COMMENCEMENT SPEAKER

Dr. William B. Aycock, chancellor of the University of North Carolina, gave the commencement address Monday morning. He told the seniors that their precious heritage of liberty stems from triple sources of religion, democracy, and education, but warned that these are threatened by worship of economic success.

Dr. Aycock declared that today America finds her leaders in the above-mentioned three fields — preachers, politicians and teachers — in the bargain basement. He pointed to the relative difficulty in finding financial support for church colleges and other religious institutions, cited the low regard in which America holds political leaders, and stressed the low salaries and relative lack of prestige of the teaching profession.

Telling the graduates that they have dual opportunities to make a living and to improve the world in which they live, Dr. Aycock urged them to make material security only a "beachhead" and not a final objective, and to contribute their abilities and resources to each of the fields of religion, democracy, and education.

HONORARY DEGREES GRANTED

Pictured at the side are the three recipients of honorary degrees. Miss Lucy Eldredge, who received the degree of Doctor of Letters, is a graduate of Elon College in the class of 1921 and holds the Master's degree in religious education and theology from Boston University. A resident of New York City, Miss Eldredge was for many years on the staff of the Division of Christian Education of the Congregational Christian Churches. She retired last year as director of the young people's department of the Commission on Missionary Education of the National Council of Churches, in which capacity she wrote and edited young people's mission study materials.

Professor Alonzo L. Hook, chairman of the department of physics and mathematics at Elon College, was granted the degree of Doctor of Science. He graduated from Elon College in the Class of 1913 and has served on the faculty since that time. He has been an instructor, professor, department head, dean and registrar. He is director of the college's job placement bureau in addition to his other duties. Currently he is serving as president of the North State Conference, college athletic organization.

United States Senator B. Everett Jordan of Saxapahaw, a trustee of Elon College and of Duke University, was given the degree of Doctor of Laws. He is a graduate of Duke University, where he was a member of Omicron

— Continued on Page 15

The Two Ways (Temperance)

Background Scripture: Matthew 7:13-14. Luke 15:11-32.

Devotional Reading: Psalm 1.

Memory Selection: **In all thy ways acknowledge him, and he shall direct thy paths.** Proverbs 3:6.

MEN AT THE CROSS ROADS OF LIFE

If life is likened to traveling down a highway, then men are always standing at the crossroads. For in every action of life man is confronted with a choice. Indeed some one has said that "all life concentrates on man at the cross roads." And Jesus with other great leaders was enjoining men to take thought to the road which they chose. He frankly told them that there were only two roads which they really take, the broad and easy way, and the narrow and hard way. He just as frankly told them that while many took the broad and easy way, only a few took the narrow and hard way. Broken down in more detail these roads stand in sharp contrast in several ways.

(a) The one is **hard** and the other is easy. Let no young person fool himself — there is never any easy way to success or greatness, any way except the way of toil and hard work. Reflecting upon the great speech which his brother had just made in the House of Commons, Richard Burke said that at first he wondered why his brother Edmund had contrived to monopolize all the talents of the family, and then he recalled that while he and the other boys were out at play, his brother was always at work! One reason, and often the great reason why many people do not succeed is because they choose the easy way, instead of the hard way. And of course that is the reason why they never develop great character.

(b) One road is the **long** road and the other is the **short** road. Just as greatness and success do not come easily, neither do they come quickly. Our modern world is constantly promising short cuts and immediate success, but life does not work out that way. Lasting things do not come quickly, and the long way is usually the best way in the end.

(c) Then again the one way is the **disciplined** and the other is the **undisciplined** way. This is saying in another way what has already been said above. Many people have the natural ability and the opportunity to develop themselves and to do great things, but they are not willing to discipline themselves, to deny themselves, to master themselves and apply themselves. There may be a few who meteor-like reached eminence without discipline, but they are the expections to the rule. No one reaches eminence, or maintains eminence, without discipline.

And (d) the difference between these roads is between the **thoughtful** and the **thoughtless** way. That young man who dropped out of school because he thought he might make some money, later realizes that he took the short look. The man who has become an alcoholic did not take a long look ahead when he took his first social drink. There are two ways of looking at life: in the light of time, and in the light of eternity. And the wise man will not take the easy, short, undisciplined way, if only he thinks the thing through!

A YOUNG MAN WHO TOOK THE EASY, SHORT, UNDISCIPLINED THOUGHTLESS WAY.

The second section of today's lesson is the immortal and universally known and beloved story of what we call The Prodigal Son (although Jesus no where calls him that).

It is the story of a young man, chafing under parental control and perhaps fed up and bored with life in general, who wants to go places and see things, to live his own life, to have some freedom. Knowing that he would inherit a part of his father's property eventually, he asked his father for his share in advance of his father's death. To be sure the father could have refused. Perhaps papa was too indulgent at this point. On the other hand if he had refused he would undoubtedly had a sullen, sulky young man on his hands. In any event, the father gave the young fellow his share of his estate, and off he went. How free he must have felt as he left the home place and started out to see the world and to have his fling.

SUNDAY SCHOOL LESSON
JUNE 12, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

We do not know where he went — the story simply says that he went into a far country. After all a "far country" is not a matter of geography. When a man gets away from all that is decent and good and wholesome, he is in a far country. When he gets away from God he is in a far country. When a young person flaunts his home training and his Christian ideals, he is in a far country. This young man probably went to a city — that is usually the place folks go when they want to have their fling. A young man with plenty of money in his pockets would not have much trouble in finding companions who would be glad to help him spend it. The elder brother accused his younger brother of spending his money on fast women — "this thy son hath devoured thy living with harlots," but Jesus is content to say that he "wasted his substance with riotous living." That may have been another way of saying the same thing. In any event, in due time his money ran out, and his fair-weather friends did the same thing — they ran out on him. He was left alone, penniless, homeless, friendless.

He had to eat, and he wanted to eat so desperately that he hired himself out to a man who gave him the job of feeding his pigs! ! ! That was getting down in the eyes of a Jew — nothing could be any worse. And he was so hungry that he gladly ate the same kind of food the pigs ate! And living in that simplicity of life and on that simplicity of food, he began to do some thinking. It suddenly dawned on him that the hired servants of his father were living higher on the hog than he, a son was. He came to himself. He realized that he had taken the easy, short, undisciplined way. And he was man enough to admit it to himself, and man enough to start back home to admit the same thing to his father. Unfortunately his dad did not know where he was, so he could not send the Cadillac for the young man — he had to trudge the long, hard way back on foot. One wonders what he thought about as he made his way back home. Perhaps his main concern was about how his

(Continued on Page 15)

At Our Church Home for Children

"I Have You In My Heart"

John G. Truitt, Superintendent

Dear Friends:

It was my good pleasure to preach for our children and staff in the Holt Memorial Chapel last Wednesday night at their regular 7:15 service. Many times I have had this joy, and many times I have seen how the children and their helpers enter into the moments of worship there.

This was the final service before our four seniors graduate at the Elon Community High School. I preached this time by special request, and I felt honored to have this special privilege.

The scripture lesson was chosen from the first chapter of Philippians: **"I thank God upon every remembrance of you, always in every prayer making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which began a good work in you, will perform it until the day of Jesus Christ: it is right for me to think this of you all, because I have you in my heart". Phil 1:3-7.**

I did a brief exegesis of this portion in language I hope the children could understand. Then among other things I said: "I hold you in my heart." Too often those of us here, and our visiting speakers, have told the children what has been, and is being, done for them. To be sure a great deal is being done for them, but that is only part of the story, and I do not feel it is the kindest thing to be constantly telling them how much they should appreciate all that is being done for them. What child can rightly appreciate the help he has?

On this occasion I emphasized how much the children had done for me.

(1) You have shown me the true article, I said, of simon pure trust. Little children whose whole surroundings have fallen in on them have come to this Home, and trusted me — and those who work with me. My own trust has been enhanced, and they have actually contributed something to me.

2. You have been on my team. The "fellowship" that Paul put foremost in this lesson I have enjoyed with you. You have been good members of the team.

3. You have taught me a lesson by bending your wish to mine. That is something, something which you did for the good of the group. It was indeed a great contribution.

4. You have repeatedly made me proud of you, and I have labored better because I thought you wanted to do well and to help me by doing well.

5. You have brought out the best in me — which I admit is none too good, but it was nice you brought out the best rather than the lesser good, or even the worst, in me. You are a real contributor.

6. You have been your own cooperating, kindly selves. Do not misunderstand me, for I know you, just like the rest of us, have not been perfect; but you have been you, and that has meant immeasurably much to me.

7. You respected us and loved us sufficiently well to quite satisfy us, the staff members all appreciate this contribution.

Some of you will think I am going too far when I add, I said, I have seen Jesus in you. I can understand what Paul meant when he said, "It is right for me to think this of you all, because I have you in my heart."

REPORT FOR MAY 31, 1960
MONTHLY OFFERINGS

Amount brought forward			$18,610.52
Eastern North Carolina Conference			
New Elam	$ 10.00	$ 10.00	
Eastern Virginia Conference			
Holland	218.00		
Norfolk, Little Creek	4.00		
Bayside	8.00	230.00	
Western North Carolina Conference			
Ether	40.00		
Pleasant Union	45.12		
Spoon's Chapel	24.00	109.12	
Virginia Valley Conference			
Mt. Olivet (G), S. S.	5.00		
Timber Ridge, S. S.	11.54	16.54	
Total			$ 365.54
Grand Total			$18,976.18

SPECIAL OFFERINGS

Amount brought forward		$40,130.41
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Harrison Factors Corp. (dividend)	37.50	
Second Grade Church School Class, First, Cong. Church, Tacoma, Wash.	3.15	
Pilgrim Bible Class, Greensboro, First Church	50.00	
In Memory of Mrs. Lula Melvin Crumpler	5.00	
In Memory of Mrs. Mamie B. Howell	5.00	
In Memory of Mrs. P. N. Seymore	5.00	
In Memory of Edwin Gant	5.00	
In Memory of C. C. Vaughan, III	10.00	
In Memory of Samuel McPherson	7.50	
In Memory of John R. Foster	7.50	
Special Gifts	108.86	
Total		$ 269.51
Grand Total		$40,399.92
Total for the Week		$ 635.17
Total for the Year		$59,380.10

Mission Study Books

Lucille M. Smith

Mission Study books for 1960-61, listed below, will be available at the School of Missions.

These books are interesting, informative, and easy to read. They are written by authors of wide and varied experience. Their format is attractive.

One reader said, "These books will arouse deep spiritual and intellectual interest." It is our hope that many women will read and study these wonderful mission books!

WORLD THEME:

Into All the World Together

Adult
One World, One Mission — W. Richey Hogg $1.50
Adult Guide .... .50
Youth and Senior High
Turning World — Betty Thompson (Also recommended for adults) $1.50
Youth and the World-Wide Mission: A Guide to Study and Action .. .65
Junior High
We Belong Together — Frances Eastman $1.50
How to Use "We Belong Together" .65
Junior (Grades 4-6)
Adventures With the Bible — Alice Geer Kelsey $1.50
Junior Teacher's Guide on "Into All the World Together" .... .65
Primary (Grades 1-3)
Here and There With the Bible — Elizabeth Allstrom $1.50
Primary Teacher's Guide on "Into All the World With the Bible" .... .65
Kindergarten
Children at Bedtime Prayer — Grace McGavran $1.25
World Friends and the Bible (Picture Album) $1.25

HOMELAND THEME:

Heritage and Horizons in Home Missions

Adult
Safe in Bondage — Robert W. Spike $1.50
Adult Guide on "Heritage and Horizons in Home Missions" .. .50
Youth and Senior High
In Step With Time — Fred Cloud $1.50
Youth and Home Missions: A Guide to Study and Action .... .65
Junior High
In Unbroken Line — Amy Morris Lillie $1.50
How to Use "In Unbroken Line" .65
Junior (Grades 4-6)
Old Trails and New — Helen Boyd Higgins $1.50
Junior Teacher's Guide on "Good News and Share" .... .65
Primary (Grades 1-3)
Larry — Edith J. Agnew $1.50
Primary Teacher's Guide on "Good News to Share" .... .65
Kindergarten
Little Playmate Books — (A series of three books with pictures and text on every page and alternate pages in color) $2.75

A Children's Day service will be presented at The Christian Temple, Norfolk, at the morning worship hour next Sunday. Nursery through the senior high departments will participate.

Miss Dorothy Hampton reports there are still scholarships available for the Race Relations Institute June 20 - July 2 at Fisk University, Nashville, Tennessee, as well as transportation. Contact her at 286 Hillsboro Street, Raleigh, North Carolina.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

father would receive him, or if he would receive him at all.

But his fears were unfounded. Even while he was "yet a great way off" his father saw him and ran to meet him and forgave him and reinstated him as a son again. And undoubtedly, they lived happily ever afterward. Jesus told this story, of course, to show how God feels toward his children who have gone into a far country, about how he longs for them, and welcomes them, and restores them as sons again. But it is a good story also for Temperance because it speaks eloquently of the broad and easy road down which so many go to destruction and desolation. There are thousands today who are leading undisciplined lives who are thus missing the way that leads to a satisfying life here, and to eternal life hereafter.

The Board of Deaconesses of Rosemont, South Norfolk is sponsoring "Pew Filling Month" in June. Individuals are being asked to be responsible for filling a pew on a designated Sunday.

According to the news bulletin of our new Community Church, Garner, North Carolina, where Rev. Rosser Lee Clapp is pastor, in April 26 charter members were received, average church attendance and church school attendance was 65; and 20 new pupils were enrolled in the church school, making a total of 95.

WOMEN'S OFFICERS

(Continued from Page 7)

VALLEY OF VIRGINIA

President — Mrs. T. W. Good, Broadway, Va.

Vice-President — Mrs. Robert A. Whitten, Pennsylvania Ave., Winchester, Va.

Recording Secretary — Mrs. Shirley White, Broadway, Va.

Corresponding Secretary — Mrs. H. F. Nelson, 12 Richards Ave., Winchester, Va.

Treasurer — Mrs. Stella Liskey, Route 3, Harrisonburg, Virginia.

Historian — Mrs. Dewitt Cupp, Route 4, Harrisonburg, Va.

DEPARTMENT CHAIRMEN:

Christian Education — Mrs. Joseph Frazier, Route 3, Elkton, Va.

Missionary Education — Mrs. R. L. Clapp, Luray Va.

Social Action — Mrs. Lynwood Hosaflook, Linville, Va.

Spiritual Life — Mrs. C. L. Whitlock, Box 178, Winchester, Va.

Stewardship — Mrs. George Harding, Route 2, Elkton, Va.

Friendly Service — Mrs. E. J. Rohart, Linville, Va.

DISTRICT SUPERINTENDENTS:

Eastern — Mrs. Dewey Dofflemyer, Route 2, Elkton, Va.

Western — Mrs. Austin Kipps, New Market, Va.

Nominating Committee Class 1962 — Mrs. Edgar Nelson, Winchester,

(Continued from Page 12)

Delta Kappa, honorary leadership fraternity. Long a leader in North Carolina textile industry, he has played a prominent part in state and national politics. He has served in the U. S. Senate since 1958, and on May 28 received the democratic nomination for another term in that body.

Students receiving academic honors were Miss Carol Earle, Burlington, who graduated cum laude and Edward Wilson, Blairs, Virginia, who graduated magna cum laude. Monroe Awards for personal improvement went to Miss Mary Ann Hartwell, West Barnstable, Massachusetts and Robert McLean, East Rockingham.

HINES CHAPEL

Centennial Program

THEME: "REMEMBRANCE AND RENEWAL"

Centennial Sunday — June 12, 1960 — 9:45 to 3:00 — "Remembrance"

9:45 Children's Hour and Sunday School Classes for all ages.

10:50 Morning Worship Service — Centennial Keynote Address
Sermon by Dr. F. C. Lester (1915-17) Theme: "The Value of Our Heritage"
Music by Hines Chapel Church Choir

11:45 Memorial Service in Cemetery 12:30 Picnic Lunch Together

2:00 Homecoming Day Services . . . . Singspiration and Special Music
Greetings and Congratulations from Various Sources
Historical Pageant by Young People . . . . "We Come to This Day"

3:00 Centennial Cake Cutting . . . . 100th Anniversary

Week of Centennial Rededication Services— June 12-17, 1960 — "Renewal"

Sunday night: 8:00 Service in Memorial to Rev. B. N. Hopkins, Organizer
Theme: "The Past — A Prelude to Our Future"
Sermon by Rev. J. L. Neese (1929-33) Music by Mt. Bethel Church Choir

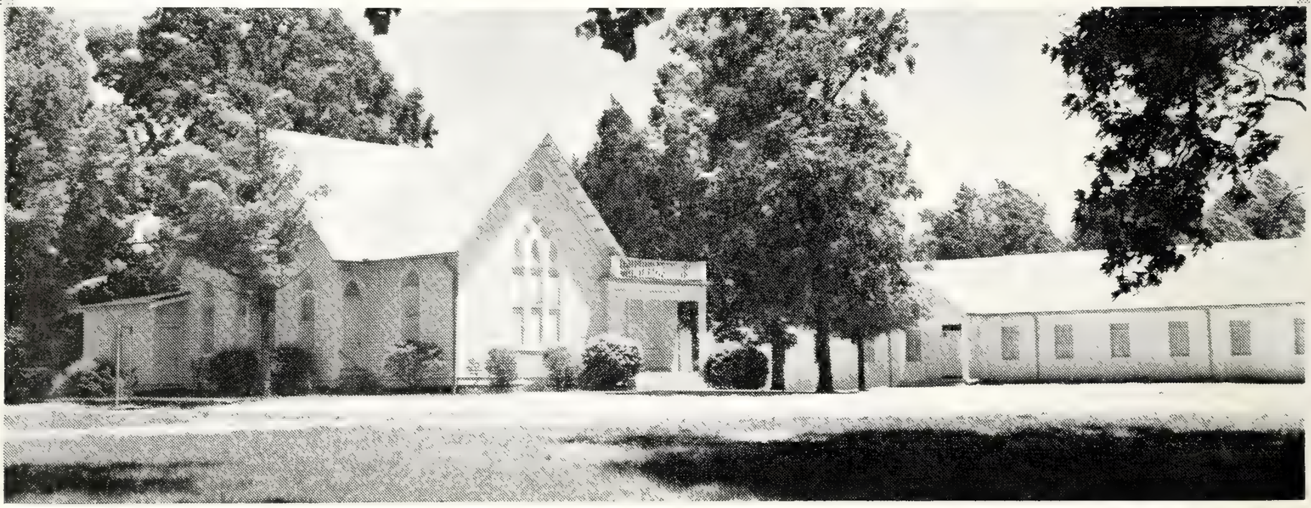
Monday night: 8:00 Service in Memorial to Rev. Alfred Iseley
Theme: "The Prize of Our Calling"
Sermon by Rev. Ellis N. Clark (1941-43) Music by Shallow Ford Choir

Tuesday night: 8:00 Service in Memorial to Rev. W. T. Walker
Theme: "The Life-Blood of the Church"
Sermon by Rev. Walter W. Hall (1943-44) Music by Salem Chapel Choir

Wednesday night: 8:00 Service in Memorial to Rev. Wm. S. Long
Theme: "The Worth of Personal Commitment"
Sermon by Rev. Julius Rice (1950-53) Music by Union Ridge Church Choir

Thursday night: 8:00 Service in Memorial to Rev. A. G. Anderson
Theme: "The Challenge Before Us"
Sermon by Rev. C. L. Moody, Jr. (1937-39) Music by Apple's Chapel Choir

Friday night: 8:00 Service in Memorial to Rev. J. W. Holt
Theme: "Communion with God through Christ"
Sermon by Rev. John P. Littiken (1953-59)) Music by Providence Choir
Service of Holy Communion . . . . . . Rev. Thomas W. Madren, Pastor, presiding



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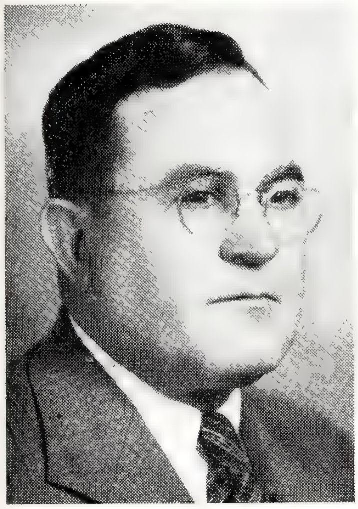
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

VOLUME 112 JUNE 14, 1960 NUMBER 24

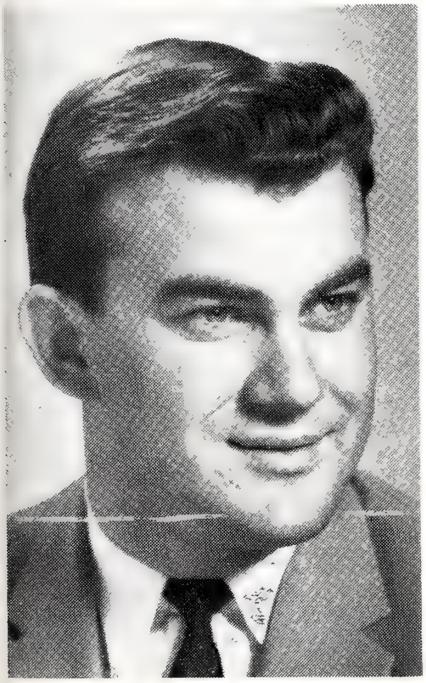


Rev. J. L. Neese

Leaders Of Anniversary Services At Hines Chapel

This week Hines Chapel, near Greensboro, North Carolina, is celebrating its one hundredth anniversary. Three special services were held Sunday and former pastors are bringing messages each evening. Music is being furnished by choirs from nearby churches which were in existence prior to the organization of Hines Chapel.

Rev. J. L. Neese of Bradenton, Florida, pastor at Hines Chapel 1929-33, is acting as "Centennial Minister," presiding over the various sessions.



Rev. Thomas L. Madren

Host pastor is Rev. Thomas L. Madren, son of Rev. and Mrs. S. E. Madren, a native of the Liberty community near Henderson, as is his wife, the former Patsy Fuller. They have two children, Melody Joye and Donna Lynne. Mr. Madren graduated from Elon College in 1954 and received his B.D. from Duke Divinity School in 1957. Prior to going to Hines Chapel he served churches in the Eastern North Carolina Conference, including Amelia, Damascus, Lee's Chapel, Plymouth and Turner's Chapel.

The History of Hines Chapel, found on page 3, is the result of many hours of research by Mr. Madren, who found back issues of The Christian Sun in the Church History Room at Elon College invaluable help.

Miss Georgia Bradley gave a Bible dictionary to the parsonage family of Mt. Zion church Mebane, recently. Mr. and Mrs. Jack Long gave an "indoor garden."

Five High school and four college graduates were recognized at the morning worship service at Union Ridge, Burlington, May 29, by the pastor, Rev. H. Winfred Bray.

"The Lee's Chapel Challenger" is the name given to the newsletter which that church near Sanford, North Carolina, voted at its last quarterly conference to publish. "The Christian Sun" will look forward to receiving it regularly.

Forty-one members of First, Newport News had a perfect attendance record at church from January 17 through April 19. Forty others missed no more than two Sundays during that time.

Rev. Dana Hunt was the guest speaker for evening services at Mt. Zion, Mebane the week beginning June 12. The youth choir of this church has new hymnals presented by Mrs. Richard Aydt and an anonymous donor.

Memorial Service was held at Pleasant Grove, Virginia, June 5 with the pastor, Rev. W. A. Rich, preaching on "Instruction in Faith." A lunch was enjoyed following the memorial service in the cemetery. Gifts announced since last memorial day: a communion table given in memory of Mr. and Mrs. David Samuel Farmer by their children; candleholders given by Mr. and Mrs. W. J. Henderson, Sr., in memory of their parents; a cross given by the Junior church school class. An endowment fund is being started for caring for the cemetery.

EXTRA!

This week's issue of The Christian Sun is different. It has 20 pages rather than the usual 16. The center 12 pages are minutes of the Southern Convention. This material is arranged so that it may be removed, folded into a booklet, and stapled together.

There was no room this week for editorials nor for many news items. Watch for them next week.

There will be no issue July 12. Regular contributors will please take note.

F. C. Lester, Editor

Members of Union Grove church, near Asheboro, enjoyed a family picnic at Moonelon Saturday, June 11.

The Churchmen's Fellowship of the Community Church, Garner, has organized visitation teams which are seeking workers for this new church. Sunday, May 29, families of the church met at the home of Mr. and Mrs. Kay Matthews. The women and children enjoyed fellowship there while the men made a community survey.

HISTORY ROOM HOURS

Mrs. Oma U. Johnson, curator, announces that the Church History Room at Elon College will be open from 8:00 a.m. until noon and from 2:00 to 4:00 p.m. Monday through Friday between June 13 and August 13.

Persons desiring the assistance of Mrs. Johnson on any research project during this time are requested to let her know ahead of time, since she will be away much of the time during the summer.

Rev. J. Everette Neese reviewed the study book on Africa for the Pilgrim Fellowship at First, Richmond, May 8 and the adult study book "The Way in Africa" for the Women's Fellowship June 7.

Mr. and Mrs. Paul Tedder have donated a site for a parsonage for Union Grove church. This is just west of the church. Deed was presented to Edward Cagle, chairman of the trustees, May 15.

Young people from Congregational Christian and Evangelical and Reformed churches in the Winston-Salem area held a joint meeting at Hebron E. and R. Church Sunday evening, May 29.

Summer schedule for First, Newport News, where Dr. Jesse Dollar is pastor, will be: Worship, 9:00-9:50; Sunday School, 10:00. This church has received 13 members recently and a total of 25 so far this year. It observed Memorial Day May 29 with a special service for nine members.

ATTEND BANQUET JUNE 23

A banquet will be held Thursday evening, June 23, at 6:00 in the upstairs dining hall at Elon College, in connection with the School of Missions, commemorating the 150th anniversary of the American Board. According to Mrs. W. B. Williams, chairman, some extra tickets will be available at $1.35. They must be purchased by noon Wednesday, June 22.

Any women who have dresses from countries served by the American Board are urged to wear them to the banquet.

The public is invited to the evening service in the Elon College Community Church at 7:30 when Dr. Alford Carleton, executive vice president of the American Board, will speak.

Volume 112 Number 24

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN, Elon College, North Carolina

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Centennial History Of Hines Chapel

By Rev. Thomas W. Madren

The exact date of the organization of the Hines Chapel church is not known, but we do have record of the church being admitted to the North Carolina and Virginia Conference of Christian Churches in the fall of 1859. The Rev. B. N. Hopkins, a former Lutheran minister was the founder and organizer of the church. The church reported 10 members to conference that year, the names of Mary Lambeth and R. Maynard being among its Charter Members. The family names of Doggett, Lambeth, Melvin, Hines, Howerton, Wyrick, Waynick, and Iseley are also very influential in the early years of the church.

The first church was a log building with rough floors which stood somewhat in the same location as the present church on land belonging to Mr. William Hines. The church had grown to 24 members under Rev. Mr. Hopkins who remained pastor of the church until a year after the outbreak of the Civil War. During the Civil War, the church struggled along under the ministry of four men, P. W. Allen in 1863, Wm. S. Long in 1864, and Alfred Isley who stayed several years after the war. The tragedies of the war are reflected in the fact that the Church only had 27 members to report in 1871, a net gain of 3 in 10 years.

The ministry of Rev. W. T. Walker will probably always be remembered for his re-establishing the church from the disastrous effects of the war as he pastored the church from 1869 to 1875. He was believed to have been a member of Hines Chapel, being from Guilford County. He still has descendants in this area and upon his death was buried in the Hines Chapel cemetery. The church grew to a strong 67 persons by the end of his pastorate in 1875. The pastor's salary this year was $80.00.

During this time a new building was begun. Rev. William S. Long, who later became the first president of Elon College when it was founded in 1889, became the pastor of Hines Chapel in 1875. He wrote to the church paper, The Christian Sun, in March of 1876 that the hope of the people was to complete the new meeting house in the summer of that year. This second building was across the road from the present church, beside the cemetery, a white plank building. Mr. E. D. Hines, who became owner of the land from William Hines and other sources, deeded the first land to the church on April 25, 1884. The church was named Hines Chapel, obviously in honor and appreciation of the interest and influence of the Hines families in the community and the church.

Rev. D. F. Jones served the Church in 1879 and it is interesting to note that he later became our first missionary to Japan. Rev. J. W. Pinnix served 1880-1883 and during this time the church reached a membership of 100 persons. From this time until the turn of the century, the church prospered under the able and earnest leadership of A. G. Anderson, J. W. Patton, A. Frank Isley and Jeremiah W. Holt, and in the evangelistic gospel they proclaimed, the church experienced an "Age of Revivalism." The membership of the church increased to 203 in 1894, double what it was just 11 years before.

In 1887, H. L. Hines, a member of this church, was delegate to Conference and was licensed to preach.

Rev. C. C. Peele, who served 1903-1908, attended Elon College in the adjoining Alamance County, and was the first graduate to serve the church. He would come into the church community on week-ends by horse and buggy to preach once a month. Dr. W. C. Wicker was minister 1909-1914. He later became a teacher at Elon College. Hines Chapel was a small rural church, but benefited by the student ministries of young men studying at Long's High School, Graham Institute, and Elon College. Rev. J. L. Foster, who became first Superintendent of the Children's Orphanage at Elon College when founded in 1896, also preached at Hines Chapel for a year. During the ministry of Mr. Wicker, the third and present house of worship was built. Cornerstone was laid and the church was paid for in November, 1915. Valued at $3500.00, the actual cost was $2500.00, labor and partial material being given, and Mr. Elijah A. Howerton took charge of the construction, giving most of his time. The church gave him $100.00 for his labors.

A new minister from Mt. Bethel Church in Rockingham County, Rev. F. C. Lester, came to this new church building in 1915 for three years. He was later the first Superintendent of the Southern Convention and is presently the editor of The Christian Sun. J. W. Patton served the church again after World War I. Carl E. Gerringer from Alamance County served in 1920-24, with T. J. Greene in 1924-28. These years proved a need for more classroom space in the Sunday school and under the leadership of Rev. J. L. Neese, 1929-33, four classrooms were added to the house of worship. The next 6 years were under the leadership of Revs. Ben J. Earp and C. LeGrande Moody, Jr. During this time new pulpit furniture was installed.

During the World War II, E. E. Martz, Ellis Clark, and Walter W. Hall held short pastorates at Hines Chapel. Traveling distance was a handicap to effective church pastoral work. Plans were made during Mr. Hall's ministry and an $11,000.00 parsonage was constructed in 1948 while Rev. Mack Welch was pastor.

Talk was strong also for a Fellowship Hut at the church for organizational groups. First plans for this building were drawn while Rev. Julius Rice was pastor, serving part-time with Monticello Christian Church. Additional land was given by Mr. O. W. Hines of McLeansville N. C., descendent of the William and E. D. Hines, and construction was begun under the leadership of Rev. John P. Littiken, who served as pastor from 1953 to 1959. The dream of a fellowship hut finally evolved into a $60,000.00 Educational Building, with 14 class rooms, assembly room and many other facilities. During the ministry of Mr. Littiken, the church entered into full-time service. A new Hammond organ was bought and installed in the sanctuary.

On August 4, 1959, the Rev. Thomas W. Madren came to Hines Chapel from Raleigh, N. C. to become the 100th Anniversary Pastor.

The Church has been served by 27 ministers during the 100 years of service. It has given four of her sons to the Christian ministry. W. L. Walker and H. L. Hines mentioned before were from this church. W. A. Smith entered Elon College to study for the Christian ministry but died at an early age. H. Shelton Smith, nephew of W. A. Smith, was ordained into the Christian ministry and is presently the James B. Duke Professor of American Religious Thought at Duke University, Durham, N. C. His mother, Mrs. Henry Smith, is the oldest living lady in the church.

About * * *
THE FESTIVAL OF THE RED ROSE

The whole country is dotted with monuments to the memory of the great and near great. Some of them are duplicates of others, while many have a similarity. But the only monument of its kind in the United States honoring a man is an invisible one found in the town of Manheim, Pennsylvania. The monument is invisible because it is carried in the hearts of the villagers.

When Colonial America seemed destined to become an independent republic, many Germans, among other nationalities, came to this country to establish themselves in business. Usually they were men who had learned some craft in their native lands.

One German who came, and who was skilled in glass-making, was Heinrich Stiegel. He chose the village of Manheim, Pennsylvania, as a site for a glass production plant. So beautiful in designs and colors were his household glasses that today they are widely sought by collectors and museums at premium prices.

Stiegel not only provided employment for many residents of his adopted community, but associated himself with community affairs and spent much of his profits for the betterment of Manheim.

So appreciative of Stiegel were his employees and fellow townspeople that a meeting was held one Sunday afternoon in the little Lutheran church to express public gratitude in his presence for what he had done for the people of the community through employment and other forms of assistance. Stiegel had built the church as a gift to the community.

After the manufacturer and philanthropist had been highly praised, someone suggested that Stiegel be asked how he would like to be remembered for his generosity. He reluctantly stated if a symbol of esteem for him was to be adopted that on a suitable Sunday in June of each year friends bring to the church a red rose in his memory after his death.

Heinrich Stiegel died in 1785 at the age of 56, and for 175 years residents of the town of Manheim have gone to the little Lutheran church on a June Sunday, each with a red rose, to honor an early citizen and benefactor. The occasion is known as "The Festival of the Red Rose".

C. B. Riddle

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

GREECE

Thessaloniki. Mountain seaport. Paul's epistles to Thessalonians were addressed to converts here.

June

19—**Miss Mary Ingle** was born in England, studied in Italy and U. S. Went to Anatolia College in 1938; since war she has planned and raised money for three buildings to begin girls' campus; is dean of women.

20—**Anatolia College** is now situated across the bay from Mt. Olympus on "the most beautiful campus in Greece." Started in 1886 in Merzifon, Turkey, most of its students were Greeks and Armenians and when they were resettled in Northern Greece following World War I, the college migrated too.

LEBANON

Beirut. Former capital, port and cultural center of Syria, but since 1944 of Lebanon. Population about half Christian and half Muslim.

21—**Rev. and Mrs. David Ensign** live in Beirut where he teaches church history at Near East School of Theology. He did relief work under American Friends Service Committee in Europe and there met Margaret Lowe of England who was also serving in Europe. They have been in Lebanon since 1955.

22—**Rev. and Mrs. Burton Thurston** live in Beirut where he is professor of New Testament at the Seminary and on board of University Christian Center. She is on library committee of Seminary and teaches in the Bible School of Community Church.

23—**Near East School of Theology** is cooperative venture of American Board, Presbyterian Board, Armenian Evangelical Union, Arab Evangelical Synod and the Arab Episcopal Community to train ministers for Near East.

SYRIA

Aleppo. City of 400,000 in northwestern Syria, near Turkish border, dating at least as far back as 2000 B. C. It is largest city in Syria.

24—**Miss Luella Dunning** taught at Izmir and Aleppo 1944-47; then taught in U. S. until 1955 when she went back to be principal of girls' division of Aleppo College which has 250 students of Armenian and Arab background. She also teaches English.

25—**Rev. and Mrs. George Miller, Jr.** are an interesting couple. He went to Aleppo College in 1946 for 3 years; 1949 became permanent missionary and dean; 1958-59, acting president. He is a graduate of Oklahoma University, Chicago University, Chicago Theological Seminary and Harvard University. She is a graduate of Aleppo College, and has done much of the statistical analysis for her husband's research projects in education and psychology.

President Eisenhower Congratulates American Board

Dear Mrs. Horton:

Before leaving for the Summit Conference in Paris, I want to send my greetings to those participating in the observance of the 150th anniversary of the founding of the American Board of Commissioners for Foreign Missions.

This pioneer missionary Board has become a truly church-to-church and person-to-person movement among Christian people of many lands. It gives life to the concept of human dignity and the brotherhood of man. This concept sustains our hope as we seek to build a peaceful world in which the children of God can live together in justice, freedom, and mutual prosperity.

I am delighted to add my best wishes for the continuing success of this enlightened and devoted enterprise.

Sincerely,
(Signed) Dwight D. Sisenhower

Elon College

THE COLLEGE OF
THE SOUTHERN
CHRISTIAN CONVENTION

"NUFF SED"

WRITE FOR PARTICULARS
TO
ELON COLLEGE
NORTH CAROLINA

REPRINT FROM 1918 ANNUAL

MINUTES

Forty-Fourth Biennial Session

SOUTHERN CONVENTION
CONGREGATIONAL CHRISTIAN CHURCHES, INC.

April 26 - 28, 1960

First Christian Church, Burlington, N. C.

Martin T. Garren, President
Max B. Vestal, Secretary

(Note: To read and preserve these minutes, remove this section, fold, staple together and trim. — Editor of The Sun)

Minutes of
The Forty-Fourth Biennial Session of
The Southern Convention of
Congregational Christian Churches, Inc.

APRIL 26-28, 1960

FIRST CHRISTIAN CHURCH, BURLINGTON, N. C.

REV. ROBERT M. KIMBALL, HOST MINISTER

"I am the Way and the Truth, and the Light." — John 14:6

"O Christ, the Way, the Truth, the Life,
Show me the living way,
That in the tumult and the strife
I may not go astray.
—George L. Squier

THEME: "THE WAY OF CHRIST—THE WAY OF LIFE"

TUESDAY, APRIL 26 — AFTERNOON SESSION

President Martin T. Garren called the Convention to order at 2:00 P. M.

The opening Hymn, "All Hail the Power of Jesus' Name", was sung.

The constituting prayer was offered by Dr. W. E. Wisseman.

The address of welcome was given by Rev. Robert M. Kimball, host minister, and a fitting response to the welcome was delivered by President Garren.

A quorum of delegates was declared present. (See Exhibit #30)

Secretary Vestal presented the printed program as the report of the Program Committee.

Voted 1 C/60-62

That the printed program be adopted as the order of the Convention Session, with such changes as may be necessary to facilitate the business of the Convention.

Superintendent Scott was asked to introduce the ministers who have taken pastorates in the Convention since the last Convention session, as follows: John G. Truitt, Jr., Carl Daye, Carl Marks, Charles Bell, Harold W. Tribble, DeWitt Myers, Robert M. Kimball, Carl Dollar, Samuel Nelson, and Kenyon Edwards.

Also introduced were President Garren's parents, Mr. and Mrs. S. M. Garren.

Miss Dorothy Hampton, Race Relations Consultant, was introduced.

The following fraternal delegates were introduced: Rev. Roy C. Snyder, Vice President of the Potomac Synod, Evangelical & Reformed Church; Superintendent and Mrs. J. Taylor Stanley, Rev. Russell

---

Therefore, be it resolved that the Convention reaffirm its hearty endorsement of the broad objectives of CHEF, and its intention vigorously to meet the challenge offered us by the Southern Convention goal of a $45,000.00 increase in giving for Foreign Missions and National Home Missions through CHEF in the coming biennium.

Voted 52 C/60-62

That the President, the Secretary and the Superintendent be authorized to complete the minutes and that same be printed in **The Annual** and that the actions of the Convention be printed as soon as possible in **The Christian Sun.**

Dr. Wm. T. Scott made some amusing and some touching closing remarks.

Chaplain John J. Truitt, Jr., let the closing worship and installation of the newly elected officers.

Dr. George D. Alley, new President, made brief remarks, complimenting Mr. Martin T. Garren for his fine work.

Dr. George D. Alley, President, declared the Southern Convention adjourned, to be reconvened on October 18, 1960, at 10:00 a.m., at the First Congregational Christian Church, Henderson, N. C., to consider and take action on the proposed Constitution for the United Church of Christ, and such other business as deemed essential by the Executive Board.

The benediction was delivered by Rev. John G. Truitt, Jr.

MARTIN T. GARREN, President
MAX B. VESTAL, Secretary

4. That we express, through the President and Secretary of the Convention our deep gratitude to Dr. Fred Hoskins, and Dr. James E. Wagner for their outstanding contributions to this Convention.

5. That we convey to Elon College our gratitude for sharing their facilities in providing for the Banquets, and to the college students for the special music.

6. That we, in grateful recognition of his fourteen years of faithful and efficient service as Superintendent of the Convention, extend a rising vote of appreciation to Dr. Wm. T. Scott, Sr., on behalf of our ministers and churches.

7. That we extend to the Rev. Melvin Dollar, by rising, our gratitude for his services as Associate Superintendent and assure him of our continuing prayers for him and his work.

8. That we, in recognition of his eleven years of devoted service as Superintendent of the Children's Home, stand to express our deepest gratitude to Dr. John G. Truitt, Sr.

9. That the Convention express, by rising, its deep and abiding appreciation to Mr. Martin Garren for the manner and spirit in which he has presided over the Convention sessions, and for his leadership as Chairman of the Executive Board for the past four years.

10. That finally, we convey our thanks to the Chaplain, the members of each Board and Committee, and all others whose efforts have brought us information and inspiration.

Mrs. Ray Gordon, Dr. H. H. Cunningham, Earl T. Farrell, Ch.

Standing votes of thanks were given to the host church and to the following persons who are now retiring from their offices after years of distinguished service: Dr. Wm. T. Scott, Rev. Melvin Dollar, Dr. John G. Truitt, and Mr. Martin T. Garren. (Exhibit #31.)

Voted 50 C/60-62

That the report of the Resolutions Committee be adopted.

Voted 51 C/60-62

That the following resolution, presented by Rev. Gaylord B. Noyce, be adopted:

Whereas, the Christian Higher Education Fund is engaged in a forward-looking and imaginative campaign to raise $7,500,000 for the needs of Christian work at home and abroad, and

Whereas this Convention has expressed certain reservations in regard to the allocation of one portion of these funds and has requested a clarification of policy;

Shipman, Mrs. Kathryn Paylor, and Rev. J. P. Mangrum, from the Convention of the South.

Mr. Stanley brought greetings from the Convention of the South.
Rev. Roy C. Synder brought greetings from the Potomac Synod.
Dr. Scott also presented Mr. Matthew Shaw, a representative of CHEF.

Voted 2 C/60-62

That the Fraternal Delegates and Drs. Hoskins and Wagner be seated as deliberative members, with voice.

President Garren appointed the following Committees:

BUSINESS COMMITTEE: Dr. John G. Truitt, Rev. Max B. Vestal, Robert W. Morton, Jr., Dr. Wm. J. Andes, Mrs. W. W. Sellers, Dr. J. Earl Danieley, Dr. D. W. Shepherd, and Martin T. Garren.

CREDENTIALS COMMITTEE: Conference Secretaries last year—

Rev. Richard M. Petersen	N. C. and Va., Chairman
Rev. Rosser Lee Clapp	Valley of Virginia
Rev. Walstein W. Snyder	Eastern Virginia
Rev. Gaylord B. Noyce	Eastern North Carolina
Dr. F. C. Lester	Western North Carolina

RESOLUTIONS COMMITTEE: Rev. Earl T. Farrell, Chairman, Mrs. Ray Gordon, and Dr. H. H. Cunningham.

PUBLICITY: Luther N. Byrd.

First reading of the report of the Nominating Committee was made by the Chairman, Rev. Kenneth D. Register. Mimeographed lists of nominees were distributed. President Garren ruled that nominations would be open until 4:00 p.m. today, at which time nominations would be declared closed.

The Chaplain for these sessions, Rev. John G. Truitt, Jr., conducted the worship service.

The first major address was given by Dr. James E. Wagner, President of the Evangelical and Reformed Church. He was introduced by Dr. Scott. Dr. Wagner gave a most interesting address on the topic, "To the Uttermost Parts of the Earth".

The hymn, "Rise Up, O Men of God", was sung.

The report of the Executive Board was given by Rev. Max Vestal. (Exhibit #1), Blue Book, pp. 7-18, plus addendum, as follows:

The following recommendations from the Executive Committee were approved:

RECOMMENDATIONS FOR ADMINISTRATION OF THE CONVENTION RESPONSIBILITIES AFTER MAY 1, 1960, and DURING THE INTERIM UNTIL A SUPERINTENDENT IS ELECTED AND ASSUMES OFFICE.

I. **Convention Office Staff** functions to remain as now.

II. **Advisory Committee** as authorized by the Executive Board and consisting of: Dr. William J. Andes, Chairman, Dr. J. Earl Danieley, Dr. John G. Truitt, and the President of the Convention.

A. To counsel Convention Office and Staff.

B. To counsel Conference Executive Committees and with local churches and ministers as necessary.

III. **Pastoral Placement, Convention Affairs and Local Church Assistance on the Conference Level:**

Pastoral placement, promotion of Convention affairs, and local church assistance on the Conference level, usually done by the Convention, should be referred to the Executive Committees of the respective Conferences. It would be the responsibility of each Conference Committee to counsel, advise and promote the work as their time permits and as occasion may call for it.

IV. **Special Services of Robert A. Knowles**

A. To be available for Field Service and visits to local churches as his time will permit, it being understood that his prior responsibilities of necessity will be Christain Education (camps and Conferences during the summer).

V. **Acting Superintendent** — primarily for legal purposes and counsel.

A. Recommended, that we request the Oakland Church for their approval of the following schedule for the services of Dr. Scott as Acting Superintendent until his successor assumes office or until September 1st, whichever is earlier. His functions are to be essentially as follows:

1. For legal purposes and functions.
2. For counsel to Convention and Conference officials as time will permit.
3. Visit to and counsel with churches and pastors only in emergencies.
4. Counsel with Convention Office Staff on matters that cannot be done by the Advisory Committee of the Convention and Conference Executive Committees.
5. Dictation of certain letters which may be referred to him by Convention Office and/or Advisory Committee.
6. It is understood that not more than one day per week out of his parish will be expected in the discharge of these responsibilities.
7. For these services, it is suggested that the Convention pay $100.00 per month on Dr. Scott's salary and that he be reimbursed for all necessary expenses.

It is recommended that the President of the Convention be asked to convey to the Oakland Church the plans of this Committee for Dr. Scott's services, by letter and by telephone. (Such agreement was obtained.)

The following recommendations with regard to the nomination and election of a Superintendent and other necessary staff were made:

A substitute motion was made and seconded that the report of the Social Action Committee be adopted, with the deletion of the second paragraph under Section III, beginning "On the regional level. . . ," and ending ". . . to remain strong."

Voted 47 C/60-62

Approval of the substitute motion.

Voted 48 C-60-62

That the deleted paragraph (see voted 47, above) be replaced by this sentence: "On the regional level, the most important moral and Christian frontier in social action is still the race question".

The Rev. Richard Petersen, Chairman, reported for the Credentials Committee, as follows: (Exhibit #30.)

	Dele.	Min.	Visitors	Total
Western North Carolina Conference	11	14	6	31
Eastern North Carolina Conference	22	16	4	42
Valley of Virginia Conference	7	2	2	11
North Carolina & Virginia Conference	58	30	23	111
Eastern Virginia Conference	50	30	10	90
TOTALS	148	92	45	285

Voted 49 C/60-62

That the report of the Credentials Committee be adopted.

Rev. Earl Farrell, Chairman, reported for the Resolutions Committee, as follows:

Report of the Resolutions Committee

WHEREAS, we delegates have shared in this, the forty fourth biennial meeting of the Southern Convention of Congregational Christian Churches, and,

WHEREAS, we would express our appreciation for those individuals and groups for their effective work in planning the program:

THEREFORE BE IT RESOLVED:

1. That the Convention express by a rising vote our appreciation to the pastor and members of the First Christian Church for their hospitality accorded us.

2. That we express our gratitude to the officers and staff personnel of the Convention for their loyal service during the past two years, and particularly for the efficient handling of registration for this Convention, and the preparation of the **Blue Book**.

3. That we convey our thanks to the special planning committee composed of people from the Southern Convention and the Southern Synod of the Evangelical and Reformed Church who prepared for our joint session; and to the fraternal delegates present at these sessions.

"Under Item #3 I am bitterly opposed to exchange of staff personnel (teachers and/or other program leaders) in our conferences, camps, institutes, etc. If this was done then some of the counselors would be negroes at Moonelon and I certainly am not in favor of this. If they had counselors there naturally they would expect to have inter-racial groups there at the same time. It is my thinking that the Executive Committee of the Southern Convention should issue a directive to those responsible for the management of Moonelon that this camp is solely for the Southern Convention and E. & R. Churches (white).

"I have not seen the report of the Race Relations Committee that will be made to the Southern Convention therefore I do not know what is in that report and I only received the Addendum to the Report this morning after the delegates from our church left for the meeting in Burlington even though I am a member of the Committee. You will recall that I called you over telephone yesterday asking you to send me a copy of the Addendum to the report for which I thank you for sending me copy.

Sincerely yours,

SHIRLEY T. HOLLAND

Copy: Mr. Richard J. Holland, delegate
Windsor Congregational Christian Church
Burlington, N. C.

Voted 44 C/60-62

That the report of the Race Relations Committee be adopted. (Exhibit #20.)

Motion was made and seconded that the last paragraph of the Race Relations Committee's report (which would continue the committee) be implemented.

An amendment requiring all race relations matters to be referred to this proposed committee, relieving the Social Action Committee of this area of concern, was voted upon, but did not carry.

Voted 45 C/60-62

That the last paragraph of the Race Relations Committee's report be implemented. (Exhibit #20.)

Voted 46 C/60-62

That the minority report of Mr. Shirley T. Holland be included in the records. (Exhibit #29.)

Motion was made and seconded that the report of the Social Action Committee be adopted. (Exhibit #21.)

NOMINATION AND ELECTION OF SUPERINTENDENT AND OTHER NECESSARY STAFF

I. That the Special Committee to Nominate a Superintendent be urged to proceed with its work as promptly as possible, and that its report be made as soon as possible to the Executive Board.

II. A. Since it is understood that the Executive Board, by the Constitution of the Convention, is charged with the responsibility of the functioning of the Convention between sessions of the Convention,

B. That the Executive Board be empowered and authorized to elect, fix financial arrangements, and install a new Superintendent, and to elect and employ such other staff as may be needed and such as can be financed, with arrangement of residence of office and job analyses for such staff.

It was voted to present a Citation to Dr. John G. Truitt for faithful and distinguished service to the Convention.

Voted 58-60 EB 141

That the adjourned session of the Southern Convention be held on Tuesday, October 18, 1960, at the First Congregational Christian Church, Henderson, N. C., and that the Executive Committee of the Executive Board be charged with the preparation of the program and with other arrangements necessary in connection with the meeting.

The Convention voted to receive the report from the Executive Board (with addendum given above) and every other report, for the records, immediately after presentation.

The Treasurer's report was presented by Walter L. Cooper, Treasurer. (See Exhibit #2, Blue Book, pp. 19-21.)

The Superintendent's report was given by Dr. William T. Scott. (See Exhibit #3, Blue Book, pp. 1-7.)

Voted 3 C/60-62

That the plan for life, hospital and surgical insurance for our pastors and other full time workers in the Convention be officially designated by the Convention as the GROUP INSURANCE PLAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC., and that a Board of Trustees of ten members be elected by the Convention at this session to manage the Plan, to have charge of all insurance reserves, premiums, and other financial matters, to enter into contract (s) with an insurance company or insurance companies, and, in consultation with the Executive Board of the Convention, ratify rules, expand the benefits of the plan, and to take all other necessary actions on behalf of the Convention deemed to them essential to meet the needs of such a plan.

The report of the Revisions Committee was presented by Dr. H. S. Hardcastle. (See Exhibit #4 Blue Book, pp. 70ff.)

The report of the Finance Committee was presented by Dr. George D. Alley. (See Exhibit #5, Blue Book, pp. 22-25.)

The report of the Congregational Christian Home for Children was presented by Dr. John G. Truitt, Superintendent of the Home. (See Exhibit #6, Blue Book, pp. 34-35.)

The report of Elon College was given by the President, Dr. J. Earl Danieley. (See Exhibit #7, Blue Book, pp. 32-33.)

The report of the Christian Higher Education Fund Committee was made by Chairman William J. Andes. (See Exhibit #8, Blue Book, pp. 67.)

The session was recessed, with the benediction pronounced by Rev. Bill Simmons.

The delegates and visitors enjoyed three simultaneous banquets as follows:

Laymen .... At Moonelon
Women .... At Burlington, First Christian Church
Youth .... At Elon College

A joint Service of Worship and Communion with the Southern Synod was held at the First Evangelical and Reformed Church, Burlington. Dr. Fred Hoskins, Minister and Secretary, The General Council of Congregational Christian Churches, preached the sermon on the subject, "The Glorious Paradox". Holy Communion was conducted by the two host pastors — Rev. Robert M. Kimball and Rev. Lonnie A. Carpenter.

WEDNESDAY, APRIL 27, 1960 — MORNING SESSION

President Garren called the Convention to order at 9:00 A. M.

The hymn, "Jesus Shall Reign", was sung.

The invocation was by Rev. Mark W. Andes.

During the business session, the Convention considered the reports presented at the Tuesday afternoon session.

Voted 4 C/60-62

That the report of the Executive Board be adopted and that the actions of the Executive Board be made the action of the Convention. (See Exhibit #1) .

Voted 5 C/60-62

That the Treasurer's report be adopted. (See Exhibit #2).

Announcement was made of the plans to dedicate the new Edgewood United Church of Christ, Burlington, June 5, 1960.

Voted 6 C/60-62

That the report of the Superintendent be adopted with a rising vote of appreciation. (See Exhibit #3).

Voted 7 S/60-62

That the report of the Congregational Christian Home for Children be adopted with a rising vote of thanks to Dr. John G. Truitt,

Voted 41 C/60-62

That the Convention express its thanks and appreciation to the office staff who prepared the attractive **Blue Book.**

Voted 42 C/60-62

That the report of the Recruitment Commission be adopted. (Exhibit #23.)

Voted 43 C/60-62

That the reports of the Historical Society and of the Curator of the Historical Society be adopted. (Exhibit # 24.)

President Garren ruled that any and all votes taken to adopt or accept the report of the Race Relations Committee on yesterday afternoon are invalid on the basis of the Order of the Day having been only for discussion.

Motion was made and seconded to adopt the report of the Race Relations Committee.

President Garren ruled that "Favorable action on the motion to accept, approve, or adopt this report does not thereby make the substance of the report a matter of Convention policy. This applies also to the Social Action report."

Mr. Richard J. Holland read a letter from Mr. Shirley T. Holland, a member of the Race Relations Committee, as a minority report. (Exhibit #29.) This letter is as follows:

"April 26, 1960

Dr. George D. Alley
Burlington, N. C.

Dear George:

"I do not agree with certain items in the Addendum to Report of Race Relations Committee that will be made to the Southern Convention now meeting in Burlington.

"Under Item #1 I am not in favor of planned meetings of representative groups of laymen, women, ministers and young people to provide opportunities for getting acquainted and for sharing in programs devoted to matters of mutual interest and concern. I assume you mean planned meetings with the Convention of the South group and I certainly am not in favor of this.

"Under Item #2 I am not in favor of Consistent exchange of participation in Association, Conference and Convention meetings. If the Convention of the South wants to send fraternal delegates to our meetings to learn something and the Southern Convention wants to send delegates to the Convention of the South to try to help them then I think this is as far as we should go. I am not in favor of these fraternal delegates of the Convention of the South taking part on our program and entering into discussion of matters affecting the Southern Convention.

Voted 27 C/60-62

That the report of the Committee on Evangelism be adopted. (Exhibit #17.)

Voted 28 C/60-62

That the report of the Stewardship Commission be adopted. (Exhibit #18.)

Voted 29 C/60-62

That the report of the Mission Board be adopted. (See Exhibit #9.)

Voted 30 C/60-62

That the reports of the Board of Publications and Editor of **The Christian Sun** be adopted. (Exhibit #10.)

Voted 31 C/60-62

That the Convention approve the appointment of a Press Agent for the Southern Convention and refer to the Board of Publications for their action and reference to the Executive Board at its first meeting.

Voted 32 C/60-62

That the report of the Board of Christian Education be adopted. (Exhibit #11.)

Voted 33 C/60-62

That the report of the Minister of Christian Education be adopted. (Exhibit #12.)

Voted 34 C/60-62

That the report of the Women's Fellowship be adopted. (Exhibit #13.)

Voted 35 C/60-62

That the report of the Laymen's Fellowship be adopted. (Exhibit #14.)

Voted 36 C/60-62

That the report of the Pilgrim Fellowship be adopted. (Exhibit #15.)

Voted 37 C/60-62

That the report of the Associate Superintendent be adopted. (Exhibit #19.)

Voted 38 C/60-62

That the other reports be considered before the reports of the Race Relations Committee and the Social Action Committee.

Voted 39 C/60-62

That the report of the Special Committee on A Home for the Aging be adopted. (Exhibit #16.)

Voted 40 C/60-62

That the report of the Committee on the Ministry be adopted. (Exhibit #22.)

and with gratitude for the successful Christian Home Improvement Program. (See Exhibit #6).

Voted 8 C/60-62

That the Convention recognize the problem which exists at Elon College with regard to faculty salaries, approve the current effort to raise faculty salaries, and commend the cause to individual church members with the request that they give it prayerful consideration; and further, that the Convention appoint a Committee of three to consult with the President of the College and the Superintendent of the Convention concerning the problem of inadequate salaries for Elon College faculty members and to study ways and means of solving the problem.

Voted 9 C/60-62

That the report of Elon College be adopted (See Exhibit #7).

Voted 10 C/60-62

That the report of the Christian Higher Education Fund be adopted. (Exhibit #8).

Voted 11 C/60-62

That the report of the Finance Committee be adopted, with the addition of the following paragraph p. 22, Blue Book report, under "1" after first sentence: "It is recommended that apportionments for and payments to CHEF be referred to the Executive Board, with power to act, contingent upon a clear interpretation of the ways in which these funds are to be administered or allocated." (Exhibit #5).

Voted 12 C/60-62

That the report of the Revisions Committee be amended to read as follows, under Chapter IV, Section II, "Licentiates", Paragraph 8-a: "A Licentiate may serve as pastor of a church or churches in the Conference where he holds standing. Providing he has graduated from a senior college, **and upon request of the church served and approval of the Conference Committee on the Ministry,** he may conduct the ordinance of Baptism and the Lord's Supper in the church or churches he serves as a regularly called pastor, but not in another church.

Voted 13 C/60-62

That the report of the Revisions Committee be adopted as amended. (Exhibit #4).

The report of the Mission Board was presented by the Chairman, Rev. Carl E. Wallace. (See Exhibit #9, Blue Book, pp. 28-32.)

The report of the Board of Publications was given by Chairman W. W. Snyder. (Exhibit #10, Blue Book, pp. 25-27.)

The Editor of THE CHRISTIAN SUN, Dr. F. C. Lester, reported on the progress of the paper. (Exhibit #10.)

The Board of Christian Education report was given by Dr. William J. Andes, Chairman. (Exhibit #11, Blue Book, pp. 45-48.)

The Minister of Christian Education, Rev. Robert A. Knowles, reported. (Exhibit #12, Blue Book, pp. 41-45.)

The report of the Women's Fellowship was given by Mrs. Ray Gordon, President. (Exhibit #13, Blue Book, pp. 50-51.)

The Laymen's Fellowship report, written by A. D. Cobb, Jr., retiring President, was presented. (See Exhibit #14, Blue Book, p. 49.)

The Pilgrim Fellowship report, written by President Charles Garren, was presented by Martin T. Garren. (Exhibit #15, Blue Book, p. 52.)

Dr. F. C. Lester, Chairman, reported for the Home for the Aging Committee. (Exhibit #16, Appended.)

Report of the Committee on Evangelism was made by Rev. Clyde L. Fields, Chairman. (Exhibit #17, Blue Book, pp. 56-59.)

Report of the Committee on Stewardship was made by Rev. Joe A. French, Chairman. (Exhibit #18, Blue Book, pp. 62-63.)

The hymn, "O God, Our Help in Ages Past", was sung.

Dr. Fred Hoskins delivered an interesting address on the subject, "A New Decade". Dr. Hoskins was introduced by Dr. Jesse H. Dollar.

Benediction and grace were said by Rev. William A. Grissom.

Luncheon was shared in the First Christian Church.

WEDNESDAY AFTERNOON SESSION

President Garren called the meeting to order at 2:00 P. M.

The hymn, "Where Cross the Crowded Ways of Life", was sung.

Prayer was offered by Rev. R. E. Tally.

Dr. Scott introduced Rev. J. T. Enright, fraternal delegate from the Convention of the South, and Rev. William R. Stevenson, pastor of our Tryon Church.

The report of the Associate Superintendent was given by Rev. Melvin Dollar. (Exhibit #19, Blue Book, pp. 35-37.)

Voted 14 C/60-62

That the report of the Associate Superintendent be received with a rising vote of thanks.

Voted 15 C/60-62

By a rising vote, approval of the citation presented to President Martin T. Garren by Dr. Wm. T. Scott on behalf of the Convention, as follows:

"For Meritorious Service in Advancing the Cause of Christ
Through the Work and Program of
The Southern Convention of Congregational Christian Churches
This
CITATION
is awarded
MARTIN THOMPSON GARREN

Voted

That the report of the Race Relations Committee be accepted.

Motion was made and seconded that the motion just passed be rescinded. The motion did not carry.

The session was recessed at 5:00 p.m., with prayer by Dr. L. E. Smith.

On Wednesday evening, a joint Evangelical and Reformed-Congregational Christian Banquet, honoring Dr. Fred Hoskins and Dr. James E. Wagner, was held in McEwen Dining Hall, Elon College.

Dr. J. Earl Danieley, President of Elon College, served as toastmaster. Special music was sung by a quartet of Elon College students.

The evening meeting was a joint session in Whitley Auditorium, with Dr. Harvey A. Fesperman, President of the Southern Synod, presiding. Highlights of the evening were the addresses by Drs. Hoskins and Wagner. Dr. Hoskins spoke on "The Constitution of the United Church of Christ". Dr. Wagner spoke on "Venture and Opportunity in the United Church of Christ". Special music was provided by Elon College.

THURSDAY MORNING SESSION — APRIL 28, 1960

President Garren called the Convention to order at 9:00 A. M.

The hymn, "Dear Lord and Father of Mankind", was sung.

Prayer was offered by Rev. Collie Seymour.

The report of the Ministerial Loan and Scholarship Funds was given by Dr. John G. Truitt, Chairman. (Exhibit #26, Blue Book, pp. 52-53.)

Voted 24 C/60-62

That the report of the Ministerial Loan and Scholarship Funds be adopted.

The report of the Memoirs Committee was presented by Rev. Bland Leebrick in the absence of Chairman J. Frank Apple. (See Exhibit #27, Blue Book, pp. 64-67, plus addendum.)

A period of silent prayer was observed in memory of those departed servants listed in the report, followed by a memorial prayer, led by Dr. L. E. Smith.

Voted 25 C/60-62

That the report of the Memoirs Committee be adopted.

The report of the Rural Church Committee was made by Rev. W. T. Madren. (Exhibit #28, Blue Book, pp. 61-62, plus addendum.)

Voted 26 C/60-62

That the report of the Rural Church Committee be adopted. It should be noted that in the adoption of the report by the Convention, approval was given to making the name of the Rural Church Committee the "Town and Country Committee", to conform with the national Committee and the Evangelical and Reformed Committee.

Motion was made and seconded to receive the report of the Social Action Committee.

Voted 22 C/60-62

That the motion to receive the report of the Social Action Committee be amended by inclusion of the provision that discussion on the report be made with or immediately after the discussion on the report of the Race Relations Committee at 4:00 p.m.

Voted 23 C/60-62

That the report of the Social Action Committee be received with the provision stated in the amendment to the motion.

The report of the Committee on the Ministry was given by Dr. H. S Hardcastle, Chairman. (See Exhibit #22, Blue Book, pp. 55-56.)

The report of the Recruitment Commission was presented by Chairman Clyde L. Fields. (See Exhibit #23, Blue Book, pp. 68-69.)

Rev. John Lackey reported on plans for the Church Vocations Retreat, May 6-8, at Moonelon.

President Garren introduced David Andes, newly elected President of the Southern Convention Pilgrim Fellowship.

Because of the illness of Mrs. W. W. Sellers, President, the report of the Historical Society was presented by Mrs. Oma U. Johnson. (Exhibit #24, Blue, Book, pp. 38-41.) Mrs. Johnson announced the pilgrimage to O'Kelly's Chapel on Sunday, October 16th, and a service at the site of the old Lebanon Church, Surry County, Virginia, on August 7th.

The Historian, Dr. F. C. Lester, reported to the Convention. (Exhibit #25, appended.)

Dr. William T. Scott announced that the Executive Board, meeting in a called session at lunch, had set a tentative date (October 18, 1960) and place (First Christian Church, Henderson, N. C.) for the adjourned session of the Southern Convention.

The discussion on the report of the Race Relations Committee began as voted. (See Vote 20 C/60-62).

(NOTE THAT THE FOLLOWING MOTIONS, VOTES, ETC., (see Vote 21), THROUGH THE AFTERNOON SESSION WERE RULED OUT OF ORDER BY THE PRESIDENT, BECAUSE VOTING HAD BEEN SCHEDULED FOR THURSDAY MORNING AND ONLY DISCUSSION HAD BEEN ASKED FOR AS THE ORDER OF THE DAY.) (See Votes 44-45 Thursday, April 28th.)

Motion was made and seconded that the report of the Race Relations Committee be accepted.

Discussion followed. The question was asked for and lost.

A motion to adjourn was made and seconded.

A vote was taken by voice vote. The chair ruled that the motion was carried. A count was asked for, which resulted in a 68-68 tie. The chair ruled that debate should continue.

Devout Christian—Dedicated Layman—Churchman **par excellence**—

Distinguished President of the Convention 1956-60

The Officers and Delegates of the Southern Convention assembled at First Christian Church, Burlington, N. C., on this the 27th day of April, 1960, offer thanks to Almighty God for your untiring labors and Christian witness through the church.

DAVID W. SHEPHERD, Vice President
WILLIAM T. SCOTT, Superintendent
MAX B. VESTAL, Secretary."

President Garren recognized Rev. Harold Myers, Pastor of the new Edgewood United Church of Christ, Burlington.

Rev. Earl T. Farrell announced plans for the Ministers' Convocation at Moonelon, May 9-11, 1960.

Rev. Robert A. Knowles announced plans for the Ministers' Wives Retreat, scheduled for August 9-11, at Blowing Rock.

Rev. Kenneth D. Register, Chairman of the Nominating Committee, presented ten names in nomination for the Board of Trustees of the GROUP INSURANCE PLAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC., as approved by Vote 3 C/60-62. The names are as follows: Martin T. Garren, Convener, J. L. Crumpton, W. A. Grissom, Jimmy Simpson, Wm. T. Scott, Sr., L. M. Presnell, Carl Wallace, Mark Andes, John G. Truitt, Sr., and J. Earl Danieley.

It was announced that no additional nominees had been placed in nomination from the floor for any of the offices.

Voted 16 C/60-62

That the report of the Nominating Committee, with additions, be approved, and that the Secretary be instructed to cast a unanimous ballot, electing the nominees.

The Secretary cast the ballot as instructed.

President Garren declared the following slate of officers elected:

REPORT OF THE NOMINATING COMMITTEE

President — Dr. George D. Alley
Vice President — Rev. Joe A. French
Secretary — Rev. Max B. Vestal
Treasurer — Mr. Walter L. Cooper
Assistant Treasurer — Miss Edna M. Fitch
Superintendent & Registrar ——————
Assistant Superintendent ——————
Minister of Christian Education — Rev. Robert A. Knowles
Editor of **The Christian Sun** — Dr. F. C. Lester
Historian of the Convention — Dr. Wm. T. Scott

Acting Superintendent — Dr. Wm. T. Scott (until September 1, 1960, or until his successor takes office — whichever is earlier.)

EXECUTIVE BOARD (Conference Representatives)

Class of 1962	Class of 1964
VVA—Mr. Clarence Phillips (1954T)	Rev. Silas E. Madren (1960T)
EVA—Rev. Frank Hamilton (1958T)	Mr. J. Letcher Eley (1956T)
ENC—Mr. C. W. Russum (1958T)	Rev. Earl T. Farrell (1958U)
WNC—Rev. Clyde Fields (1958T)	Rev. Collie Seymour (1950T)
NCVA—Rev. W. Walter Hall (1958T)	Mr. Robert W. Morton, Jr. (1956T)

At Large

Mrs. W. B. Williams (1958T)	Mrs. Ralph Cline (1958T)
Mr. Martin T. Garren (1960T)	

MISSION BOARD

Class of 1962	Class of 1964
Mrs. Tom Good (1958T)	Rev. Julius Rice (1958U)
Rev. M. W. Andes (1958T)	Rev. W. E. Wisseman (1960T)
Mrs. D. W. Shepherd (1958T)	Rev. Joe A. French (1960T)
Rev. Lowell A. Smoot (1958T)	Rev. G. B. Noyce (1956T)
Rev. R. T. Grissom (1954T)	Rev. C. F. Allred (1956T)
Rev. Carl E. Wallace (1958T)	Mr. Rex Powell (1956T)
Rev. K. D. Register (1958T)	Mrs. O. B. Pendleton (1960T)

Mrs. Ray Gordon (Women's Fellowship) (1960)

BOARD OF PUBLICATIONS

Class of 1962	Class of 1964
Rev. Frank Hamilton (1958T)	Mr. Irwin Smallwood (1960T)
Rev. K. D. Register (1958T)	Rev. William A. Grissom (1960T)
Rev. Joe A. French (1958T)	Rev. David Shepherd (1960T)

BOARD OF CHRISTIAN EDUCATION

Class of 1962	Class of 1964
Mrs. R. E. Brittle (1960U)	Rev. John S. Graves (1957U)
Rev. Wm. T. Scott, Jr. (1958T)	Mrs. E. C. Wilkins (1956T)
Dr. J. Earl Danieley (1958T)	Rev. John Truitt, Jr. (1960T)
Mr. Algie H. Blalock (1958T)	Miss Ruth Dunn (1956T)
Mrs. H. L. Carnes (1958T)	Rev. Harold Myers (1960T)

HISTORICAL SOCIETY BOARD OF DIRECTORS

Class of 1962	Class of 1964
Mrs. R. A. Whitten (1958T)	Mrs. W. W. Sellers (1958T)
Mr. Edgar Lynch (1958U)	Mrs. Garland Spratley (1956T)
Rev. Frank Apple (1956T)	Dr. H. H. Cunningham (1958U)
Rev. S. E. Madren (1956T)	Dr. L. E. Smith (1956T)
Mr. S. H. Basnight (1954T)	Rev. Wm. T. Scott, Jr. (1956T)
Rev. K. D. Register (1954T)	Mrs. W. E. Wisseman (1960T)

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1. Planned meetings of representative groups of laymen, women, ministers and young people to provide opportunities for getting acquainted and for sharing in programs devoted to matters of mutual interest and concern. (We see little value in gatherings which have no over-all purpose other than for us to say that "we had an interracial meeting".) While a bit of this has been done in the past, and is being done occasionally at present, it is important that the meetings be extended to cover additional aspects of the Church's life and to include more people than the same few who are now involved again and again. We believe that, for the immediate future, this can best be motivated at the Convention level.

2. Consistent exchange of participation in Association, Conference and Convention meetings. Consistent means regular, where such has often been only occasional. Exchange means boths ways: Convention of the South to Southern Convention, and vice versa. Participation means arranging for fraternal delegates to have a part in the program which will provide an opportunity to make a real contribution, quite beyond the bringing of the customary "Greetings".

3. The exchange of staff personnel (teachers and/or other program leaders) in our conferences, camps, institutes, etc. The Convention of the South has consistently utilized persons from outside its own group; the Southern Convention has done so rarely. This would enlarge the "pool" of the best available leadership and is one of the best ways in which we may further our acquaintance with and our understanding of each other.

These suggestions are based on our belief that:

1. Our most valid and meaningful heritage is our Christian faith.
2. No other traditions can be substituted for, or take precedence over the Christian gospel.
3. The Church lives, and will continue to live, because of our faith in, our love for and our loyalty to our Lord Jesus Christ.
4. Our witness to Christian truth and our practice of Christian brotherhood can only enhance the Church's life.

Motion was made and seconded to receive the Race Relations Commiteee's Report.

Voted 20 C/60-62

That the motion to receive the report of the Race Relations Committee be amended by inclusion of the provision that discussion on the report be made the order of the day at 4:00 p.m.

Voted 21 C/60-62

That the report of the Race Relations Committee be received with the provision stated in the amendment to the motion.

Rev. Gaylord B. Noyce, Chairman, presented the report of the Social Action Committee. (Exhibit #21, Blue Book, pp. 54-55.)

FOR MERITORIOUS SERVICE
IN
ADVANCING THE CAUSE OF CHRIST THROUGH THE WORK
AND PROGRAM
OF THE SOUTHERN CONVENTION
OF CONGREGATIONAL CHRISTIAN CHURCHES
This
CITATION
Is Awarded
JOHN GALLOWAY TRUITT, SR.

Distinguished Christian Minister — Faithful Friend of Youth and Superintendent of the Congregational Christian Home for Children

1949-1960

The Officers and Delegates of the Southern Convention assembled at First Christian Church, Burlington, N. C., on this the 27th day of April, 1960, offer thanks to Almighty God for your untiring labors and Christian witness through the church.

WM. T. SCOTT, Superintendent
MARTIN T. GARREN, President
MAX B. VESTAL, Secretary

Dr. George D. Alley, Chairman, presented the report of the Race Relations Committee. (Exhibit #20, Blue Book, pp. 59-61, plus Addendum, as follows:

ADDENDUM TO REPORT OF RACE RELATIONS COMMITTEE

The Southern Convention, April 27, 1960

The meeting here referred to was held at Franklinton Center, Bricks, N. C., on April 21, 1960. Six members of our committee were present, with the same number from the Convention of the South. Three persons from the Southern Synod of the Evangelical and Reformed Church were also in attendance. Despite the long delay in arranging for it, our discussion was most worthwhile. We were guided by these two brief statements:

a. (From the resolution defining our committee's task). "To explore the possibilities for, the advantages of, and the obstacles to closer relationships between the Southern Convention and the Convention of the South."

b. (From the reply of the Convention of the South to our letter of April 15, 1959). "We believe that if some small steps are taken the way will be open for further steps, and that it is better to take these small steps than do nothing."

After some five hours of careful discussion, we would **suggest** the following steps, which we believe to be most practical at the present time:

BOARD OF TRUSTEES OF ELON COLLEGE

(Two nominees for each vacancy)

George Alley, Vester Mulholland, W. W. Boone, W. C. Elder, Harold Johnson, John R. Kernodle, Mrs. J. H. McEwen, Rex Powell, W. Hunter Scott, John A. Bowland, J. L. Crumpton, Thad Eure, Clyde Gordon, Brock C. Jones, B. E. Jordan, J. Allen Kimball, C. W. McPherson, J. Hinton Rountree, A. C. Dawson, Herbert Burton, Hugh Cummings, John Foster, D. C. McLennan, Clarence Phillips, Ralph Scott, L. E. Smith, W. E. Wisseman, Woodrow Piland, Mrs. H. P. Harrell, E. T. Sanders, Robert Morton, J. F. Darden, W. R. Savage, Jr., Mrs. Ray Gordon, Martin Garren and Wm. T. Scott, Sr.

BOARD OF TRUSTEES FOR CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN

M. M. Johnson (1956), W. W. Snyder (1956), Clyde W. Rudd (1956), C. D. West, Charles L. Richardson (1960), H. B. Kernodle, N. C. Monroe and W. D. Rippy (1960).

Board of Trustees for the GROUP INSURANCE PLAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC.

Martin T. Garren, Convener, J. L. Crumpton, W. A. Grissom, Jimmy Simpson, W. T. Scott, Sr., L. M. Presnell, Carl E. Wallace, Mark W. Andes, John G. Truitt, Sr., and J. E. Danieley.

We offer the following recommendations:

(1) That the Executive Committee of the Executive Board be empowered to elect the representatives nominated by the Board of Christian Education, Board of Publications, Mission Board, Laymen's Fellowship, Women's Fellowship, Youth Fellowship, and other persons properly nominated for membership on the Executive Board.

(2) We recommend that the Executive Committee of the Executive Board be empowered to elect the delegates to General Council of Congregational Christian Churches meeting in Philadelphia, Penna., June 29-July 3, 1961.

(3) That nominations be received from the floor at the first reading of this report and after a suitable period nominations will be closed.

U—Unexpired term of another member
T—Nominated for full term

Respectfully submitted,

Mrs. Ray Gordon
Dr. Jesse H. Dollar
Rev. Lacy M. Presnell
Mr. T. N. Daughtry
Rev. Mark W. Andes
Dr. H. H. Cunningham
Rev. K. D. Register, Chairman

Voted 17 C/60-62

By a rising vote, approval of the citation presented to Dr. and Mrs. Wm. T. Scott by Dr. John G. Truitt on behalf of the Convention, as follows:

A CITATION
for
Reverend William Tate Scott, D.D., LL.D.
by the
Southern Convention of Congregational Christian Churches, Inc.

Whereas, the Reverend William Tate Scott, D.D., LL.D., has faithfully and efficiently served as Superintendent of the Southern Convention of Congregational Christian Churches for fourteen years, and

Whereas, his services for and representation of the Convention in the national bodies and councils have been well done and favorably received, and

Whereas, he has given wise counsel and service to our ministers, Churches, institutions and auxiliaries of the Convention, and

Whereas, he has been and is a Christian leader and builder whose home and family have been a constant help to him, and whose hospitality has been offered freely to many, Therefore

BE IT RESOLVED that the Southern Convention of Congregational Christian Churches, recognize the exceptional ability and achievements of the said Reverend William Tate Scott, a true servant and leader of the Southern Convention, its Churches and allied enterprises.

BE IT FURTHER RESOLVED, that said Convention express its appreciation to the Reverend Doctor Scott for his many years of devoted services by a rising vote.

Adopted by unanimous vote of the Delegates to the biennial session of the Southern Convention of Congregational Christian Churches, assembled at Burlington, North Carolina, the twenty-seventh day of April, 1960.

Attest:
MAX B. VESTAL, Secretary

The Southern Convention of
Congregational Christian Churches

By: MARTIN T. GARREN,
President

Dr. Truitt presented to Dr. and Mrs. Scott a set of eight beautiful silver goblets as a gift from the Southern Convention, and a silver pitcher from the Women's Fellowship of the Convention.

Voted 18 C/60-62

By a rising vote, approval of the citation presented to Rev. Melvin Dollar by Dr. John G. Truitt on behalf of the Convention, as follows:

A CITATION
for
REVEREND MELVIN DOLLAR
A.B., B.D.
by the
Southern Convention of Congregational Christian Churches

WHEREAS, The Reverend Melvin Dollar, A.B., B.D., has shown unusual devotion as a pastor in directing and inspiring growth in churches which he has served, bringing them to a higher standard of leadership in their respective communities, and to a greater acceptance of their part in the World Mission of the Church as it is related to them, and

WHEREAS, He has labored arduously and devotedly as Associate Superintendent of the Southern Convention of Congregational Christian Churches giving special attention to establishing new churches, gaining the confidence and respect of the people in communities where new churches were proposed; and endearing himself by his energy, goodwill, and cooperation, to the ministry and laity of the Southern Convention, and

WHEREAS, He has resigned his present position as Associate Superintendent to accept a call to a high potential community in San Diego, California, to organize and build a new church;

Therefore, Be It Resolved, that this, a citation for meritorious services, be awarded to him with the prayers and best wishes of the Southern Convention of Congregational Christian Churches.

Done by the Convention in session at the First Christian Church, Burlington, N. C., April 26-28, 1960.
MAX B. VESTAL, Secretary

MARTIN T. GARREN, President

Voted 19 C/60-62

By a rising vote, approval of the citation presented to Dr. John G. Truitt by Dr. Wm. T. Scott on behalf of the Convention, as follows:

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

HOLY NECK P. F. HAS PROGRAM

Mollie Holland

On May 15, twenty-one young people joined together in the Fellowship Hall of Holy Neck church, near Holland, Virginia, for a covered-dish supper. Several guests were included. Those present were: Sammy Barnes, Mary Agnes Jernigan, Jessie Weaver, Mary Ann Barnes, Stanley Weaver, Becky Powers, Mary Cross Brittle, Oscar Fowler, Jr., Trudy Fowler, Jackie Wright, Bonnie Rountree, Mollie Holland, Wade Johnson, Mamie Harrell, Russell Turner, Winnie Barnes, Paige March Melvin Warren, Mr. Raymond T. Grissom, and Mr. and Mrs. J. N. Parker.

After supper a short business meeting was held. Mr. Grissom, our minister, told us that we could possibly rent a cottage for one week during the summer for a week of fellowship and religion. No definite conclusion was reached about this.

Immediately following the business meeting the group attended church to hear a choral concert presented by the Holland High School Touring Choir.

SUFFOLK P. F. INSTALLS OFFICERS

Brenda Darden

On Sunday, May 15, the Junior and Senior High Pilgrim Fellowships of the Suffolk Christian Church held the installation of officers for 1960-61. Parents were invited for both supper and the meeting. Miss Virginia Brinkley conducted the installation ceremony.

Officers of the junior group for the coming year are as follows: president, Martha Dailey; vice-president, Jimmy Parr; secretary, Betty Jo Brantley; treasurer, Gin Simons; faith chairman, Jerry Taylor; action chairman, Jane Coulburn; and fellowship chairman, Lilibet Freeman.

Officers of the senior group are as follows: president, Myrtle Felton; vice president, Philip Johnson; secretary, June Bolton; treasurer, Steve Ward; faith chairman, Donna Stone; action chairman, Tommy Savage; fellowship chairman, Peggy Copeland; and reporter, Brenda Darden.

BETHLEHEM P. F. SEES MOVIE

Randy Walters

The Bethlehem Junior and Senior High Youth Fellowships went on the night of May 11 to see the movie that dealt with the life of Dr. Albert Schweitzer. Both junior and senior groups thoroughly enjoyed the movie about the famed doctor, and thought it was intensely interesting.

The Youth Fellowships learned of the great work done by Dr. Schweitzer in the jungles of Africa. He built a hospital and cured many diseased natives. For these great efforts Dr. Schweitzer was awarded the Nobel Peace Prize. He is truly a great man for he spent money derived from this prize in order that he might provide better facilities for the hospital.

I think all church groups of both young and old should see this movie. I'm sure everyone would gain a great deal from it. We did.

High school seniors at Great Bridge, Norfolk, recognized by the pastor, Rev. Bill Simmons, in the morning worship service June 5 were: Pat Barefoot, Virginia Warren, Chuck Sawyer, Staley B. Powell, and Dalton Hodges. Mrs. Lois Melton and Mrs. D. W. McKenny graduated from William and Mary College.

BE A FRIEND

Have a friend? Then be a friend;
You would borrow? Then must lend;
Free from hate? Then you must love;
Leave the baser? Look above.

You would get? Then you must give;
Vanquish death? Then learn to live;
Do the very thing that you
Would have others to you do.

—Anonymous

Union Ridge and Shallow Ford are two of our churches which have teams entered in the Rural Alamance County Softball League.

The senior High Pilgrim Fellowship of Palm Street Christian Church in Greensboro went bowling Saturday, May 14, for its monthly social.

Everyone enjoyed it thoroughly.

High school seniors recognized at Union, Virginia, June 5, were O. F. Murray, Jr., Carolyn Elliott, Joyce Anne Murray. Audrey Murray graduated from William and Mary College.

The Pilgrim Fellowship of First, Richmond had a weekend outing at Ophelia, Virginia June 3-5. Counselors going along were Rev. and Mrs. J. Everette Neese, Mrs. Leslie Webb, Mr. and Mrs. Keith McManaway, Mr. and Mrs. William Campbell, and Mr. and Mrs. George Parsons, Sr.

Members of the Wake Chapel Congregational Christian Church graduating from the Fuquay Springs High School this year were honored by the Woman's Missionary Fellowship at a social hour Sunday evening, June 5, when the youth groups met. These young people are Melinda Powell, Priscilla Arnold, Thomas Stephenson, Curtis Holeman, Lynwood Daniel, and Dick Ellis.

The Women's Fellowship of the Suffolk Christian Church held a family night supper on May 4. Approximately 125 people attended. After the supper the Junior High Pilgrim Fellowship presented a play entitled "Mr. Nominal Christian." The play was the story of a man who believed he was a Christian, but who was so in name only. Jerry Taylore, Tommy Miltier, David Darden, and Larry Rountree shared the leading roles. Everyone enjoyed both the supper and the play.

Bearing Good Fruits

Background Scripture: Matthew 7:15-23; 25:31-46; Luke 13:6-9.

Devotional Reading: John 15:1-11.

Memory Selection: **By this is my Father glorified, that you bear much fruit, and so prove to be my disciples.** John 15:8.

FALSE PROPHETS

Jesus' words about false prophets rang a bell in the minds of his Jewish hearers. Throughout Old Testament days they had been warned against them, and subjected to them. Jeremiah denounced them, Zephaniah castigated them, and Ezekiel described them, and usually the name by which they were called was "wolves". Thus when Jesus used the term "wolves in sheep's clothing" the people knew what he was talking about. The shepherd usually wore a mantle of sheep skin, with the skin outside and the fleece inside. But a man might wear such a mantle and not be a shepherd. He might be a thief who thus disguised himself so that he could steal the sheep. This mantle came to be the symbol of a prophet. But sometimes the garb was worn by those who had no right to wear it.

There were false prophets in New Testament times too. Paul, when leaving the Ephesian elders, warned them that "grievous wolves would enter in among you, not sparing the flock." And of course we have false prophets with us today, men who speak in Christ's name but who are not Christ's men. And certain marks distinguish such false prophets: **Self Interest.** The true shepherd cares for the sheep, cares more for them than he does for his own life. The false prophet is in the business for what he can get out of it. The Jews demanded that a Rabbi must have a trade by which he could earn his living. They wanted to be sure that the Rabbi was not motivated by self interest. This self-interest may issue from three things: **Love of Gain, Love of Prestige,** and **Desire to Transmit One's Own Ideas.** On one occasion when there had been a dispute between the minister and the congregation on the matter of money, Thomas Carlyle's father bluntly said "Give the hireling his wages, and let him go." To be sure a minister must have money, and enough money to live decently and provide for his family adequately. But the true prophets do not preach for money. Nor does a true prophet seek to display his cleverness or his powers, but to help people. A shrewd man once said "No man can at the same time prove that he is clever and that Christ is wonderful." And finally the true prophet is concerned not with what he thinks, but with what God says. The true prophet listens to God before he speaks to men.

FALSE FRUITS

Here again, Jesus used simple words to express a profound truth. He said that a tree was known by its fruits, that a bad tree did not bring forth good fruit, or a good tree bad fruit. His words carried special significance to his hearers, for in that day and in that land trees were selected on the basis of their ability to produce fruit, and not for shade. So Jesus is saying that the test of a man's life is the fruit he bears. In particular the test of a prophet's teaching is whether it helps a man to bear what must be borne and to do what must be done. Dr. Barclay in his excellent commentary on Matthew applies the following tests to the work of the prophet. He bluntly states that teaching is false if it does the following things:

(a) If it produces a religion which consists solely or mainly in the observance of externals. So many people confuse religion with religious practices. To be sure going to church, saying one's prayers, giving one's money, reading one's Bible have value. But one may do all these things and still be far off from being a Christian. For essentially Christianity is an attitude of the heart toward God and toward man.

(b) If it produces a religion which consists in prohibitions. There are many people who think that one of the tests of a Christian are the things he doesn't do. But the essence of true Christianity is not in not doing things, but in doing things. We have all too much negative Christianity today.

SUNDAY SCHOOL LESSON
JUNE 19, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

(c) If it produces an easy religion. It does not take much of a man to be a Christian, but it takes all there is of him. True religion has iron in it, a cross stands at the center of it, sacrifice lies at the heart of it, judgment is in the background of it, and sin is seriously regarded by it.

(d) If it divorces religion from life. A Christian is a soldier of Christ and a soldier is not a good soldier if he runs away from the battle. All too many folks tell the preacher to stick to the gospel, and to stay out of many of the critical issues and areas of our modern world and life. Too many Christians hold aloof from the warfare between good and evil — they take what one man called "the balcony view of life" — they are spectators rather than participants.

(e) If it produces the spirit of arrogance and separatism. Dr. Fosdick has a little bit of doggerel which points this up:

"We are God's chosen few,
All others will be damned;
There is no room in heaven for you;
We can't have heaven crammed."

Beware of a religion that drives men apart instead of bringing them together. The teaching that declares that any Church or any sect has a monopoly of the grace of God, or of the truth, is false teaching, for Christ is not the Christ who divides, but the Christ who unites.

FALSE PRETENCES

Jesus admits or concedes that false prophets will do and say many wonderful things. They will "cast out devils" and perform many wonderful works (or miracles). That reference to performing miracles or casting out devils would be easily understood by the people of that day, who thought that sickness was due to the fact that a demon or evil spirit got inside a man, and when a man could convince him that the power of the demon was broken, he was cured. The leaders of the early Church never denied such miracles on the part of others, and there are records that they themselves performed them. And Jesus himself concedes these facts. What he is saying, however is that a man's sincerity can be proved in only one way — not by his profession, but by his practice. It is one thing to recite a creed; it is quite another thing to live a Christian life. Fine words can never be a substitute for fine deeds.

At Our Church Home for Children

Summer Needs And Plans

John G. Truitt, Superintendent

Dear Friends:

Thank you! Twenty-one churches paid in something on their apportionment for the Home for Children this past week. Our total for the week was $919.10. We are grateful.

One good and regular friend read our plea a few letters ago, and sent us a personal check for $25.00. **She** deserves special thanks for that. If you want to make us happy send us a check in these summer days, when the expenses are around $1,500.00 per week and funds are far less coming in.

When I think of how much it takes to feed seventy-five children, growing boys and girls, and their helpers for just one meal it sort of gives me an anxious feeling. And when I realize it has to be done three times each and every day — well, you can see why I am grateful for your contributions.

Summer brings seasonal demands for summer clothes, clothes for girls and clothes for boys, lighter, different shoes, for church and Sunday school — for camp, for visiting during vacationtime. It seems to me that wear-and-tear is greater when children are out of school. Anyhow, I believe if you knew the situation as it really is it would be a bit easier for you to share with us here.

Have you made arrangements for the child you are sponsoring for a visit, or camp, or some help on his or her vacation? You do not have to do this unless it is convenient, but if you wait too long someone else may be given your sponsoree. The children are beginning to press us for information about where they are going and when. If you know children, you know that when some are going others get anxious. If we can answer their questions it helps us and them.

Have you been keeping up with the fact that many friends are sending memorial contributions in lieu of flowers? The family is sent an appropriate notice, the donor gets a thank-you notice, and the little children are helped.

Have you been observing how many good friends and churches from the north and mid-west, and west, as well as several churches and friends from the deep south, are showing up on our contribution reports? Here again we are grateful.

Summertime is a good time to visit the Home. Some churches make it a weekday picnic supper visit, or a big cook-out; others make it a picnic lunch for one and sundry after they have attended their own church services (they have to be nearby churches to do this), others make it Sunday late afternoon supper under the beautiful trees.

The Liberty (Vance) Church came a Sunday morning in time to worship with us in the Holt Memorial Chapel at 11:00 o'clock, and then what a dinner!

Now let me add that we are glad to have you visit us whether you bring these picnic lunches or not. We want you to feel free to come as friends and guests of the Home for Children. We are always very pleased when our guests look on this as a home with the private rooms of children who are being reared here, just as you would like for folks to visit the private rooms of your own children.

REPORT FOR JUNE 6, 1960

MONTHLY OFFERINGS

Amount brought forward			$18,976.18
Eastern North Carolina Conference			
Amelia	$26.00		
Antioch	5.00		
Hope Mills	2.00	$ 33.00	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Portsmouth, Shelton Memorial	9.00		
Spring Hill, S.S.	10.59		
Union (Surry)	14.00	36.09	
North Carolina and Virginia Conference			
Apple's Chapel	21.00		
Burlington, First	80.47		
Greensboro, Calvary, S.S.	14.00		
Tryon	21.00		
Winston-Salem	23.00		
Lynchburg	3.00	162.47	
Western North Carolina Conference			
Asheboro	14.00		
Flint Hill (R)	21.00		
Needham's Grove, S.S.	9.00		
Pleasant Cross	6.00		
Randleman	7.00		
Sophia	9.00	66.00	
Virginia Valley Conference			
Bethel	7.00		
Linville	17.25	24.25	
Total			$ 321.81
Grand Total			$19,297.99

SPECIAL OFFERINGS

Amount brought forward		$40,399.92
Sunday School, Hebron Christian Church, Thomaston, Ga.	$ 11.77	
A Friend	25.00	
Pope's Chapel Christian Church, Franklinton, N. C.	5.00	
In Memory of C. C. Vaughn III	7.50	
In Memory of Porter Graves Lea, Jr.	10.00	
In Memory of George M. Brannon	50.00	
Special Gifts	488.02	
Total		$ 597.29
Grand Total		$40,997.21
Total for the Week		$ 919.10
Total for the Year		$60,299.20

FATHER'S DAY — JUNE 19

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you . . . thou, and thy son, and thy son's son, all the days of thy life . . . "Hear, O Israel: The Lord Our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. —Deuteronomy 6:1-7

To Any Father

Wofford Colquitt Timmons

The heart of a boy, like the infinite blue,
Is open to heaven above;
The heart of a boy is a melody true
When tuned to the chords of love.
A child of Fate he cannot be
To drift on an aimless tide;
His heart will yearn and wistfully turn,
To the touch of a father's pride.

Could you but know him, and comrade be,
In his childish pranks and his fun;
The heart of your boy could open to you
As the flowers ope' to the sun.
A child of Fate he will not be
With a father's hand to guide;
He'll take his stand, a genuine man,
With a pal like you at his side.

O Father of men, whose Son was on Earth,
Who leadeth all sons by His Star;
Make Thou our lives of sincerest worth
That never Thy treasure shall mar.
Then children of Fate they never shall be,
For Thou, in Thine infinite joy,
Wilt give to each lad, the heart of his dad,
God's noblest gift to a boy.

A FATHER'S PRAYER

When all is still within these walls,
And Thy sweet sleep through darkness falls
On little hearts that trust in me,
However bitter toil may be,
For length of days, O Lord! on Thee
My spirit calls.
Their daily need by day enthralls
My hand and brain, but when night falls
And leaves the questioning spirit free
To brood upon the days to be,
For time and strength, O Lord! on Thee
My spirit calls.

—Author Unknown

FATHER-PRAYER

Lord God, who let your baby Son
Pass earthward, where His joys were few,
To a hard death when all was done,
And very far away from You—

Lord God, whose Son went steadily
Down the hard road He had to tread,
Guard my son too, that he may be
Strong in his hours of doubt and dread.

—Margaret Widdemer

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

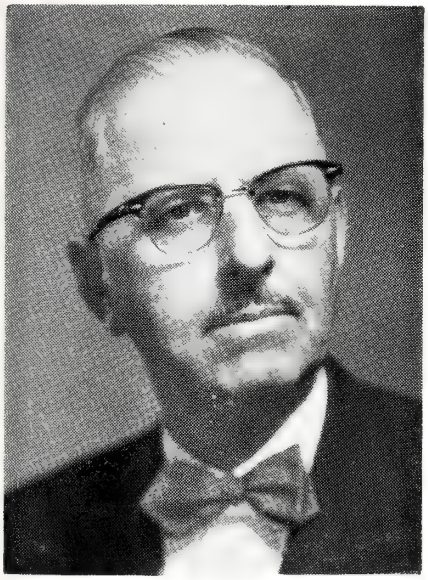
Church History Room X
Box 232

The Christian Sun

VOLUME 112 JUNE 21, 1960 NUMBER 25

Rev. W. B. Daniel Retires

Ada I. MacIntire, Church Reporter



REV. W. B. DANIEL

It has been necessary for Rev. W. B. Daniel to retire from his pastoral duties at Mt. Zion church, Eclipse, Virginia, due to the fact that his health will not permit him to continue serving this church at this time. Both he and his wife will be missed in this little community, where they have served faithfully and made many friends.

During his work here he has seen many changes — the membership of the church was increased by thirty-three members; the church took on a new look by being refurnished throughout, and adding restrooms and additional Sunday school rooms. The altar has been completely remodeled by the addition of two lecterns and a new communion table, which were constructed by Mr. Daniel. The people of the church worked with zeal and good fellowship to paint the interior of the church, Sunday school rooms, etc., and to redesign the original choir loft and to install a new choir loft to match for the junior choir. The floors in the sanctuary and some of the Sunday school rooms and hall were covered with tile; the interior of the sanctuary was painted in two tones of gold, and a new wool rug was placed down the center aisle and in the chancel. The loud speaker of the organ was put in the wall for better reception.

The community and the nearby community of Crittenden contributed funds to cover the purchase of a record player, which was installed in the church in conjunction with an existing loud speaker system, which enables the entire community to hear chimes and organ renditions every evening at eventide, as well as on Sunday mornings, calling all to attend service at the church of their choice.

During Mr. Daniel's "tour of duty" a Young People's Fellowship was organized. This has greatly assisted in keeping the young people of our church interested in church activities.

A parsonage for Mr. and Mrs. Daniel to reside in was purchased and $7400.00 has been paid on the mortgage, leaving a balance of only $2600.00 The members of the church have worked very hard to clear this amount by serving the Ruritan Club at the Community Center every other month, and by various church groups working together giving suppers, a yearly bazaar, and selling household commodities, as well as with the help of various organizations of the Southern Convention.

Rev. Mr. Daniel has been most concerned about all the people who are and have been ill both in this community and Crittenden, and, regardless of denomination, he has faithfully called on each and every one whom he knew to be ill or bereaved. He has also served as chaplain at Obici Hospital, Suffolk, twice, a full week each time. Needless to say, these visits have been deeply appreciated and looked forward to by all. As his physical condition permits, he will continue to call here on his many friends.

Rev. and Mrs. Daniel will be living at 1108 Virginia Avenue, South Norfolk, Virginia, where they will be happy to hear from all their friends.

Here And There Among The Churches

Following the Children's Day service at Warwick at the morning worship hour June 12, a family picnic was held on the church grounds.

Church school administrators, teachers and pupils of The Christian Temple, Norfolk, enjoyed a picnic at the YWCA Beach Club, Little Creek, June 18.

Children, young people, and laymen presented a program centering around the idea of Children's Day at High Point June 12 when the pastor, Rev. F. C. Lester, spoke at the centennial observance at Hines Chapel.

Memorial Day was observed at Pope's Chapel, near Franklinton, North Carolina, May 22. "Building Altars Along Life's Way" was the sermon topic of the pastor, Rev. Elmore M. Powell. Special music was rendered by the choir, a quartet, and by E. Tartler.

Dr. and Mrs. David Shepherd invited the congregation at our Sanford church to a reception in the Proctor Building following the morning service May 22. Honored were high school seniors and members who have joined the church during Dr. Shepherd's pastorate.

201 were present for the morning worship service at Beverly Hills, Burlington, North Carolina, May 29 when the nine high school seniors were honored. The pastor, Rev. K. D. Register, recognized: Don Fogleman, Dewey Carter, Sonny Wilburn, Buzzy Phillips, Walter Baker, Jerry Faulkner, Tommy Hall, Cecil Wheeler, and one girl, Jerilyn McKinney. Buzzy Phillips was the president of the senior class.

NEW SUPERINTENDENT ELECTED

Rev. Clyde L. Fields of Asheboro has been asked by the executive board of the Southern Convention to serve as superintendent of the Convention. The executive board, meeting at Elon College June 14, accepted the report of the committee to nominate a superintendent, which named Mr. Fields.

Mr. Fields is expected to announce his decision within the next few days.

The HOW-TO-TEACH workshop scheduled for Elon College June 26-July 2 has been cancelled due to lack of registrations, according to Rev. Robert Knowles, minister of Christian education.

Miss Ellen Hewitt is the new church office and financial secretary at Rosemont, South Norfolk. She is in the church office every afternoon.

Mrs. Eleanor Bridges was the director of the vacation Bible school held June 13-17 at our Sanford, North Carolina, church. Enrolled were people from kindergarten age through junior high.

Rev. Walstein W. Snyder of Rosemont, South Norfolk, preached the baccalaureate sermon at Elkton High School June 5. He graduated from this school in 1941.

Rev. A. Lenson Granger, Jr., pastor of our Warwick church, has been elected chairman of the Ministerial Counselling Service, sponsored by the Peninsula Mental Health Association. The Warwick Church Council has voted to allow him one afternoon a week for counselling at the Mental Health Office.

Rev. Lawrence Leonard, pastor of St. John's Evangelical and Reformed Church of Asheboro, North Carolina, has resigned to become pastor of St. Mark's church near Elon College.

Rev. Lonnie Carpenter, for the past five years pastor of the First Evangelical and Reformed Church of Burlington, North Carolina, has resigned to become pastor of the First Church, Salisbury.

Dr. William T. Scott preached the baccalaureate sermon for the Chuckatuck High School on Sunday evening, June 5, held at the Oakland Christian Church.

Rev. W. R. Stevenson, co-pastor of our Tryon church, is teaching the home mission study course for 1960-61, "Heritage and Horizon in Home Missions" at the Women's Guild Conference at Blowing Rock this week.

Asheboro and Bailey's Grove churches had a joint Vacation Bible School at the former June 13-17 with Mrs. Stanley Nance as director.

June 19 a picnic supper and discussion of building ideas was held at our Asheboro church. Dr. Curtis Schumacher of our Board of Home Missions will lead the church's drive for building funds in 1961.

Pentecost was observed at Apple's Chapel June 5 with the minister, Rev. Bland Leebrick preaching on "The Power of the Spirit." College graduates recognized were Alice Pritchett and Billy Reid Apple. High school graduates include Don Andrews, David Murrell, Norma Brooks, Carole Hackett Smith, Gene Murrell, Rodney Smith, Kenneth O'Bryant, and Ervine Brown who is salutatorian at Monticello High School.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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PINEY PLAIN PASTOR ORDAINED

Mrs. Carolyn Creech, Clerk

The Reverend Conrad F. Cornelius was ordained into the Christian ministry as a member of the Eastern North Carolina Conference Sunday evening, May 8, at Piney Plain church.

The Reverend Earl Ferrell of Fuquay Springs introduced the guest preacher, Reverend Carl Wallace from Southern Pines, who preached the sermon for the evening. Among the other ministers present were the Reverend Gaylord Noyce of the United Church, Raleigh, and E. H. Sessoms of the Hayes Chapel church, Garner.

Mr. Cornelius accepted his vows with high regards, and with God as his help he will do everything in his power to build Piney Plain church into a church of the gospel.

We, the members of Piney Plain would like for him to know that we are very proud and felt it an honor to see him ordained as the pastor of our church.

MELVIN DOLLAR OFF TO GOOD START

In a recent personal letter to Rev. and Mrs. Clyde Fields, Asheboro, North Carolina, Rev. Melvin Dollar writes about activities in his new field of work — The United Church of Mission Village, San Diego, California. Following are quotations from his letter:

"I am pleased with the way the church is taking shape. We have had 109 people attend our services this month (May). We have averaged 74 for the worship service (this does not count the children in the nursery). We have a high school Youth Fellowship of 10 active youngsters meeting at my apartment on Sunday evenings, a junior group that meets on Friday with an average of 25 in attendance, and a youth choir of 14 members that presents the music on Sunday mornings.

"We are now working on plans for our first unit and a committee is drawing up a constitution and bylaws. We have also selected the officers to promote the Allied Enlistment program. We are planning to open our charter membership and actually organize the church on Sunday, June 12. We have approximately 75 people lined up to join on that Sunday."

PINEY PLAIN WOMEN MAKE ROBES

Members of the Women's Missionary Society of Piney Plain Christian Church are shown as they gathered to sew robes for the church adult choir. The robes were worn for the first time on Easter Sunday. Rev. Conrad F. Cornelius is pastor of the church. Mr. Bobby Hamilton is the director of the choir.

Children's Home Visited By Liberty Church

Mrs. Fletcher Fuller

A large delegation from Liberty (Vance) Congregational Christian Church, Henderson, motored to the Congregational Christian Home for Children at Elon College Sunday, May 29, to visit Dr. John Truitt, retiring superintendent, other staff members, and the 72 children who make their home there.

The eleven o'clock worship service with Dr. Truitt in charge was held in the chapel. Our pastor, Rev. Gale Brady, assisted in the worship service and the children's choir presented several special selections. Dr. Truitt's thoughts centered around what we can do as individuals or groups to help others, and the many ways we are helping or hindering the children who one day will be our leaders. He mentioned how special efforts, such as the people of Liberty church were making by what they were doing for the children in the Children's Home today gave testimony of a church in action. His scripture thoughts were taken from the 16th chapter of Matthew.

Seventy-three people made the trip and enjoyed a good day, visiting points of interest at Elon, including the Home for Children, Elon College, Moonelon and the Conference Center, the Elon Community Church. At the noon hour a picnic lunch, which was prepared not only by those attending, but also by some who were unable to make the trip, was served to approximately 150 people.

It was a big day for all who could go and for the many children they were honoring. The remark was made, "If there were any regrets, it was from those who did not go." After all, with a good worship service, a bountiful home-cooked meal, 12 cars making a safe trip and a day of good fellowship, everyone declared it a day long to be remembered.

An extra treat for the Liberty people was to have Goldie Currin (now Mrs. Walter Smith) and her family join them. Goldie was reared in the Home and often visited Liberty where she made many lasting friends.

Thanks to Dr. Truitt, his personnel, and the children for their part in helping in such a fine way to make this a nice day.

EDITORIALS

Hines' Chapel Centennial

It must have been fun for the large congregation at Hines' Chapel June 12 to see this editor come riding up in a buggy, followed by the Rev. J. L. Neese in a Model A. Ford. But that is the way some of the people remember their former pastors coming to their church. This performance, unrehearsed and unexpected, was part of a pageant prepared by the energetic pastor, Rev. Thomas Madren, and staged by young people and members for the afternoon service in celebration of the hundredth anniversary of the church.

Actually the church seems to have been organized in 1859 or before. The history is lost in a mist of inadequate records which may have seemed to be of little account then but would be cherished now. Mr. Madren had done serious research that produced many glimpses into the history of this important rural church located not far from Greensboro, North Carolina. The 48 page booklet for the occasion contains numerous pictures of pastors, members, and working groups in the church along with historic information and program for the occasion. It is a splendid record that can easily be preserved for future reference.

"Treasures New and Old," topic for the morning, gave the editor an opportunity to reminisce concerning the church in 1915-1917 when he reached there by riding a train from Elon College to McLeansville, a distance of some ten miles, and then being transported by buggy to the church. In that student pastorate the learning was done by the preacher who discovered from the people what a church can be when members undertake seriously to know the Bible and to live by its precepts.

The editor feels sure that he expresses the wish of the readers when he says to this wonderful church of a hundred summers, "Congratulations on your past, blessings on your present, and good success crown your future." If you remember this request, please invite us to the next hundredth anniversary. This one was excellent!

Difficult Days For Our World

Freedom is at the crossroads, and has little notion as to which way to go.

The agonizing decision of President Eisenhower about going to Japan is illustrative of this dilemma. The ranting multitudes of Japanese students and others, inspired and directed without doubt by Russian and Chinese Communist leaders, won over reason, and freedom still stands at the crossroads wondering which road leads to safety and sanity.

This is probably the first time in the history of the world that the head of a conquering state could not visit the defeated fifteen years later, as it is certainly the first time that the conqueror did so much to restore the nation which had been destroyed.

Communist leadership is taking over the world by infiltration, by defaming those who believe in freedom, and by proclaiming that peace lies in the path of communism without also indicating that peace of that kind comes only by surrendering everything to dictatorship.

In recent years the United States has given billions of dollars to restore what war had destroyed, and to aid nations that had not learned how to feed, clothe, house, and educate their people. Missionaries have taught multitudes how to read and write. But it appears that Christians have failed to furnish needed literature, and have thereby opened doors which communists have entered eagerly. As the late Dr. John R. Mott told the American Board of Commissioners for Foreign Missions, "We have done either too much, or too little." And we seem to have been too late.

Here in North Carolina and Virginia we have our problems. Leaders elected to serve the state, which means all the people, sometimes forget the necessity for giving all an even chance to vote, to work, to live, to associate, and to be respected. Schools for the education of children are rated lower than customs which are familiar. National laws are to be flouted if they are not favored. Standards of living for great segments of the people are to be kept low lest these people rise up and demand more. Those who really want to be Christian in our area and in our time have many perplexing problems.

That is the kind of world in which we all live. We may have made the conditions that now distress us, but whatever the cause, they press heavily. And it is under such situations that character grows, faith reaches up to receive divine aid, and hope leaps beyond the present to the blossoming prospects of the future.

Moving Day

Moving day for Methodist ministers is definite. But not so for some of us. Our church in High Point has been hearing sermons by this writer for some two and a half years, and has received certain other services by the minister and his family. Last week a rented parsonage at 906 Chestnut Street opened its doors for the Lester family, and we moved in. Of course there was a Sunday School Convention that same Wednesday, but when evening came members gathered to bring presents and good wishes, shining faces and high hopes. There were beds enough for the night, cooking equipment and refrigeration for food, and an abundance of towels for the two bath rooms (even though the front room had no furniture at all).

What the future holds is anybody's guess The church needs a building, and plans are under way to secure it. This paper needs editing, and the writer is responsible. The address in Asheboro is still good. Mail sent here will be processed for the paper, and every Thursday we will be here at work preparing something for you to read. Keep the news coming, and we will send it out across the world. Send subscriptions to the Convention Office at Elon College, and The Christian Sun will move to greater usefulness.

About * * *

AN EARLY ENTOMOLOGIST

A name known to natural scientists in every land, but almost unknown to others, is that of Thomas Say. Yet the world which does not know him benefits by the scientific facts he established.

Say was the first American to make an excursion into the insect world, and is recognized as the father of American descriptive entomology. He also made the first contribution to paleontological literature in this country — an article on fossil invertebrates. Say stressed the point that it is the study of fossil remains in the various strata, coupled with a knowledge of living animals, that gives clue to the mysteries of earth's age and the duration of its geologic periods.

Say was born in Philadelphia June 27, 1787. He enlisted in the War of 1812, although a Quaker. When Say returned from military service, he affixed himself, body and mind, to the Academy of Natural Sciences, which he helped to establish before entering military service.

When people visited the institution Say was there to explain its purposes, enlist their support, advise them how and where to find out more about their specimens and how to compare them with descriptions by various collectors.

In May 1817 the Journal of the Academy of Natural Science was launched, and Say was appointed to the publications committee. It was in the Journal that many of his early writings first appeared.

The academy became a leader in the field of invertebrates, and Say was chosen to introduce the subjects in popular style. He succeeded so well that in 1822 the trustees of the University of Pennsylvania elected him professor of natural history.

Highlights in Say's career were his trips in 1809 and 1823 to the West with S. H. Long, American engineer and explorer. Say went as a zoologist, and on his return from the first trip published such interesting papers on shells that country-wide interest in conchology was started.

Say died October 10, 1834. New studies and discoveries in his field of endeavor have added to his fame as a pioneer American scientist.

C. B. Riddle

Iron Curtains

Thomas H. Britton

(The following are quotations from a sermon entitled "Iron Curtains," which was presented by the minister at Morning Worship on Sunday, May 22.)

As we begin to think . . . deeply about the barriers which separate nations and people, perhaps it dawns upon us that the communists are not the only folk who draw iron curtains. . . . There are, indeed, some high walls for which we ourselves are individually responsible, walls which not merely cut us off from other people, but which actually separate us from God. . .

The duty of public worship in company with the people of Christ's Church is so clearly an essential part of our Christian responsibility, that no other conclusion can be reached than that those who neglect worship — even for a season — are drawing between themselves and God an iron curtain and are saying in effect, "I'll do anything for God but that! I'll give anything to the Lord but the Lord's Day."

If you have read the Ten Commandments lately, and if you have read them thoughtfully, it may have shocked you to realize that the commandment to keep the Sabbath holy is, from the biblical point of view, on the same level as the commandments to refrain from lying and adultery and murder. But this should not really surprise us. For when we consider the matter deeply, we know that nothing could be more serious than according to other interests, and other activities, more importance than the worship of God.

It goes without saying that this applies to all who allow less important concerns to keep them from the praise of God's House. It applies to those who engage in unessential labor. It applies to those who excuse themselves by saying that "Sunday is the only day I have," and who seem to have forgotten that Sunday is the only day God and the Church have. It applies to those who are resting, or reading the Sunday papers, at home, when they should be hearing the word of God in Church. In short, it applies, to all who can possibly engage in worship and who fail to do so, who draw an iron curtain around this particular part of their lives and deny to God sovereignty over his own day.

First, Ashtabula, Ohio, Newsletter

During the recent political upheaval in Korea, radio station HLKY of the National Christian Council earned high praise for its straightforward broadcasting of the news "as it really happened." "Because we are known as a Christian station," Rev. Otto DeCamp reports, "HLKY was trusted to tell the truth." The only independent station in the Seoul area, it will continue to play a vital role during the coming months as the constitution is changed, new elections are held and a new government installed.

Summer-Time Religion

George D. Alley

Here is just a brief word for all of us regarding the summer schedule (church school at 9:00, morning worship at 10:00): Our need for our church and its need for us goes on, just the same, as Paul would say, "in season and out of season". Whether we regard June, July and August as "in" or "out" in other areas of our lives, they are as much a season for worship and study, praise and prayer, in the religious sphere, as any other months in the year. I would, therefore, hope, (indeed, I expect) that all of us will be as faithful and as active in the things of the Spirit this summer as we have been during the fall, winter and spring.

The three months which lie immediately before us will be ones of recreation; picnics, fishing trips, vacations, travel, etc. They will be a time of re-creation, of refreshment and renewal as we take extra time for rest and for play. As we enjoy the great out-of-doors, may we remember Him who has created it for our pleasure, and may our experience in it call forth a new measure of devotion to show our gratitude for His goodness to us. May we find new strength in body, mind and spirit for the living of these days and for the work to which God calls us in His Church. May His peace be with us and His watchful care be over us, in all that we think, and speak and do. All of you will be constantly in my thoughts and prayers while I am at home and while I am away, between now and September.

—Suffolk Newsletter

AFRICA STUDIED BY SOUTH NORFOLK WOMEN

Beatrice George

The May 26 meeting of the South Norfolk Congregational Christian Women's Fellowship was opened with the group singing "Forward Through The Ages." After calling of the circles roll and brief business session, the Missionary Education Chairman, Mrs. C. V. Hargrove, introduced Mrs. J. Frank Morgan, who brought the foreign mission study book review on "The African Way."

Mrs. Morgan, who is well known in our area, in her characteristic "school teacher" manner presented the background of the continent of Africa by using a map describing its many countries and their problems, politically, economically and their many religious differences and handicaps. This made the book come alive, and the peoples of this continent were brought closer to us and our thinking in relationship to Christ's commission to our churches. In closing, Mrs. Morgan emphasized the importance and great need for Christian leaders to guide the peoples in the soon to be liberated countries of Africa. They need our help, concern and prayers. It was a pleasure and privilege to have heard this "African Way" book report so interestingly and educationally presented and it was a challenge to do more where "The fields are white unto the harvest — but the laborers are so few."

The new officers for the Women's Fellowship were installed for the year 1960-61 by the incumbent president, Mrs. C. M. Robinson, with the theme, "The Mission of the Church — Unity, Witness and Service."

The officers are: President, Mrs. W. F. Evans; 1st Vice President, Mrs. Clarence Harris; 2nd Vice President, Mrs. Carlton Chappell; Secretary, Mrs. W. V. Lingo; Treasurer, Mrs. Harry Farmer; Pianist, Mrs. A. L. Hanbury. The phase chairmen are: Spiritual Life, Mrs. Carlton Chappell; Stewardship, Mrs. Hugh Rawls; Christian Education, Mrs. Harry Stewart; Missionary Education, Mrs. Coleman Hargrove; Friendly Service, Mrs. Olivia Etheridge; Social Action, Mrs. Dewey Harrell.

Jim Jackson of our Tryon church and the Oberlin Theological Seminary will direct a United Church of Christ workcamp in Puerto Rico in July and one in North Dakota in August.

FIRST PORTSMOUTH HONORS NEW MEMBERS

Calvin J. Felton

It has been my privilege to serve the First Congregational Christian Church of Portsmouth, Virginia, since September 14, 1958. We retired from Pilgrim Congregational Church of Vineland, New Jersey, at the end of July, 1958, and moved to Suffolk, Virginia, expecting that my days in the active pastorate were over. We have continued to serve in Portsmouth by driving from Suffolk. We have made two, three and sometimes four trips a week. The Lord has blessed us with reasonably good health during this time: I haven't had to miss a single appointment because of sickness. For this we are grateful.

The people in the Portsmouth Church have continued to be fine and very appreciative friends of the minister and his wife. These years are proving a happy experience for both of us.

On Palm Sunday we received into church membership, four young people, members of the pastor's church membership class. At the same service we received into associate membership six teachers in the Harry Hunt Junior High School. On Sunday, June 5, the Women's Fellowship served a dinner immediately following the morning service, to which the whole congregation was invited to honor the new members. The dinner, consisting of ham and fried chicken, prepared as only southern cooks can prepare them, was delicious, and the attendance was very good. Mrs. R. F. Edwards and Mrs. N. C. Nixon were co-chairmen of the dinner committee, and they were loyally assisted by other members of the fellowship.

Mr. and Mrs. W. W. Piland gave a beautiful bouquet for the altar in honor of the new members. Mr. Piland is chairman of the official board of the church, and principal of the Harry Hunt School.

A group of young people from the Southern Convention are attending the National Pilgrim Fellowship Conference at Elmhurst, Illinois, June 21-25. These include: David Andes, Elon College; Charles Garren, Greensboro; Hubie Young, Suffolk; Becky Harward, Durham; and Rosemary Hoffman, Raleigh. This is a joint conference of the Congregational Christian and Evangelical and Reformed Churches.

South Norfolk church bulletin for June 5 contained an insert which listed activities of the church on the first Sunday in June, 1926, when the present building was first used and special events of the week following. There were three services the opening day, with Dr. W. H. Denison delivering a sermon at 10:30 a.m., Dr. L. E. Smith at 3:00 p.m., and the pastor, Rev. O. D. Poythress, at 8:00 p.m. Quite a day!

Scotts Entertain At Open House

Mrs. J. Rollie Gayle

Dr. and Mrs. William Tate Scott entertained at open house at the Oakland parsonage in Chuckatuck Sunday afternoon, May 22.

On arrival guests were greeted by Mr. James A. Scott and Mr. George Alex Powell, Superintendent of the Oakland Sunday school and Mrs. Powell.

In the receiving line with Dr. and Mrs. Scott were Mr. Mills E. Godwin, Jr., chairman of the board of deacons of the church, and Mrs. Godwin, Mr. C. W. Darden, chairman of the board of trustees, Mrs. Darden, and Mr. and Mrs. T. A. Saunders, Jr. Mr. Saunders had recently served as chairman of a committee in charge of redecorating the parsonage.

Miss Mary Powell and Mrs. Blackwell Umphlette invited the guests into the dining room where punch was poured by Mrs. C. P. Andrews and Mrs. George Lafayette Gwaltney III. Assisting in serving cakes, cookies and salted nuts were Mrs. Asa B. Johnson, Mrs. Clyde Kelley, Mrs. E. L. Bowden and Mrs. Arthur Joyner.

Mrs. Gibson Chapman invited the guests to the second floor of the home and Mrs. C. C. Johnson and Mrs. G. L. Gwaltney, Jr., greeted the guests in the upstairs den.

Mr. and Mrs. P. D. Howell, Jr., invited the guests into the pastor's study where Mr. and Mrs. J. Rollie Gayle were in charge of the guest register.

Mrs. B. J. Odom, Mrs. Irvin Garner and Mrs. Raye V. Knight served as floating hostesses.

More than 150 friends from Suffolk, Driver, Crittenden and Eclipse, as well as from the Chuckatuck area, called during the afternoon.

APPLES CHAPEL SUNRISE SERVICE AND FAMILY NIGHT

Mrs. E. H. Thompson, Reporter

Apples Chapel observed Easter by starting at 5:15 with the annual sunrise service in the cemetery. The program was given in pageant and spoken word depicting the three last days of Christ, his trial, crucifixion, burial, and resurrection. About fifty men and twenty-five women, including the singers, took part in the pageant. The program was under the direction of Mr. Robert Pritchett, our Sunday School superintendent. Mr. Loyd Chrismon was announcer and reader.

After the service the ladies of the church served breakfast to all who would stay and eat. It was estimated there were about 400 in attendance for the program, and 200 ate breakfast. There were several visitors from our neighboring churches.

There were 322 in Sunday School. This was our largest attendance thus far for the year. Preaching service was held with a large attendance.

On Friday night, May 6, the ladies of the church gave a family night program. Mrs. Edd Apple gave the devotional and a panel discussion was held on the subject of "Women's Part in Good Citizenship." Mrs. Gordon Powell led a program of games and recreation. A covered dish supper was served. Mrs. Nannie Pritchett was director of the entire program. About 125 were in attendance and all enjoyed the program and supper.

UNUSUAL COMMUNION SERVICE

Vera Gerringer Davis

Special pre-Easter services were conducted at Hines Chapel the week before Easter with Rev. Max Vestal as guest speaker. His sermons were of high order and most inspiring.

On Maundy Thursday holy communion was observed. This scene was in the beautiful new education building. The minister, Rev. Thomas Madren, tried to set the mood as near like the scene in the Upper Room the Thursday before the crucifixion as possible. Seated around candle-lighted, cross-formed tables were the members. On the tables were bags of thirty pieces of silver, broken loaves of bread and communion cups. The service was carried out by the singing of hymns and a litany of the Lord's prayer.

To give reverence and humility, there were towels and basins. We were impressed with the realization of the concern we must have for the needs of others. As various persons took the towels and basins and, in humility, knelt before others as to be of service to them, rather than to be served by them, each individual present felt an awareness of God and left His house with more determination to be of service to others.

This very impressive communion was observed by some eighty members who will never forget this very sacred moment.

VALLEY SUNDAY SCHOOL CONVENTION

Mrs. Dewey Dofflemyer, Secretary

The Valley of Virginia Congregational Christian Sunday School Convention was held at the Newport United Church of Christ, near Shenandoah, Friday, June 10.

President Kermit Kibler called the meeting to order. An inspiring worship service was given by the Bethel young people.

The theme of the convention was "Organization and Administration." A panel discussion was led by Rev. Robert Knowles, Elon College, North Carolina. Panel members were: Mrs. E. J. Rohart, Linville, Worship; Mrs. Tom Good, Broadway, Christian Education; Mrs. Mark Andes, Winchester, Equipment; Mrs. Robert Knowles, Elon College, Resources.

The afternoon session was called to order by Rev. S. E. Madren, Elkton. Workshops were conducted with the following leaders: Resources for Church School—Mrs. Robert Knowles; Worship for Church School—Mrs. E. J. Rohart; Facilities and Equipment—Mrs. Mark Andes; Curriculum Standards—Rev. Robert Knowles.

The Sunday School Convention officers for 1960-1961 are: President, Mr. Eldon Layman, Harrisonburg; Vice President, Mr. Kermit Kibler, Stanley; Secretary, Mrs. Dewey Dofflemyer, Elkton; Treasurer, Mr. O. A. Bazzle, Winchester; Visual Aids, Mrs. Tom Good, Broadway; Teacher Training, Mrs. C. L. Whitlock, Winchester; Organized Classes, Miss Linda Phillips, Broadway; Cradle Roll, Mrs. R. O. Rothgeb, Luray; Vacation Bible School, Miss Betty Showalter, Harrisonburg.

"The Blessedness of Childlikeness" was the subject used by Rev. Bland Leebrick at Apple's Chapel June 12. Flowers for the church were given by the senior class of Monticello high school.

LIGHTBOURNE TO HEAD SOCIAL ACTION INSTITUTE

Rev. James H. Lightbourne, Jr., of Atlanta, Georgia, will be the dean of the Christian Social Action Institute sponsored by the United Church of Christ to be held July 18-22 at Blue Ridge Assembly, Black Mountain, North Carolina.

This is an opportunity for chairmen of social action committees in local churches, social action chairmen in Women's Fellowship groups, action chairmen for Pilgrim Fellowship groups, ministers and other people interested in learning "what social action is all about."

In addition to Mr. Lightbourne, other leaders include: Miss Fern Babcock of New York, editor of "Social Action"; Dr. J. Oscar Lee, executive director of the department of racial and cultural relations of the National Council of Churches, New York; Rev. Purcel Alston, director of religious education of the Convention of the South, Greensboro; Rev. F. Nelsen Schlegel, field secretary for the Council for Christian Social Action, Cleveland; and Miss Dorothy Hampton of Raleigh.

The cost for room, board and registration is $30.00. Some partial scholarships are available. If interested please contact Miss Dorothy Hampton, 286 Hillsboro Street, Raleigh, North Carolina.

BUSY CONFERENCE PRESIDENT

Our pastor, Rev. A. Lanson Granger Jr., recently has been busy in his capacity as president of the Eastern Virginia Conference. He presided at the services of installation, May 1, of Dr. William T. Scott as minister of the Oakland Congregational Christian Church. On Sunday, May 22, he presided at the installation service for the Reverend Dan Bowers at Disputanta (near Petersburg). On Sunday, June 12, he will participate in the ordination service for George Robertson at Hopewell and on Sunday, June 19, in the service of installation for the Reverend Sammy Nelson and the reception into the conference of the Lynnhaven Colony Community Church, near Virginia Beach.

—Warwick Church Messenger

Rev. Gale Brady received the Bachelor of Divinity degree from the Divinity School of Duke University recently. Mr. Brady is a graduate of Elon College and is serving as pastor of Liberty church, Henderson, North Carolina.

American Board Missionaries Commissioned

TEACHERS FOR JAPAN AND TURKEY

Jacklyn Blake

May 15 in a Congregational church in Andover, Massachusetts, two new young missionaries took part in a recognition service held for them prior to their departure for Japan and the Near East for service under the American Board of Commissioners for Foreign Missions.

The ceremony took place during the 161st annual meeting of the Massachusetts Congregational Christian Conference which this year includes a commemoration of the 150th anniversary of the founding of the American Board, the oldest foreign mission society in the United States.

The new missionaries are Paul Griesy, 26, a career missionary to Japan, and Jacklyn Blake, 22, who has been appointed to a three-year teaching assignment in Turkey.

One hundred and forty-eight years ago on a winter day in February, 1812, in a near-by church in Salem, Massachusetts, the first missionaries of the American Board were commissioned for service in India. People walked from as far as Newton to attend the ceremony.

Beside two of the young New England men being commissioned that day, Adoniram Judson and Samuel Newell, were Judson's bride of a day, Ann Hasseltine, and Newell's fiance, Harriet Atwood, lifelong friends who had grown up across the river from each other in Bradford and Haverhill. Two weeks later the two couples sailed from Salem to Calcutta on the brigantine Caravan. It took them four months to make the voyage. None of the four lived to return to their home country. Today, the new missionaries will sail or fly to their new stations in a matter of days or hours.

The Judsons and Newells were the first missionaries ever commissioned in the United States; Paul Griesy and Jacky Blake are part of a vast network of thousands of Christian missionaries of many denominations serving on every continent.

Jacklyn is a daughter and granddaughter of American Board missionaries. She has spent 13 of her 22 years in Turkey, where her parents, Rev. and Mrs. Everett C. Blake, still serve. Her grandparents, Rev. Dr. and Mrs. Fred Field Goodsell of Waban, Mass., were missionaries in the Near East for 23 years and Dr. Goodsell was the first executive vice president of the American Board, serving in this capacity for 19 years.

Jacklyn will teach at the American Academy for Girls at Uskudar, near Istanbul. She is graduating in June from Oberlin College, Ohio. She graduated in 1956 from the Northfield School for Girls, Massachusetts.

Paul Griesy, who graduates this month from Yale Divinity School, has already served for two years in Japan. From 1955 to 1957 he taught at Doshisha High School in Kyoto as a representative of Carleton College, Northfield, Minnesota, from which he graduated in 1955. Since that time he has decided to make mission service his life work. He will be ordained a minister in his hometown of Belmont, Iowa, before sailing for the Far East in August for his first 6-year term of service. While studying at Yale Mr. Griesy served from 1957 to 1959 as youth assistant of the First Congregational Church in Stratford, Connecticut.

Alice E. Darnell

NEW TEACHER FOR IZMIR

Alice E. Darnell, 22, of Great Neck, New York, has been appointed to a three-year teaching term in Turkey under the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian Churches.

She will sail in August to begin her new work teaching music and physical education at the American Collegiate Institute for Girls at Izmir.

Miss Darnell, daughter of the Rev. and Mrs. Warren E. Darnell of 44 Soundview Drive, Great Neck, graduated in June from Oberlin College, Ohio. She graduated in 1956 from Great Neck High School.

The American Collegiate Institute was founded in 1877 and has an enrollment of about 500 Turkish girls between the ages of 12 and 22. Both American and Turkish teachers serve on its faculty.

Why Not Try This?

VETERAN U. S. SCHOOLTEACHER TO SYRIA

Miss Inez M. Clinger, Akron schoolteacher for 30 years, has accepted a three-year teaching assignment in Syria under the Congregational Christian mission board.

She will sail for the Near East in August to serve under the American Board of Commissioners for Foreign Missions in the Girls' Division of Aleppo College.

Miss Clinger has been principal in an elementary school in Akron since 1944. Earlier she taught in the 7th and 8th grades.

Active in many professional and civic groups, she has served as president of the Akron Teachers Association and of the Akron Elementary School Principals Association. For 10 years she was a counsellor at the Akron Girl Scout Camp and for three years directed the camp.

Before coming to Akron Miss Clinger taught for several years in Forest and Nevada, Ohio.

Born in Wyandot County, Ohio, she graduated from high school in Forest and received her B. S. degree from Ohio University. She has a Master's degree in School Administration and Education from Kent University, Ohio.

Miss Clinger has been active in the First Congregational Church in Akron, where she has served as a church school teacher, a leader of young people's work, and as a member of the Church Council and the Board of Religious Education.

OBERLIN GRADUATE TO TURKEY

Keitha Van Engen, who graduated in June from Oberlin College, Ohio, has been appointed for a three-year term of teaching at the American Academy for Girls, Uskudar, Turkey. Miss Van Engen, who is a member of the Interdenominational Church in Cedar Falls, Iowa, where she graduated from high school, spent her junior year in college abroad studying at the London School of Economics Her father is on the faculty of the University of Wisconsin.

VETERAN CHINA MISSIONARY DIES

Miss Josephine C. Walker, 86, a Congregational Christian missionary in China for 42 years under the American Board of Commissioners for Foreign Missions, died May 7, at Hillsboro, Oregon.

A third generation missionary, Miss Walker was born in Foochow, China, where her father founded our Shaowu Mission. Her grandparents were missionaries to American Indians in Oregon and Washington.

She came to the United States for her education, attending Oberlin Academy and Oberlin College in Ohio. In 1900 at the age of 26 she returned to China as a missionary and, with the exception of a few furloughs, did not return to this country to live until 1941 when, at age 67, she came home to retire.

As soon as Miss Walker arrived at her mission post in Shaowu, she was besieged by Chinese women hungry for an education. Almost at once the dream of a school began to form in her mind — but other demands claimed her time and energies and it was 12 years before she was able to found the Woman's Bible Training School in Shaowu, subsequently named the Walker Memorial Bible School.

Once established, the school's enrollment increased steadily. Her students were women of all ages, many of whom had sold the last of their possessions and walked long distances in order to attend the school. Miss Walker herself taught in the school and did evangelistic work.

During her four decades of service in Fukien Providence, Miss Walker worked in the midst of severe poverty, widespread starvation and the bombings and bloodshed of many revolutions. Sometimes these violent upheavals prevented her being in Shaowu and in these periods she worked among the women in Foochow City. From childhood she spoke fluently both the local dialect in Shaowu and Foochow as well as Mandarin. She helped the needy wherever she found them, working tirelessly on many fronts.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

SYRIA

Aleppo. City of 400,000 in northwestern Syria, near Turkish border, dating at least as far back as 2000 B. C. It is largest city in Syria.

June

26—**Mr. and Mrs. Frederick Shepard** are a couple with missionary heritage — he is a fourth generation missionary; his parents were missionaries to Turkey and his grandparents to China; and she is a third-generation missionary, born in Japan. He is teacher of general science and biology and supervisor of Boys' Division of Aleppo College and chairman of the Department of Natural and Physical Sciences.

27—**Miss Elizabeth Tuers** was secretary to the mayor of Nutley, New Jersey, when she decided to become a missionary, 1954. She is secretary to the president of Aleppo College and head of the commercial department.

28—**Aleppo College** is the only American-sponsored school in Syria. Its enrollment has dropped recently because students could not attend from outside Syria — has about 400 boys and 200 girls. Two-thirds of students are Christians; more than half the boys receive financial aid.

TURKEY

Ankara. Capital of Turkey since 1923 when ancient city was modernized. 5,000 Americans live in this city of 450,000.

29—**Dr. and Mrs. William L. Nute, Jr.,** both have Turkish roots. He was brought up in Turkey where his father was one of our veteran missionary doctors. She is a graduate of Oberlin and taught in Istanbul before her marriage in 1943. After serving in several capacities, he is now director of pediatric welfare at new Children's Hospital in Ankara.

Gaziantep. City of 110,000 in south central Turkey which is market and cultural center for many villages.

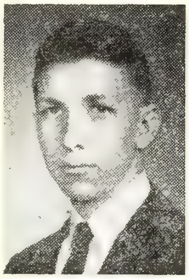
30—**Dr. and Mrs. Jack Brown** both graduated from the University of Washington; both have participated in American Friends Service Committee work camps in Europe, and co-directed a camp in the U. S. He is doing medical and clinical work in association with Turkish doctors at Azariah Smith Memorial Hospital in Gaziantep (went in 1958).

July

1—**Miss May Bryant** worked at Duke University Hospital and Yale School of Nursing; was army nurse in World War II; since 1956 has been at Azariah Smith Hospital, Gaziantep.

2—**Dr. and Mrs. Albert Dewey** were made missionaries emeriti last September after he had served 40 years in the Near East. Beginning in 1919, he and his first wife worked in Talas and then did Near East Relief and worked in Gaziantep hospital. She died in 1940. The present Mrs. Dewey was a missionary nurse in Turkey when they were married in 1942. "As a team the Deweys kept medical standards high, but in clinic or on ward they always added kindness to their great skill, and thought of each patient and worker as an individual."

A Page for Young People Edited by Hubie Young


Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

OUR PURPOSE AND SYMBOL

Each week our Youth Page is headed by the P. F. Purpose and the P. F. Symbol. But do we really understand both the meaning and the significance of these? It has been recommended and suggested many times that the local P. F. groups should study seriously their purpose and symbol.

Our present P. F. Statement of Purpose was accepted by the 7th National P. F. Council at Milwaukee in 1950. It is divided into three divisions, each dealing respectively with the three P. F. commissions, faith, action, and fellowship.

Our P. F. Symbol was originally designed for the Michigan Pilgrim Fellowship by Willard Purchase. It was later adapted and approved for national use. The emblem symbolizes a fellowship of youth with their hands reaching out on the world. This fellowship of youth is "building a world in which the church, school, factory, and home are all integral parts. A circle of light represents the eternal love of God." The twelve outer projections represent the first Christian fellowship, the twelve disciples.

I hope each P. F. group will spend at least one evening in serious study of the P. F. Purpose and Symbol.

"4-H Sunday" was observed at Pleasant Ridge church, near Ramseur, North Carolina, June 5. Young people participating in the service included: Judy Allen, Doyle Allred, Patricia Brown, Sandra Hubbard, Annette Allred, Anna Rae Hodgin, Randolph Macon, Mamie Faye Joyce, Billy Joe Allen, Nance Allen, Wayne Hubbard, Michael Cox, Sammie Williams, Wayne Allen, Tommy Allen, Willie Dee Cox and Lawrence Macon. Others sharing in the service were Mr. Theodore Cox, Rev. Jack Caughson and the pastor, Rev. Lynwood Hubbard.

WESTERN NORTH CAROLINA RALLY

Jane Rush

On May 22, 1960, the youth of the Western North Carolina Pilgrim Fellowship Conference met at the Albemarle Congregational Christian Church in Albemarle for their youth rally.

The opening worship service was led by the Asheboro young people, and the Rev. Clyde Fields of Asheboro was in charge of the offering.

Wayne Seymour of the host church gave the welcome.

The speaker for the afternoon was Rev. Mr. Fields. He was introduced by Miss Lucy Rae Tedder.

The business session was opened with the reading of the minutes and the roll call of churches. The attendance trophy was presented to the young people of High Point since they had 75% of their group present. There were four ministers present. Reports of the Southern Convention Pilgrim Fellowship Biennial Meeting and the Moonelon Vocations Retreat were given by Betty Hammer and by Jane Rush. The term of office for the conference officers was discussed. It was decided that they would be on a one year basis rather than two as heretofore and subject to re-election.

The benediction was pronounced by the Rev. Collie Seymour. The rally was then adjourned for refreshments.

Southern Pines high school seniors from Church of Wide Fellowship were recognized at the morning service June 5. They are: Barbara Blackwelder, Jim Carter, Vickie Michael, Charles Jones, Kenneth Reid, Charles Ward and Ikey Woodell. The baccalaureate service was held in this church that evening. June 6 the Inter-Church Committee of the N. C. Council of Churches met in the parlor. June 12 our youth fellowship was host to the city-wide Youth Federation.

MOONELON SCHEDULE

For those of you who don't have a Moonelon pamphlet or those who are still considering going to Moonelon for a week this summer, a Moonelon schedule of camp dates is listed below. In order to go to Moonelon, it is absolutely imperative that you send in your applications at once, for all camps are quickly filling or have already filled. Send your registration and fees to:

CAMP MOONELON
Box 336
Elon College, N. C.

The schedule for camps is as follows:

JUNIOR CAMPS

For those 9-11 years old or entering grades 4-6 in the fall of 1960:

July 2-9
July 23-30
August 6-13

JUNIOR HIGH CAMPS

For those 12-14 years old or entering grades 7-9 in the fall of 1960:

June 25-July 2
July 16-23
July 30-August 6

SENIOR HIGH CONFERENCE

For those 15 years and over or entering grades 10-12 in the fall of 1960:

July 9-16

PILGRIM FELLOWSHIP OFFICERS' CONFERENCE

For P. F. Officers in local churches and at Conference and Convention levels. Those attending must be at least 14 years old by June 1, 1960.

August 13-20

I hope as many of you as possible will go to Moonelon this summer.

Pilgrim Fellowship at Warwick is having an auction sale at the church June 29 to raise money to help young people go to Moonelon. Church people are asked to donate articles they no longer need. Ice cream and cake will be sold.

Citations At Elon Commencement

ALONZO LOHR HOOK

Born in the State of West Virginia. A graduate of Elon College in the Class of 1913. He received his master's degree in physics at Cornell University and did additional graduate work at Johns Hopkins University, Chicago University and Duke University.

Named to the faculty of Elon College in 1914 as Instructor of Science and Mathematics, he has been a member of the faculty for 46 years. During that period he was Dean of the College for 14 years and Registrar of the College for 19 years. Few people have ever given of themselves so freely or sacrificed so willingly in the service of Elon College. He married Jessie Irene Dawson, an alumna of Elon College, and their four daughters are all graduates of this institution.

A member of the Elon College community Church during more than one-half of its history, he has served the church in many capacities — always present, always working. An active member of Rotary International since 1928, Professor Hook's words and deeds have always measured up to the standards of Rotary's well known "Four-Way Test":

"Is it the **Truth**?
Is it **fair** to all concerned?
Will it **build goodwill** and **better friendships?**
Will it be **beneficial to all concerned?"**

His life has indeed been the very personification of the Rotary motto:
"Service Above Self".

Christian gentlemen, dedicated teacher, loyal son of Elon College — Mr. President, it is my honor to present Alonzo Lohr Hook, candidate for the honorary degree of Doctor of Science.

LUCY MANDANA ELDREDGE

Born in the State of Pennsylvania. An honor graduate of Elon College in the class of 1921. She received the master's degree from Boston University, after study in the School of Religious Education and the School of Theology.

A distinguished member of the Congregational Christian fellowship, she was the first Field Secretary of Religious Education in the Southern Christian Convention; first Secretary of Young People's Work under the Board of Christian Education of the General Convention of the Christian Church; for ten years Secretary of Young People's Work of the Division of Christian Education of the Board of Home Missions of the Congregational Christian Churches; leader in the development of the youth movement that became the Pilgrim Fellowship and in 1942 became the first director and editor of the Youth Department of The Missionary Education Movement in the U. S. and Canada — from 1950 until her retirement in December, Director and Editor of the Youth Department of the Commission on Missionary Education of the National Council of Churches of Christ in the USA.

Under Miss Eldredge's direction, Friendship Press, the publication trade name of the Missionary Education Commission, published an average of fifteen youth publications each year including books, pamphlets, pictorial books, filmstrips, and study guides on the interdenominational emphases for the year, and general books in the field of missionary education of youth.

Elon College is honored to have "an alumna who has contributed so greatly to the missionary education of youth."

Author and editor, distinguished leader in religious education, dedicated Christian, churchwoman par excellence. . .

Mr. President, it is my honor to present Miss Lucy Mandana Eldredge, candidate for the honorary degree of Doctor of Letters.

BENJAMIN EVERETT JORDAN

Born in the State of North Carolina, the son of a Methodist Minister; educated in the public schools of his native state and at Trinity College. In 1927 he organized the Sellers Manufacturing Company and has held many positions of responsibility in business and industry.

Always interested in the welfare of his community and his fellowman, he has served as a member of the North Carolina Medical Care Commission, the North Carolina Peace Officers Benefit and Retirement Commission; as a director of the Alamance County Chapter of the Red Cross, the Alamance County Tuberculosis Association, and the Cherokee Council of the Boy Scouts of America; he is currently serving as Chairman of the Board of Trustees of the Alamance County Hospital and as a member of the Board of Trustees of Duke University and Elon College.

For many years he has been an outstanding political leader having served as state chairman of the Democratic Party in North Carolina and as national committeeman from his State. In April 1958 he was appointed to the United States Senate by Governor Luther Hodges. In November of that year he was elected to fill the remainder of the unexpired term of the late Senator W. Kerr Scott. On May 28, 1960 he received an overwhelming vote of confidence from the members of his party as he won renomination for a full six-year term in the United States Senate. During his tenure as the junior senator from North Carolina he has earned the reputation of being a diligent, conscientious, hard working representative of his State.

Successful businessman, civic and political leader, dedicated public servant — Mr. President, it is my honor to present the Honorable Benjamin Everett Jordan, candidate for the honorary degree of Doctor of Laws.

ON TRIP TO HOLY LAND

Dr. William J. Andes, pastor of Elon College Community Church, left Monday, June 13, from New York City by jet plane for a trip to Palestine, Egypt, Lebanon, Turkey, Greece and other places. He expects to visit Louis Wilkins in Turkey and some former students at Elon College in Beirut. He is a part of a tour conducted by Dr. W. W. Sloan of Elon College. The group will return sometime in the middle of July. During his absence from the church, Dr. Andes has secured Rev. John Graves to supply the pulpit and be available for other services. Some other guest ministers will be speaking on various Sundays.

Elon College Community Church probably holds the record for graduates this spring: 15 from high school, 1 from a military institute, 4 from college, 1 receiving secretarial certificate from a college, and 1 receiving a doctor of science degree! The two graduates from Elon College, Kay Hughes and Jean Loy, were elected to membership in Who's Who Among Students in American Colleges and Universities.

The Firm Foundation

Background Scripture: Matthew 7:24-29; 21:28-32.

Devotional Reading: I Corinthians 3:10-15.

Memory Selection: **Every one then who hears these words of mine, and does them, will be like a wise man who built his house upon a rock.** Matthew 7:24.

THE TWO FOUNDATIONS

Jesus was an expert in at least two senses: he was an expert in religion and the Scriptures, and he was an expert in life. And in this simple story about the two men who built houses, he shows that he knows what he is talking about. He was a craftsman who knew about building houses, and when he spoke about foundations he knew what he was talking about. Nor is the illustration a farfetched one. In the land in which he lived the foundation of a house was important. A man might select a site for his house in a gully or a sandy hollow, which in summer was a pleasant and apparently safe place. But when the rains came later the place might become a roaring and raging torrent which swept everything before it, carrying the house to destruction. Or again a man might build a house upon what seemed to be a rock or firm foundation, when as a matter of fact, underneath there was a bed of sand which offered no firm foundation when the rains came. And just as a foundation is important, terribly important when building a house, just so is it important when building a life. Jesus suggests or rather demands, two things.

He demanded that men should listen. "Every one that heareth these words of mine." He was always emphasizing the importance of hearing. "Take heed how ye hear," he said again and again. One of the great difficulties which we face today is the simple fact that men often do not know what Jesus said or what the Church teaches. The first step in a Christian life is simply to give Jesus a chance to be heard. **He also demanded that men should do.** "Whosoever heareth and doeth them I will liken unto a wise man who built his house upon a rock." Knowledge becomes relevant only when it is translated into action. A man may be able to pass an examination on Christian Ethics, and yet not be a Christian. Why go to a doctor unless one is prepared to do what the doctor says? Why try to learn what Jesus said unless we put it into practice? There are thousands of people who have a very good knowledge of what Jesus taught, and who yet make little if any deliberate attempt to put it into practice. A Christian must both hear and do. All this is summed up in one word, **obedience.** Jesus demands obedience. Obedience to him is the foundation of an enduring life.

Foundations are usually laid stone by stone, brick by brick. And the foundations of a life are laid the same way. Daily choices are the bricks by which we build. Kindness, honesty, love, forgiveness, meekness, gentleness, generosity, patience, sympathy, understanding, sacrifice, service are building blocks, but Jesus Christ is the absolutely indispensable foundation.

It is to be noted that the storms came upon the houses of both men alike. Every man has a date with trouble, and trouble will keep the date, be sure of that.

THE BETTER OF TWO BAD SONS

Later on, Jesus told a story about two sons that illustrated what he had said about the two foundations, and which forms a part of today's lesson. It is the story of a father who asked his sons to go to work in his vineyard, and of the two responses which he got from them. One said he would not go, but later changed his mind, and did go to work in the vineyard. The other said he would go, but did not go. Neither one of these sons was the kind of son who would bring full joy to his father, although the first son was the better of the two. The ideal son would be the one who accepted his father's orders with obedience and respect, and who would have unquestionably and gladly carried them out.

The parable was designed to apply to two groups of people in Jesus' day, the Scribes and Pharisees, and the publicans and sinners. The former were loud in their worship, pretentious in their prayers, they said "we go about our Father's business," and did not go. On the other hand the publicans and sinners and harlots, presumably irreligious by the standards of the other group, were receiving Jesus and manifesting his spirit. And Jesus bluntly told the so-called righteous folks of his day that these unorthodox people would go into the Kingdom ahead of them.

Here are presented two groups of people: **those whose profession is better than their practice.** They will promise anything and everything. They make protestations of piety and fidelity. But their practice lags far behind their profession. **Those whose practice is better than their profession.** There are those who make little or no profession of religion, who are not connected with, or active in a church, who are always doing kind and generous things, almost in secret as if they were ashamed of it. The fact is that there are some non-Church members, and non-professing Christians who live more Christian lives than do many professing Christians. We have all met both classes — those whose profession is much better than their practice, and those whose practice is much better than their profession. The latter group is much to be preferred to the former group, indeed some of the latter group make better and more likable companions than do some of the former group. But neither group is anything like perfect. The really good man is the man in whom profession and practice meet and match.

The parable also teaches, not only that fine words can never take the place of fine deeds, but that a man may spoil a good thing by the way he does it. A good thing, done with a lack of graciousness and winsomeness, spoils what would have been a good thing. Good deeds must be done in a gracious and courteous spirit. For example a man had better not give at all to God than to give grudgingly or of necessity. And who likes to hear a person say, "I'll do it, but I want you to know I do it grudgingly, or I don't want to do it.

A NOTE OF AUTHORITY

Matthew says that when Jesus had ended "these saying" — The Sermon on the Mount — that the people were astonished at his teaching, for he taught them as one having authority,

(Continued on Page 15)

SUNDAY SCHOOL LESSON
JUNE 26, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

A History Of Rosemont Church

By W. H. Bradshaw

My church, what does it mean to me? Your church, what does it mean to you? I am convinced that all of us love our respective churches for what they are, what they have been, and what they may become, remembering we are the church and as we are so goes the church.

We came here in 1926, a comparatively young couple with two small daughters. At that time Portlock was just a hamlet where everyone knew everyone else and to be respectable citizens we had to unite with one of the three churches. So in due time we found ourselves members of the then Rosemont Christian Church, and for these 30-odd years we have cast our lot with her — no, not the same building, but the same hallowed spot. Time and progress have changed the buildings. We have raised our girls under its wings, assisted by many beloved pastors. Now, in retrospection, I love and respect my church for what it has meant to me and my family. We have taken our children to church, not sent them, and now they are following in our footsteps.

If you love your church, shout it from the housetops. Let's love our church and its pastors and each Lord's Day be found at its services. If this could become a universal movement, the world could be a place of contentment and peace, and not as we know it today. So I say, love your church and be ever mindful of its need of you, and your need for it.

Rosemont, how great thou art;
Yes, every piece, parcel, and part.
In stature she may be only a token
But to ministering her doors are left open.
We count ourselves lucky indeed
To be a part of a church in the lead.

She stands by the side of the highway,
A beckoning symbol on a byway.
To all who will enter therein
She offers counsel and all that's akin.
In giving and sharing we take pride
As under her wings we always abide.

On August fourteenth, 1902,
History says she came into view.
At her helm was Dr. J. P. Barrett,
On deck a crew desperately daring.
So together with a very small structure
A spark was fanned into a rupture.

First pastor was John W. Harrell,
Giving part-time service unparalleled.
He was also Portsmouth First Church's pastor.
A trail he blazed as a master;
As he gave a part time service
He kept alive a spark that he nourished.

J. William Barrett was number two,
Also a part-time pastor as she grew.
He also pastored Old Zion's flock;
Between the two he went 'round the clock.
With perseverance and pluck galore,
He set a course that has been no bore.

W. D. Harward was her third,
Also a part-time keeper of the herd.
He served in 1907 and 1908,
But as pastors do soon or late,
He traveled on to a greener pasture,
A new flock in need of a master.

Her fourth was C. C. Ryan;
He was known as a man of iron.
As is noted he served her part-time
From April 1908 to November 1909.
He was full time pastor at the Temple,
A man who lived a great example.

McDaniel Howsare came number five,
Keeping the flock very much alive.
His tenure of service I do not know,
But his resignation must have been a blow
To a then struggling congregation
That was beyond all imagination.

P. A. Keys, the sixth on the scene,
First full-time man the church had seen.
During his pastorate and subsequent reign,
A new church was built of the same name.
Like his predecessors, time came to move.
The flock again was in the same old groove.

The seventh was W. H. Henison, D.D.,
A grand old man, if you ask me.
I came to know him long after that,
Coming to us as a stewardship diplomat.
After hearing him on the art of giving
He helped me to decide on a new way of living.

G. O. Lankford was number eight;
The older members say he was great.
Four years he remained at her wheel,
While she became a self-supporting deal.
Also a parsonage was realized
And her membership was doubled in size.

Walter C. Hook became number nine.
He was her pastor a very short time.
He was advised by his physician
A higher altitude was the only solution,
So his pastorate ended as all of them do,
A vacancy created and that isn't new.

Number 10 was B. F. Black,
A son of the Old Dominion in fact.
He was a chaplain in World War I,
A pastor to your and my son.
His tenure of service was comparatively small,
Just after leaving came the last call.

Joseph F. Morgan became number 11;
Nearly 19 years he served unrelenting.
He was here when I came on the scene,
A beloved man, alert and keen,
He was known as a good man and pastor.
He, too, has answered the call of the Master.

H. S. Hardcastle came on the dozen mark,
A jovial, good-natured man with a spark
But like many of his predecessors,
Two years was enough with us "pesters,"
So our loss was another's gain,
As he moved on to another domain.

Herbert C. Councill was number 13.
By Mrs. Booth the church history came into being;
For it the statistics of this poem
Were collected and used as a memoriam
To all the pastors before, present and future.
We bow in respect to each, a great teacher.

Melvin Dollar was number 14,
Much time no pastor he came in the scene.
During his pastorate of five busy years
He gave us a debt that nearly brought tears,
But thanks to him and his long range program
A plant we have with a challenge and slogan.

Round Number 15 is W. W. Snyder.
At this writing he is our able adviser,
But, alas we have learned in the last few days
Of his accepting a challenge that will have us in a haze.
This challenge is to our beloved Children's Home.
By-by, good luck, Mr. Snyder and his own.

We are in the market for number 16,
So, look out, good people whose pastures are green.
If you see strangers within your walls,
They may be there to extend a call.
So hold fast to whom you own
We may be offering a first-rate home.

AT OUR CHURCH HOME FOR CHILDREN

Meet Our Worthy Workers

John G. Truitt, Superintendent

Dear Friends:

Do you know the staff of the Home for Children? There is a group of very good and hard-working people. Miss Melva Foster has been here almost as long as I have. She was a good private secretary before she entered Elon College, made her way through college working as a secretary, specialized in the professional religious education major, and proved her ability as a faithful worker before she came on our staff.

Miss Foster came to the Home for Children as secretary, bookkeeper, and director of religious activities. For years she prepared the program which we carried over the Southern Convention directed the children in their Sunday organizational programs in the local church, and spent much time beyond her office hours every week with the Home for Children. She is a most efficient type of quiet, consecrated worker who does not watch the clock, but has a real interest in the work she is doing and does it with genuine steadfastness.

The three house mothers are Mrs. Alvertine Privett, Mrs. Nora Lambert, and Mrs. Maude Crutchfield. To them is assigned the task of standing in the stead of a mother to about twenty-five children each. If you do not think that is a real job you ought to try it for just one week. Twenty-five children with every kind of need for attention, counsel, help that comes along with the daily needs of children, can keep your hands and head busy almost twenty-four hours a day. No wonder house mothers who do not have the interest in childhood, and love for individual children with their various characteristics, leave such jobs fairly frequently. The house mothers we have here now have been here several years. That in itself tells quite a good story. Many children rise up and call them blessed.

Mrs. Zeta Petty is our kitchen matron and has a fine spirit, and as we all know a hard job. When a good part of the work has to be done by the help of the girls it is sort of fun at first, but eventually any one of us can get "fed-up" with routine, and especially the very young. Keeping them on an even keel, and getting first-class work done is a good job, and I believe the children and our visiting friends can well attest to our good food and clean kitchen.

How many buttons are there on seventy-five children's dresses and shirts, or jackets and coats; and how many snags and tears; or how many adjustments and repairs; or new dresses, and new other clothes? Well, no one here knows, but Mrs. Ava Wilson can put up a pretty fair guess. She is our sewing matron, and is patiently and quietly on the job. And more than that, when the kitchen matron is off Mrs. Wilson is on as her supply matron.

The CHIP campaign added Mrs. Betty Points to our staff, as the one in charge of the bookkeeping and follow-up for the campaign. This is a very important post because the businesslike reminders for all who have made pledges, and the proper posting and transmitting of these funds guarantees the final success of the campaign. We are quite proud of the work which has been done, and is being done along this line.

On a temporary basis, after work hours at his regular job, C. E. Perkins, who was employed here during farming operations, helps with the gardening. Mr. Perkins understands the boys and they him, and until the new superintendent comes in it seems a pretty good arrangement.

John Biggerstaff is with us full time as assistant to the superintendent, and day-long day after day he is on the job. There is no part of the work from which he is exempt as the days draw nearer the end of the present administration. The staff, the children, and all of us find in him a busy and capable helper. He will be able to help my successor make the transition from being a pastor to a superintendent of a Home for Children.

Neither the children, nor the staff, nor I can close this review without a word of praise for Elizabeth Miles, who regularly helps Mrs. Petty in the kitchen.

REPORT FOR JUNE 13, 1960

MONTHLY OFFERINGS

Amount brought forward			$19,297.99
Eastern Virginia Conference			
Great Bridge	$14.00		
Burton's Grove	3.00		
Rosemont	20.00		
Portsmouth, First	31.00		
Warwick	12.00	$ 80.00	
North Carolina and Virginia Conference			
Carolina	6.00		
Greensboro, First — CHIP	50.00		
Greensboro, First	62.90	118.90	
Western North Carolina Conference			
Albemarle	8.00		
Bailey's Grove	1.00		
Biscoe	1.50		
Flint Hill (M)	20.00		
Ramseur	5.00	35.50	
Total			$ 234.40
Grand Total			$19 532.39

SPECIAL OFFERINGS

Amount brought forward		$40,997.21
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	$ 5.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va. (camp for Charles Parker)	22.00	
J. T. Ellison, Franklinville, N. C.	15.00	
Miss. Serving Society, First Cong. Church, Springfield, Vt. — Friendly Service	20.00	
Women's Fellowship, Peoria Heights Cong. Church, Peoria, Ill. — Friendly Service	5.00	
Cong. Ladies' Aid, Div. 5, Cong. Church, Plentywood, Mont.	18.00	

Women's Fellowship, Shallow Ford Cong. Christian Ch.	25.00	
Pilgrim Fellowship, Ingram Cong. Christian Church, Ingram, Va.	10.75	
Dorcas Fellowship, First Cong. Church, Highland, Ill. — Friendly Service	10.00	
In Memory of A. B. McFarland	15.00	
In Memory of Mrs. Lally White Burrough	1.00	
In Memory of Edwin M. Walker, II	10.00	
In Memory of Harold E. Correll	5.00	
Special Gifts	351.80	
Total		$ 513.55
Grand Total		$41,510.76
Total for the Week		$ 747.95
Total for the Year		$61,047.15

A service of dedication for Bible school workers was a part of the morning worship service at Union, Virgilina, June 12. This included a prayer by the church school superintendent, Reams Long, and introduction of the teachers and other workers, a charge to them and a challenge to the congregation by the pastor, Rev. W. W. Hall, a poem, "The Soul of a Child," and the hymn, "O Jesus, I Have Promised." Bible school was held June 13-17.

"Children's Sunday" was observed at Union Ridge, Burlington, June 12, with Mac Bowman giving the invocation, the youth choirs and men's chorus furnishing special music and the pastor, Rev. H. Winfred Bray, preaching on "Why People Go to Church." A record enrollment of 162 participated in Bible school the preceding week.

"We Go to Church" was the theme of the Children's Day program at Ingram, Virginia, June 12. Sharing in the service were Linda Lovelace, Carolina Osborne, Janice Lovelace, May Ann Chandler, Patsy Rutherford. The junior choir sang and the children's group gave scripture selections. Rev. W. A. Rich closed the service with a "sermonette" and benediction. Bibles were presented to graduates.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

and not as the scribes. There was a freshness, and originality, and authority about what he said that caused them to wonder, but which also caused them to hear him gladly. His words still come to us with authority, an authority which came from the fact that he was the Son of God, speaking words that were spirit and life. We will do well to hear him and to heed him.

Recently Elizabeth Lester was one of two delegates from Oberlin USF to the Ohio United Campus Christian Fellowship. Another delegate was Kathy Dearborn from Heidelberg College, whose father is dean of Catawba College. Besides Congregational Christians and Evangelical and Reformed college students, the group included E.U.B.'s, Disciples, United Presbyterians and American Baptists. The Ohio group pre-dates the national, which plans to organize this summer.

Miss Sallie Carden, of the Wake Chapel Congregational Christian Church, who was recently graduated from East Carolina College, has been awarded an English fellowship valued at $1,000 in recognition of the fine work she has done during her four years there.

Miss Carden will return to East Carolina next year, where she will teach one class of Freshman English and take courses leading to a Master's Degree, probably in the field of secondary education with a minor in English.

Miss Carden is the sister of Miss Betsy Carden, of the Biblical Class of Elon College.

Louis Wilkins writes from Tarsus, Turkey, concerning his summer plans: "After we finish final examinations here June 21, I shall go to Istanbul for the Annual Meeting of the Near East Mission from June 25 through July 4. After that I shall await the arrival of Billy Andes and Dr. Sloan in July. Then I shall probably go to Germany for about ten days by way of Athens. I have decided to go to Language School in Izmir during the month of August in order to increase my knowledge of Turkish. I think I should know much more than I now know, if I am to do an effective job as Assistant Director of this school (American College) during the coming year."

AN APPRECIATION

By Rev. Jesse H. Dollar

Joel E. Harrell, a native of Nansemond County, Virginia, lived eighty-four good, full years. As a young man, his abmition was to become a packer of meats. He would buy two or three hogs and process them. With that money he would buy more hogs and process them. Through the years he built "Joel E. Harrell & Sons," one of the largest meat processing plants in the Suffolk-Smithfield area.

He became a member of Liberty Spring church while a young man. He served his church as a deacon for more that forty years, was a trustee, and Sunday school superintendent. He married Miss Cora Parker in 1905. They have two sons, Joel E. Harrell, Jr., R. Wesley, one daughter, Mrs. James C. Lynch, and seven grandchildren. Mrs. Harrell preceded him in death in 1957.

I have never known a man who lived a more consecrated life. His influence in his church and community grew out of the profound admiration and respect in which he was held. He never tried to exercise authority, but in matters of the church many people waited to hear what "Mr. Joel" thought of a matter. They trusted his wisdom and were happy in his counsel. He shed a ray of joy and confidence unequaled in any life I have known. Not only did his children "Rise up and call him blessed," but "a great cloud of witnesses" held him in the highest esteem. He was one of those rare souls who knew how to live a Christian life without making a fuss about it.

He was buried, by his wife, in Liberty Spring Cemetery on Sunday, May 29. (His minister, the Rev. Raymond Phelts, was on vacation. In their characteristic thoughtfulness, the family did not call him back.) He will be missed in the life and future of his church, but his dedication to all things good is deep-rooted in the lives of his offspring, and he will live for generations through those he leaves behind.

"And when he fell — he went down
As a lordly cedar, green with boughs,
Goes down with a great shout upon
the hills,
And leaves a lonely place against the
sky."

There is no truth to the old saying about Nero fiddling while Rome burned, because the fiddle, or violin, had not been invented at the time. The violin came into use nearly 1,000 years after the time of Nero.

Consider This Soil

It lies as far as the eye can see. It covers millions on millions of acres around the globe, yet it is a rare thing and cannot be replaced.

This soil is a living thing. Yet it can be destroyed.

This soil is fruitful. Yet it can become sterile.

This soil is God's gift to mankind, given unto our stewardship. Yet it can be despoiled and wasted.

This soil produces crops and verdant grass and trees. It cannot be duplicated by chemistry or physics.

This soil is an intricate house of myriad elements. Yet it is so common-place as to be known as dirt.

It fills the flower pot in Manhattan, serves as a garden in Minnesota, and produces an orchard in California — this thing called soil.

It is the spectacle of the Grand Canyon, the flatness of the Plains, and the rolling convolutions of the Shenandoah Valley — this thing called soil.

It is the source of our nourishment; it provides the means of our protection.

God has willed we can live with it; we cannot live without it.

Consider this soil. Consider it well.

Yes, Consider

- ☆ Our nation's population is now almost 180,000,000.
- ☆ We gain one more person every 12 seconds.
- ☆ Within 15 years it will reach 230,000,000.
- ☆ Within 40 years our population will double!!!
- ☆ 2700 acres of land are covered each day by concrete, asphalt, or other forms of development.
- ☆ Within the next 15 years - - -
  - Our total water use will double,
  - Pulpwood production must be doubled,
  - Lumber production increased 60%,
  - 20 million new homes built,
  - School facilities doubled,
  - Yet farmland per person will **decrease** 30%.
- ☆ 50 gallons of water are used to grow one stalk of corn.
- ☆ 35 gallons are needed to produce 1 lb. of paper pulp.
- ☆ 125 gallons to produce 1 lb. of rayon.
- ☆ 3500 gallons to irrigate a lawn 75 feet square with one inch of water.
- ☆ 27,000 gallons to irrigate 1 acre with 1 inch of water.
- ☆ We use about 1500 gallons of water each day, for all purposes, for each person in the nation.
- ☆ The farmer of today produces food to feed himself and 23 other persons.

The almost 3000 Soil Conservation Districts in America urge that each and every citizen of our great land become especially mindful of our responsibilities as citizens of a bountiful land. The resources of nature have richly clothed and housed us. Our soil and water, grass and forests, all gifts of providence, call for our increasing thanks. Without them, our country would weaken, our way of life disappear.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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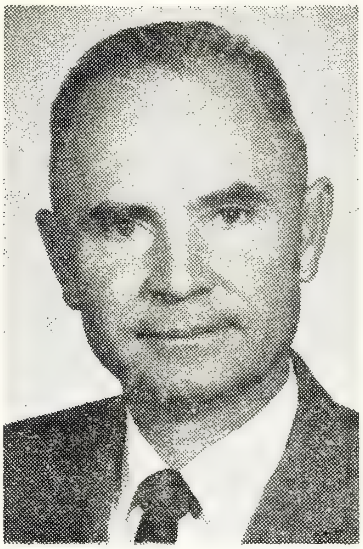
Elon College, North Carolina.

VOLUME 112 **JUN 0** **NUMBER 26**

JUNE 28, 1960

Fields To Be New Superintendent



The Reverend Clyde L. Fields, pastor of the Asheboro Congregational Christian Church since November 1, 1956, has accepted the invitation of the Southern Convention and will become its superintendent September 1. He gave his resignation to the Asheboro church Sunday morning, June 26.

Mr. Fields, a member of our Reidsville church, entered the ministry after establishing a family and taking his turn in military service — the Navy was his choice. His college preference was Elon, from whence he received the A. B. degree in 1949. He earned his B. D. degree at Duke Divinity School while serving Pleasant Ridge, Spoon's Chapel and Union Grove churches. Then came a five-year pastorate at Union (Hunterdale) near Franklin, Virginia, preceding his Asheboro service — which in recent months has included Bailey's Grove.

He has served the Western North Carolina Conference as its president for two years, and is currently its delegate to the General Synod. He is a member of the Executive Board of the Convention, chairman of the Commission on Recruitment, and a member of the committee to secure a superintendent.

A friendly disposition, college and seminary training, sincere interest in the work of the Church, successful pastorates, and a devoted wife are some of the assets which assure for him a successful superintendency.

Here And There Among The Churches

Average attendance at Bible school at Union Ridge was 35 more each day this summer than last!

Vacation Bible School at Union (Virgilina) closed with an interesting program at the Sunday school hour June 19. Enrollment was 103 and average attendance 94, a slight increase over the previous year.

Dr. John G. Truitt was guest speaker at First Christian, Burlington June 19. Barbara Jeffcoat, great-granddaughter of Mr. and Mrs. J. M. Fix who were pioneer members of the church, was baptized.

"Discovering God for Ourselves" was the theme of the Children's Day program at The Christian Temple, Norfolk, June 12. Following songs, scripture, prayers and poetry from the various departments, Norman Etheridge, church school superintendent, gave "An Appreciation for Teachers and Children."

Rev. W. W. Hall assisted Rev. John Permar in a revival at Mt. Bethel the week of June 19... Rev. W. A. Rich is assisting Mr. Hall this week at Hebron... Rev. Clyde Fields of Asheboro will assist Mr. Hall in a revival at Union the week beginning July 10.

Sunday, June 12, at the Sunday school opening worship service at First, Richmond, Virginia, the orchestra played a composition recently written by the Sunday school pianist, Mr. James H. Whitely. Mr. Whitely is secretary of the Musicians Union of Richmond. Entitled "Inward Peace," the selection was "magnificently given by the orchestra and enthusiastically received by those in worship," according to the pastor, Rev. J. Everette Neese.

A vacation Bible school was held at South Norfolk June 13-22, with the closing program on Wednesday evening, June 22. Director was Mrs. Hugh Rawls. A service of dedication for the workers was conducted during the morning worship service June 12 by the pastor, Rev. J. G. Truitt, Jr.

The first books for a church library at Wake Chapel, Fuquay Springs, North Carolina, were dedicated June 12. The bookcase was donated by the Women's Missionary Fellowship, who also donated $19 for library supplies and $19 for books. The Laymen's Fellowship contributed $35 for books. Individuals have also contributed to this worthwhile project.

St. Peter's United Church, Greensboro, North Carolina, set a goal of $15,000 in cash and pledges for the building fund when teams of men canvassed the church members June 12. The result: $16,600, with more calls to be made. Mr. Roy Timm of the Board of National Missions of the E. and R. Church directed the project, of which Clyde Meredith was general chairman and Mrs. Harvey Starr, women's chairman.

EASTERN VIRGINIA S. S. CONVENTION

The 91st annual session of the Eastern Virginia Sunday School Convention will meet Tuesday, July 19, at First Congregational Christian Church, Newport News, at 10:00 a.m.

Annual report blanks have been mailed to the Sunday school secretaries and are to be returned by July 12. Check for dues should be made payable to Mills Luter, treasurer, and returned with report.

Delegates are expected from every Sunday school.

W. H. Baker, Secretary

Vacation Bible School is in progress at Mt. Pleasant church near Vass, N. C., this week. All children of the community had been invited.

"Retreat from the Summit" was the intriguing topic for the Sunday sermon of Rev. Frank R. Hamilton at Christian Temple June 26. Next Sunday there will be Communion.

A baptismal service was conducted by Rev. W. A. Rich, minister, at Pleasant Grove church Sunday evening, June 19. Baptized were Susan Chappell, William Clark, and Jeanette Rich of the Pleasant Grove church, and recent members of Ingram and Liberty, other churches served by Mr. Rich. Vacation Bible School is in progress at Pleasant Grove this week.

Rev. Melvin Dollar has moved his family from Portsmouth, Virginia, to San Diego, California. After six weeks of work, he led in the organization June 12 of the United Church of Mission Village, 2806 Mission Village Road, San Diego 11, California, with 89 charter members. Sounds like he is off to a running start in a place where a church was needed. And of course he has the very best wishes of people back home.

At Wake Chapel a good Vacation Bible School is reported with the offering going to Chile (together with donated clothing). Offerings this year through May amounted to $6,659.72 for current expenses and $2,397.57 for missions. Better look at that proportion again — and compare it with your church. Sixteen fine books are listed in their bulletin as memorial gifts to the church library. This is also a good way to remember deceased friends.

Volume 112 Number 26

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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Average enrollment for vacation Bible school at Southern Pines was 95 with an average attendance of 80.

Vacation Bible School will be held the last week in July and the first week in August at Rosemont, South Norfolk.

Uniting with the Sanford church June 12 were Jerry Wrape, Kay Brannon, Bill Brannon, and Patricia Greeson. Who knows? These names may become very important in church history. Let's hope, and pray.

The Christian Sun will be edited from High Point, North Carolina, during the summer. The editor and his family moved to 906 Chestnut Street, High Point, last week. Mail for The Christian Sun can continue to come to the Asheboro address.

Total number attending the School of Missions was 219. Of the 139 who stayed in the dormitories, 6 were guests, 11 were from the Valley, 58 from North Carolina and 64 from Eastern Virginia. One out of every six women present was a minister's wife.

Rev. Wayne Fouts of St. John's Evangelical and Reformed Church, Burlington, is to become pastor of Emmanuel Church, Thomasville, July 1. Mr. Fouts organized the Burlington church in 1953. It now has a membership of 231 and property valuation of approximately $100,000.

At Apple's Chapel Vacation Bible School closed Sunday evening June 19. The enrollment was 137 pupils, 28 teachers and helpers, and seven members of the refreshment committee. One hundred and eleven pupils, sixteen teachers, and four helpers had perfect attendance.

Three churches in the Southern Synod of the Evangelical and Reformed Church are welcoming June graduates from seminary as their new pastors: Grace, Lowerstone, Rockwell, North Carolina, is welcoming George J. Hampshire from Lancaster Seminary as their first full-time pastor as a self-supporting church; Mt. Hope, Salisbury, North Carolina, is welcoming back to Davidson County Elmo D. Beck who just graduated from Lancaster Seminary; and Memorial, Winston-Salem has called Donald R. Burtt of Michigan, who has just received his B. D. from Eden Seminary.

BORNEO BISHOP SPEAKS AT COMMUNITY SING

A community sing was held at Bethel church, Route 3, Burlington, Sunday afternoon, May 29. The welcome was given by Miss Sara Mahaley, president of the Bethel Pilgrim Fellowship, which sponsored the service. Director was Clyde Simmons and pianists were Mrs. Winfred Page and Dot Mahaley. Brenda Fuqua read the scripture, Deborah Hooper led in prayer, and the pastor, Rev. Bill Traylor, gave the benediction.

Music was furnished by the congregation, the choir, composed of Bethel and Concord members, by the Bethel Junior Choir, an octet from Concord, and the following individuals: Clyde Simmons, Mrs. O. E. Simmons, Jr., Mrs. Sanford Busick, Mr. and Mrs. Eurell Stanfield, Harry Madden, Ava Joyce Wright and Cathy Simmons.

Rev. James Ling, bishop of the Methodist Church, Sarawak, Borneo, spoke, telling interesting things about his land and showing pictures of people and places there. He is in the U. S. to attend the General Conference of the Methodist Church. Interpreter was his son, John Ling, a student at Elon College.

Our Warwick church voted June 1 to try for a building fund goal of $20,000 over a two-year period. The campaign for the new building addition will be held November 28-December 4. At present the building fund amounts to almost $7,000.

Guest speakers in our Church of Wide Fellowship, Southern Pines, North Carolina, this summer will include: Rev. Charles Maness, associate chaplain at McCain Sanitorium, July 3; and two ministerial students who are members of the church, James Humphrey on July 17 and John Chappell on August 7.

"Life On Other Worlds," a space travel show for the entire family is now being shown at the Morehead planetarium, Chapel Hill, North Carolina. Included is a picture of the far side of the moon, as photographed by the Russian satellite Lunik III. This is presented daily at 3 and 8:30 p.m.; Saturdays at 11 a.m., 3, 4 and 8:30 p.m.; Sundays at 2, 3, 4 and 8:30 p.m. Open to visitors are the Planetarium's art and science galleries and sundial garden.

During July and August our First, Richmond, Virginia, church will be running on a special summer schedule. Morning worship services will be held at 10:00 with Sunday school for nursery and kindergarten at the same hour. Guest speakers for July are: July 3— Dr. Malcolm McIver, dean of the Presbyterian School of Christian Education; July 10 and 24 — Dr. Arthur Field, director of Adult Education for the Presbyterians; July 17 — Dr. Dwight M. Chalmers, pastor emeritus and editor for John Knox Press.

Western N. C. Sunday School Convention

Many of the 102 delegates to the Western North Carolina Sunday School Convention had difficulty in finding Zion Christian church. The ancient church stands by a highway, but people from other churches have not visited Zion often. Although listed in the Western Conference, the church is east of Sanford which is in the Eastern Conference.

Rev. Robert Hultman, president, directed the business of the day effectively, and Rev. Reuben Askew, pastor, led the morning worship, and gave a cordial welcome to visitors.

Theme for the convention was, "Things New and Old" with emphasis on various activities of the Sunday school. Rev. F. C. Lester spoke in the morning and endeavored to lay a foundation for the workshops of the afternoon. He said that a Sunday school should have an adequate place to meet, prepared and interested teachers, pupils that should become students of Bible and Christian living, a purpose that is evident in selection of songs, prayers and lesson-teaching, and a program that will accomplish the desired end.

In the afternoon workshops considered "Things New from Pilgrim Press" (led by Rev. Robert Knowles), "An Old Message in New Dress" (led by Rev. Wm. T. Joyner), and "New Teaching Techniques" (led by Rev. Thomas Liverman).

Twenty of the 38 churches were represented. Hubert Beane of Asheboro was elected president for the coming year.

EDITORIALS

The End Of A Day

Summer has come with its scorching heat that makes the cool of the evening a welcome release from the duties of the day. It is a delight to "rest under the shade of the trees" while the sun sinks to rest, birds sing their evening songs of praise, and stars begin to twinkle in the far away firmament. Then one remembers the meaning of the day's activities, searches for direction for the new day that is expected, and prepares to "lie down to pleasant dreams." Tomorrow will be a new day!

Such is the feeling of the editor of this little paper now. This issue completes a two year contract, and ends ten years of editing. There is only a blissful moment to reminisce before the call of the next issue must be obeyed.

If memory is playing no tricks, it was 1936 when the call came to edit **The Christian Sun.** Pastoring First Church, Norfolk, and serving as Chairman of the Board of Christian Education which had no paid worker, gave little time for serious editing. The paper was published in Richmond, 100 miles away. This added to the difficulty of effectiveness, but John T. Kernodle knew how to produce a paper whether there was an editor or not.

Then as Promotional Secretary of the Convention and the establishment of the Convention Office, with all the responsibilities of camps and conferences, the paper could get only partial consideration. (By vote of the Convention the office of Promotional Secretary was changed to Superintendent without any change in the work to be done.) Those were busy years when my new wife and I worked night and day to give to the Convention the service which it needed.

Then editorship was shifted to Dr. Robert Lee House, and after his demise to Dr. Stanley Harrell. Four years ago the editorship returned, this time in connection with starting a Church History Room, a combination that was beautiful in theory but impractical in execution.

Now editing is done while also serving our moving church in High Point, North Carolina. If success crowns efforts now under way, a new church building should appear in that city within a year.

In recent months **The Christian Sun** has had more subscribers than at any time during the editorship of this writer. In planning for the new biennium which begins with July, it is hoped that the readers will greatly increase in the tomorrow that will soon dawn.

Yes, it is the end of a day. Refreshing breezes, it is hoped, will restore depleted energy so that tomorrow will be much better than today.

Thank you for reading. Do it again next week.

General Synod To Meet

Next week the General Synod of the United Church of Christ will meet in adjourned session in Cleveland, Ohio, to complete the Constitution and By-Laws that are to be sent to the churches for ratification. All synods and Congregational Christian churches will be asked to vote approval. They have already had opportunity to discuss, and to make suggestions for changes.

It is of very great importance for the delegates elected to the Synod which met in Oberlin last summer to share in the meeting next week. They have the grave responsibility of trying to set up the kind of organization that will make Congregational Christians, with a sense of unity that springs from the local church as it reaches out in fellowship with like-minded people of other churches, and members of Evangelical and Reformed churches who have a strong sense of the worth of the Church with its central organization and creeds, all feel at home in the United Church of Christ that will become operative according to the Constitution and By-Laws. This Synod meeting will be another milepost in church history.

Delegates will need wisdom that comes from the Infinite, and members who stay home will surely want to pray for those who represent them on this momentous occasion. Prayer now will be much more valuable than criticism later.

Camps, Conferences And The Call Of God

The fascinating and challenging poem on page sixteen from the pen of the late and much-loved Dr. Timmons, who fell on sleep at Southern Pines, North Carolina, is a reminder that summer views from mountain tops may bring the revelation of God to all who look and listen.

The real purpose behind all these camps and conferences scheduled for youth and adults is to create the surroundings under which sensitive persons can hear the call of God as he challenges them to Christ-like living and endeavor. Songs and prayers at eventide by a lake, on a mountain, or at the seashore, are preparation so worshippers can see the vision glorious and offer to follow the gleam.

At Moonelon we provide a place for young people of the Southern Convention to work, worship, learn and enjoy good fellowship. They are also invited to share in Evangelical and Reformed camps at John's River, and in the United Senior High Camp to be held at Quaker Lake. Make sure that young people from your churches take advantage of these opportunities.

About * * * A CONFUSED WORLD

Not within the memory of the men and women who are now past their sixties have they witnessed so much world-wide confusion and misunderstanding. Conditions are no less baffling to younger generations.

To understand this globe-encompassing confusion, two things must be recognized. First, present conditions are a part of a world revolution, little noticed at the time, that began about 40 years ago. Second, leaders and plain individuals everywhere should ask: What are the objectives?

This world unrest, bulwarked by selfish interests and filled with political intrigue, has produced two earth-shaking wars, with untold destruction of life and property, creating widespread want and misery, death for millions of human beings, and has left much of humanity confused, dispirited and disillusioned. Millions are without homes and filled with hopelessness and despair.

In the wake of this world upheaval and confusion, and largely because of it, has come the frantic effort of certain nations to line up the peoples of the earth into two camps for the struggle for the survival of civilization. The forces of free men are arrayed on one side, and on the other, there is a strange and weird combination of peoples who would communize the world under a police state. They are impelled in part by coercion and in part by a passionate zeal for what they claim to be the salvation of mankind and the preservation of civilization.

In this quagmire of behavior and dangerous ideological tangle, the United States finds itself on the side of freedom because of a policy of self-protection, self-preservation, and a normal conviction rooted in personal and national life. Nevertheless, this country's leadership is being challenged and the challenge is no small spot on the horizon.

At the conclusion of several college courses in the fields of philosophy, ethics and religion, the professor was asked: "After you have taught us, there remains one more question: 'What are the really worthwhile and eternal values in life?' " The wise old professor replied: "I would give anything to know."

In that lack of answer, the teacher gave the answer, which was that every individual must find out for himself the eternal values of his life. In national life, every generation must discover for itself the objectives it seeks.

Seeking these objectives through bold and aggressive leadership, and pursuing them, is the paramount issue of this nation, for it will be held accountable at the bar of history for what purpose it seeks to serve.

C. B. Riddle

LAST YEAR'S RECORD ON THE HIGHWAYS

There were 900 more deaths and more than 50,000 additional injuries on U. S. highways in 1959 than was the case in 1958, according to statistics compiled by The Travelers Insurance Companies.

Fatalities climbed to 37,600 and more than 2,870,000 were injured as a result of automobile accidents.

The figures were released by Travelers Insurance Company in its annual highway safety booklet, entitled this year, "The Dishonor Roll."

In the report it was stated that more than 62,000,000 men, women and children have been killed or injured by automobiles since they first appeared on the scene. More have died on the highways than on our nation's battlefields. More have been injured than in all the world's wars combined.

By far the single biggest cause of accidents resulting in death or injury was speed. More than 43.1 percent of the deaths and 38.8 percent of the injuries were blamed on speed. Second biggest killer was the driver on the wrong side of the road who was blamed for 15.9 percent of the deaths.

Although making up less than 14 percent of the driving population, drivers under 25 years of age were involved in nearly 29 percent of the fatal accidents. There were 13,140 young drivers under 25 involved in fatal accidents during the year — 2,010 were under age 18.

A South Norfolk Layman Writes

AN OPEN LETTER TO MINISTERS ABOUT SAFE DRIVING

SAVE LIVES AS WELL AS SOULS

W. H. Bradshaw

It has often been said that an ounce of prevention is better than a pound of cure, and rightly so. I have thought a great deal about an important role our ministers could play in adding an ounce of prevention to the heavy death toll on our streets and highways. I think a couple of minutes talk during each service on the importance of safe driving would have a psychological effect on we, the people. I feel that a few words each Sunday from our ministers would perhaps save many lives and broken bodies, because coming from the ministers as we sit face to face each Sunday it would carry much more weight than standing before a judge and being counseled by him after having committed some act that would require such.

This would be at least a constant reminder of saving lives as well as souls. I believe that this kind of a movement would become a major factor in saving lives, and, what is more important than that? Surely it is next to saving souls. The two are very closely related. Each minister could insert a few words in his bulletin in regard to the saving of lives. I think this would be in keeping with any religious service. Getting prompted once a week is not too often, judging from all the past years' fatalities. I firmly believe there is no agency that would be more effective than a few words from our ministers each Sunday on "horse sense in the use of horse power," namely, the automobile.

I will dare to say it could help some of our ministers who have heavy accelerator feet, too. And this is no reflection on any individual minister. This kind of thing would surely be effective among teen-age drivers, for as a rule all of them love their pastors even as grown-ups do.

All in all, I think such a movement would be a great deterrent to accidents on our streets and highways, if it could become a universal movement. Surely we need something more effective than anything that has been done law-wise or otherwise.

Annuities To Be Increased

The Congregational Christian Churches will double annuities of 500 retired ministers and widows of ministers and greatly increase payments to 900 others in an effort to relieve these veterans from the pinch of living in 1960 on pensions based on depression-day salaries.

"Inflation is taking a terrible toll in the lives of retired ministers and their widows," Dr. William Kincaid Newman, New York City, secretary of the Annuity Fund for Congregational Ministers, stated recently in announcing a plan to allocate $500,000 yearly from missionary giving for the increase in pension payments.

"It is time that every denomination took aggressive action to return their aged ministers to self-sufficiency," Dr. Newman said. "Their careful and frugal provisions for security have been swept away through no fault of their own. They suffer from all the problems that beset countless old people today, but they refuse to become public charges. They deserve aid as a matter of right, not charity," he added.

Most of the pension increases will go to men who served the greater part of their ministry in the twenties and the depression-ridden thirties, Dr. Newman, who is an attorney, said. The oldest group, 804 of whom are over 75 and 229 of whom are over 85 years old, have been receiving a flat pension of $600 annually. Their payments will be raised January 1, 1961, to $900 and in the future to $1,200.

These older men, who began their ministries about the turn of the century, were receiving "generous pensions in terms of the pre World War I dollar," Dr. Newman pointed out. When the Annuity Fund for Congregational Ministers, one of the oldest pension funds among Protestant communions, was founded in 1914, Congregational ministers' salaries ranged from $135 a year to $3,000. The average was $968.

The average hourly industrial wage in 1919 was only 38 cents. By 1959 it had risen to $1.70, but ministerial pensions based on 1919 salaries had increased only from $500 to $600 a year, "scandalously low in terms of the 1960 dollar" and especially in terms of medical costs which are "moving up much faster than the cost of living as a whole," Dr. Newman reported.

Ministerial salaries now average $5,000 a year, more than eight times the pensions paid to the oldest ministers, although their pension plan was set up at a ratio of two to one, he said.

Depression years ministers receive pensions based on payments made into the Fund by themselves and their churches, rather than a flat sum. Since many of them stuck to their churches through years of drought and unemployment, receiving virtually no cash salary at all, they do not have the backlog of savings that would have accrued to them in normal years. Added to this lack is "the appalling inflation of the post World War II years, which has made these men and their widows destitute," Dr. Newman said.

"Substantial increases will be made in annual payments to these men and women to bring their annuities up to the level of the older group," Dr. Newman concluded.

BILLY GRAHAM SAYS—

Segragation Hurting Christianity

Billy Graham says that Africans so far have not been widely aware that racial segregation exists in American churches — but they're finding out, and it's dealing a hard blow to the Christian cause.

This is among the major conclusions that the globe-trotting evangelist drew on his 10-week tour. Outlining his impressions in an interview, he said the foes of Christianity are busy picturing it as a "white man's religion."

"This is Christianity's biggest stumbling block in Africa," he said. "The segregated churches and church institutions in America are becoming known to African leaders. They can't believe it. They can't take it in. They're astonished to hear that Christian institutions bar a man on the basis of color."

In his sermons, Graham said he always emphasized that Jesus was not a white European or American, but was born in a darker-skinned area adjoining Africa; that he was brought to Africa as a child; that an African carried his cross. "This always brought a roar of approval," Graham said.

—from an Associated Press Dispatch

HOW ONE CHURCH DOES IT

In 1958 the First Congregational Christian Church of Everett, Pennsylvania, gave $6,151 to Our Christian World Mission. Here are some questions we asked the Rev. Paul Gettinger, pastor of this 315-member church, and his answers:

How did this emphasis on the mission of the Church develop in Everett?

First, Everett has been served by some wonderful ministers, all of whom have been deeply committed to the Church and its mission. When Dr. Carl Dille went to Africa soon after leaving the parish, this had a great effect on members in Everett. Another minister, Dr. James R. Clinton was a Home Mission secretary.

There have been laymen who have been just as deeply committed to the mission of the Church. A deaconess who wanted to go as a missionary, but unable because of health, has labored faithfully by word and deed to inspire others.

How do you keep the Church's mission before your people and at the heart of your program?

The church school is vital in our missionary education. Each month we have a mission presentation in every department. An offering for Our Christian World Mission as well as for the work of the local church is received each Sunday in the church school.

How do individuals decide what to give?

Tithing has always been taught as a good guiding principle. In recent years a few laymen have considered 20 per cent of their income a fair tithe. One older lady on relief who has been bedfast for some time because of a stroke still sees that her tithe is brought to the church each month. The spirit of stewardship runs deep in many families.

How do your people decide to use the money they give to the church?

They look at the whole Church to see where they can best use their money. They are convinced that "apportionment giving" is the wisest decision. In recent years they have been challenged with the need of spending as much on others as they do on themselves.

—Mission Today

Riggs Family Now In United States

Dear Friends of the Southern
Convention,

As you see from the above, another chapter in our India career has ended. As we planned, we wound up our work the first of this month and left for our regular furlough — but not in the way we had planned. We had intended going by way of the Pacific, landing directly on the West Coast where we wanted to spend the summer. But after crossing the hot Indian central plain to Bombay, we discovered at the last minute that our freighter had changed its mind and was not stopping there. We were thus left in the lurch. But fortunately we were able to get a cancelled booking on this regular British passenger ship running from Australia to London. We will cross the Atlantic on the Mauretania, landing in New York on June 13th. Then across the country for our vacation with relatives during July and August. (Address: 142 Sea Cliff Drive, Aptos, Calif.) According to present plans we will spend the rest of the furlough year in Williamstown, West Virginia, where I will have a hospital job for refresher medical work for several months. We hope to sail again in July, 1961, possibly by the Pacific (?), to get back to India in July, put the children into the American school at Kodaikanal, and get back to work in Kilanjunai.

How do we feel about leaving Kilanjunai at this time? It certainly is the right thing to do, for our sakes, and in the long run for the sake of the work, because of the immense importance of trying to avoid "getting stale." Already the change of scenery and new contacts and ideas has been very stimulating. We are very much looking forward to the medical brushing up, and the chance to meet many of you and renew old contacts with Church friends and others. But the problem of providing for the work during our furlough is always a thorny one. We had hoped at first that our Indian doctor would be staying on at least during the coming year. But we were disappointed. After trying in vain to find another full-time doctor for Kilanjunai, we finally were able to get the volunteer services of a private practitioner in a neighboring city, who will come once a week to Kilanjunai and will also attend some of the roadside leprosy clinics. The compounder and other staff will carry on between visits, as they have so often before in the absence of a doctor. But the arrangement is not ideal. We left Kilanjunai on a Sunday noon, after I had made rounds and checked a woman who appeared to be just starting a very normal labor. Dr. Ebenezar was due for his weekly visit on Tuesday. But Monday evening the woman and her unborn baby were both dead — some complication beyond the power of the nurse to handle alone. We have faith that the advantages of the furlough year ahead will be worth our running out on the people in the villages there. But a certain number of lives like this woman's will be part of the cost we must count.

Best regards,
Ed Riggs

Dear Friends,

It has been a little disappointing to have our plans changed so much, but in some ways it has been very good. Louis and Joy had both had in their fourth grade history the stories of the pyramids and the pharaohs of Egypt. It was all very fresh in their minds. So when the ship offered a guided tour to the Museum at Cairo, and the Great Pyramid, we signed up. It gave the children a chance to see and hear again the ancient stories. We went to Cairo from the Suez Canal across the great desert, and returned along a green bank of the Nile. I thought this was an excellent chance to make their books seem real.

Immediately after our Egyptian visit we sailed to Greece. Here again they were able to see and climb the Acropolis, which they had recently studied about. Our Joy's eyes just sparkled when she found the Parthenon in her history book and recognized it as the same building she had been romping in during the afternoon.

Our next port will be in France, after that England, and then New York. After six years in India you can imagine how exciting the home visit seems to us. Our eldest boy remembers only a little of American, and the girls nothing at all. It won't be long before we will be seeing you all personally.

Cordially,
Fran Riggs

Operation "Spring Cleaning"

The "idle clothing" operation of Church World Service, in which the Congregational Christian Service Committee actively participates, is far more important than most church members understand. CWS reports that in 1959 there were 4,514,219 pounds of clothing received at the five centers across the country for shipment overseas. Upon this supply many refugees have entire dependence for what they wear. For instance in the Near East, the United Nations feeds (for 9c a day) and houses (after a fashion) the 1,100,000 Palestinian refugees, but clothing is a responsibility of voluntary agencies like ours.

The protraction of the Algerian war has underlined the need also for **blankets,** for thousands of refugees in Tunis and Morocco. Church women of the Illinois and Indiana conferences have set a pace for us all with a successful campaign.

So a packet has been sent to all our churches for spring cleaning time, in behalf of 15,000,000 dispossed fellow humans. Two points are made. (1) Multitudes literally depend on this endeavor for what they and their children will wear. (2) If that is so, it is not a lack of charity but a matter of scandal if there are good Christian wearable garments not being used and hanging idle in our closets.

The ministers were requested to ask their people to "clean house this spring with a Christian will and to put their cleanliness and godliness together, perhaps in cartons in the church vestibule on a given Sunday (or however a church desires)," and to ship to us at 110 E. 29th St., New York 16, N. Y., with 8c a pound if possible. The reader can help enthuse his church for the project!

—CCSC Reports

Present increase in the world population now adds enough people to establish a nation the size of Italy. At the time of Christ there were probably about 250 million individuals; by 1600 there were twice as many; by 1850 there were a billion; and 80 years later there were two billion. If present trends continue it is expected that there will be four billion by 1970, and seven billion by 2000. This is what is called the "population explosion."

Financial Reports From Women's Conferences

NORTH CAROLINA FELLOWSHIP

Quarter ending May 31, 1960

Albemarle	$ 30.00
Amelia	10.00
Antioch (R)	7.50
Apple's Chapel	75.00
Asheboro	45.00
Auburn	3.00
Bailey's Grove	3.00
Bethel	24.00
Bethlehem (W)	12.50
Burlington-Beverly Hills	30.00
Burlington-First Church	379.95
Burlington-Lakeview	7.50
Carolina	5.00
Danville, Va., Third Avenue	18.00
Durham	55.17
Elon College Community	181.50
Fayetteville, Eutaw Com.	25.00
Flint Hill (R)	20.00
Fuller's Chapel	20.00
Gibsonville	10.00
Greensboro-First Church	5.00
Greensboro-Palm Street	26.25
Hank's Chapel	40.00
Happy Home	35.00
Haw River	12.50
Hebron, Va.	10.00
Henderson-First Church	45.00
Hines' Chapel	48.26
Hope Mills	5.00
Ingram, Va.	12.50
Kallam Grove	7.50
Lee's Chapel	15.00
Liberty, N. C.	35.00
Liberty, Vance	125.00
Long's Chapel	15.00
Monticello	15.00
Moore Union	5.00
Mount Auburn	13.70
Mount Bethel United	5.00
Mount Pleasant	20.00
New Lebanon	25.00
Oak Level	3.00
Pfafftown	9.00
Pleasant Grove, N. C.	16.65
Pleasant Grove, Va.	7.50
Pleasant Hill	30.00
Pleasant Ridge (G)	20.00
Pope's Chapel	12.50
Raleigh United	60.00
Ramseur	10.00
Randleman	4.00
Reidsville	155.00
Salem Chapel	10.00
Sanford-Northview	5.00
Sanford United	50.00
Seagrove	4.00
Shallow Ford	37.50
Shallow Well	60.00
Shiloh	16.63
South Boston, Va., Center	13.75
Spoon's Chapel	6.25
Tryon Congre. Ch. of Christ	170.00
Turner's Chapel	12.50
Union Grove	10.00
Union Ridge	25.00
Union, Va.	55.00
Wake Chapel	25.00
Winston-Salem	15.00
Zion (N. C. & Va. Conf.)	6.00
Zion (W. N. C. Conf.)	7.00
	$2339.11

CHILDREN'S GROUPS

Apple's Chapel	$ 24.58
Durham	16.72
	$ 41.30

CRADLE ROLL

Durham	$ 9.45
Elon College	11.55
	$ 21.00

SPIRITUAL RETREAT OFFERINGS FOR HELP

Burlington District	$ 29.00
Greensboro District	28.58
Halifax District	11.93
Combined: Asheboro, Henderson, Raleigh, Sonford Districts	72.84
Mrs. Elmer M. Donaldson, Southern Pines, N. C.	1.00
	$ 143.35

TOTAL RECEIPTS	$2,544.76

DISBURSEMENTS

Dept. of U. C. W.—North Carolina Council of Churches —May Fellowship	$ 5.00
Dept. of U. C. W.—National Council of Churches—World Day of Prayer	28.26
Congregational Christian Home for Children	25.00
Friendly Service Gift for Medicine Project	20.00
The Rev. Sally Edwards, Spiritual Retreat Director	25.00
Expense of Spiritual Retreat Program	63.26
Expense of District Chairmen	70.26
Registration Fees—Leadership Training Workshop	18.00
Intangibles Tax	.82
	$ 255.60

Mrs. W. B. Williams, Treas.,
Women Fellowship of
The Southern Convention
For:

Life Memberships	$ 130.00
Memorials	90.00
Woman's Gift	16.63
HELP	172.50
Rehabilitation in Italy	28.00
Moonelon Mattress Cover project	2.00
Missions—General Fund	1850.03
	$2289.16

TOTAL DISBURSEMENTS	$2,544.76

Susie D. Allen,
Treasurer

EASTERN VIRGINIA

Quarter Ending May 31, 1960

Apportionment

Antioch	$ 10.00
Berea-Nans.	25.00
Bethlehem-Nans.	46.50
Bethlehem-Dispt.	5.00
Bayview	40.00
Bayside	25.00
Central	20.00
Christian Temple	93.75
Cypress Chapel	49.99
Damascus	30.00
Dendron	15.00
Eure	14.50
Franklin	85.00
First, Norfolk	10.00
Great Bridge	30.00
Holland	80.00
Holy Neck	41.25
Hopewell	10.00
Isle of Wight	20.00
Liberty Springs	55.00
Little Creek	10.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	65.00
Oak Grove	19.20
Oakland	25.00
Rosemont	85.00
Richmond	15.00
Shelton Memorial	85.00
South Norfolk	50.00
Suffolk	250.00
Union-So.	57.97
Wakefield	11.40
Warwick	15.00
Windsor	30.00
Waverly	15.00
Prince George	5.00
	$1,472.06

Primary and Juniors

Bethlehem-Nans.	$ 15.00
Christian Temple	6.00
Eure	1.35
Franklin	7.50
Holland	10.00
Holy Neck	5.00
Liberty Springs	6.85
Mt. Carmel	3.00
Oakland	2.50
South Norfolk	15.00
	$ 72.20

Cradle Roll

Damascus	$ 8.62
Dendron	1.40
Eure	1.35
Franklin	2.00
Liberty Springs	5.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	13.42
	$ 33.79

Life Memberships

Bethlehem-Nans.	$ 70.00
Great Bridge	10.00
Hopewell	10.00
Little Creek	10.00
Mt. Zion	10.00
Richmond	10.00
Suffolk	20.00
	$ 140.00

Memorials

Bethlehem-Nans.	$ 10.00
Damascus	20.00
Mt. Carmel	10.00
Suffolk	10.00
	$ 50.00

Extra

Central	$ 5.00
Dendron	15.00
	$ 20.00

RECEIPTS

Balance brought forward	$ 152.31
From local groups as listed above	1768.05
Spring Rallies for HELP	267.00
Offering from churches for HELP	20.00
Refund from Mrs. Booth	18.00
	$2,225.36

DISBURSEMENTS

Mrs. R. L. Edwards, honorarium	$ 25.00
Mrs. Ray Gordon, Rally Exp.	30.00
Stationery and Ink (United Church, Portsmouth)	17.52
Mrs. J. H. Booth, Jr., Exp.	7.00
Stencils-Suffolk Office Sup.	3.00
Treasurer-stamped envelopes	4.50
So. Conv. Women's Fellowship	1,873.05
	$1,960.07
Balance in Bank	$ 265.29

Mrs. E. G .Middleton, Sr.,
Treasurer

VALLEY OF VIRGINIA

December 1, 1959 — May 31, 1960

(2nd and 3rd quarters)

Antioch	$ 40.00
Bethel	15.00
Bethlehem	32.50
Beulah	5.00
Dry Run	6.00
Leaksville	20.00
Linville	41.00
Mt. Olivet (R)	50.00
New Hope	20.00
Newport	32.50
Valley Central	22.50
Winchester	115.00

Life Memberships

Bethlehem	$ 10.00
Winchester	10.00

Memorials

Winchester	$ 10.00

Migrant Workers

Winchester	$ 23.50

Juniors

Newport	$ 4.00

RECEIPTS

Brought Forward	$ 78.58
Received (listed above)	457.00
Rally Offering	32.50
Conference Expenditures Winchester	10.00
Total Receipts	$ 578.08

DISBURSEMENTS

Home for Children, Memorial for Rev. R. A. Whitten	$ 5.00
Home for Children, Conference Offering	36.72
Evergreen Florist, Flowers for Rev. R. A. Whitten	5.50
Conf. Exp. (Mrs. Good)	15.00
HELP (Mrs. W. B. Williams)	32.50
Pilgrim Press (Books for Mrs. T. G. Humphries)	5.50
Mrs. W. B. Williams, Convention Treasurer	402.25
Total Disbursements	$ 502.47
Balance on hand, May 31	$ 65.61

Mrs. Stella Liskey,
Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Gaziantep. City of 110,000 in south central Turkey which is market and cultural center for many villages.

July

3—**Rev. and Mrs. Merrill Isely** both graduated from Fairmont College. He got his B. D. from Yale in 1920 and they sailed that year for Gaziantep where they have been ever since — he serving as business manager of Azariah Smith Memorial Hospital and she as dietitian. His hobby is reforestation in which he has worked with government.

4—**Miss Ethel Lovatt** went to China as a nurse in 1940; because of war she returned to U. S. 1943-46; then back to China, remaining there until 1951. Now she is supervisor of nurses at Azariah Smith Memorial Hospital.

5—**Miss Beth Miller** went out in 1958 as a career missionary nurse. She studied Turkish in Izmir for 6 months and now is nurse at Abariah Smith Hospital.

6—**Mr. and Mrs. George Privratsky** went to Turkey in 1959 with their three boys who are 12, 8, and 3 years old. Mr. Privratsky was a businessman (owner of laundry) and both were active members of our church in Dickinson, North Dakota. Now he is to be trained to be business manager of Smith Hospital.

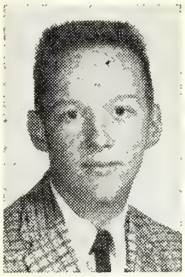
7—**School of Nursing, Azariah Smith Memorial Hospital** trains practical nurses in two-year course. The group is small, as Turkish parents have to be persuaded to let their daughters go into nursing.

Istanbul. Large city of 1,500,000 at mouth of Bosphorus (used to be called Constantinople), which is commercial and cultural center of Turkey.

8—**Miss Marylin Avery** graduated from the University of Oregon in 1958 and is teacher of English at American Academy for Girls in Uskudar.

9—**Mr. and Mrs. C. Robert Avery, Jr.** are both graduates of Hartford Seminary. He has worked in several places in Near East, but is now head of the Publication Department, which publishes religious and secular books in Turkish for adults and children. Millions have learned to read in last 30 years and demand for books is great.

Youth Faces The Future


Ray Hall

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

CHRISTIAN CITIZENSHIP

Ray Hall, Action Chairman

Since last December one of the problems of the Christian Action Committee which has bothered me the most has been preservation of traffic safety. Since last December 30 when I was involved in a traffic accident, this problem has been brought home to me. While writing this article I have in front of me a copy of the morning paper. One article tells of two boys under 17 years of age. They were both killed while trying to escape from a highway patrolman. I think teenagers could have an excellent local program in Christian action by beginning a program for highway safety. In many cities there are very helpful "Safe-teen Drivers' Clubs". If there is not one in your community, you can cooperate with local and state police.

Make safe driving a habit and not just words.

Editor's Note: The following material will be helpful to local Action Commission Chairmen. It is an excerpt from the "Christian Action Commission" booklet written by Sue Stephey of Troy, Ohio. Sue is the Action Commission Chairman for the Ohio Pilgrim Fellowship.

SOCIAL ACTION

What is Christian Action?

Christian Action involves trying to be Christian where you are, meeting evil where it exists, helping people in Christ's name.

Christian Action has three main areas.

Social Action, where we "strive toward the establishment of brotherhood, justice and peace."

Social Service, is the attempt to meet human needs and misery where they exist. Here the aim is "serving the world in the name of Christ."

Missions, is the total outreach of your church into the world "to witness to the message and mission of the church."

What is Action's Scriptural basis?

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

Beloved, if God so loved us, we ought also to love one another.

John 4:11

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Matthew 5:16

What does a good Action Commission do?

a. **Plans** special evening meetings within its area. This means that the commission is in charge of worship, the study session, recreation, and special events for each evening when you take over. In other words, if you have a meeting with race relations as the theme, you can develop the same theme in worship, study, and recreation. This helps to drive home the point and suggest ways faith, action, and fellowship are tied together.

b. **Develops** long-range planning along the lines of interest within the group.

c. **Carries out** special projects. When your whole group has agreed upon its major ideas for the youth fellowship year, you'll be asked to do projects like "Workday for Christ", a visit to the slum area, a tour of mission work, or a week-end work camp.

d. **Searches** for ways of discovering the relationship between Christian Action and Christian Fellowship.

Three Steps of Action

Program planning for Christian Action can be divided into the three following areas. By using the Three Steps of Action in studying a social problem, all the conditions of the problem are clearly brought out.

1. The first step is to study the conditions of a social problem.

   A. By film, visit, speaker, report, etc., find out the actual conditions and the causes of the conditions.

   B. Relate the conditions to our Christian faith and let our faith stand in judgment of them.

2. The second step is to study what is being done about the conditions discovered in Step 1.

3. The third step is to study what we, as young people, can do about any given social problem, and **do it!**

PEN PALS WANTED

The editor has received a letter from Emmanuel A. Oshunniyi, 52 Okepopo Street, Lagos, Nigeria, West Africa. He desires "pen pals" of all ages. His interests are swimming, cycling, films, stamps, music, fishing, hunting and horseback riding. In asking that we publish this request he says, "I shall be grateful if you can do this favor for me, mostly when we are moving towards the independence." If any of our readers write Emmanuel Oshunniyi, please drop the editor a card — he likes to know if suggestions in The Sun ever result in action! (Incidentally, it is well to buy air letter forms at the post office to use for this purpose.)

Pleasant Ridge, near Ramseur, North Carolina, is having an attendance contest in the Sunday school. The average attendance has been 94 per cent. Mother's Day one person brought 19 visitors! Father's Day the oldest father, youngest father and one with the most children present received gifts.

Franklin P. F. Has Active Year

Brenda Galloway, Reporter

The Pilgrim Fellowship of the Franklin Church held its last regular meeting until fall with an outdoor supper at the home of Mr. and Mrs. Harvey Lankford, Jr. Everyone enjoyed the recreation, which preceded supper served by the counselors of this group. After the supper hour, gifts were presented to the outgoing president and vice-president.

The activities of the Pilgrim Fellowship have been many and varied this year.

Elon College night was held with Rev. John Graves speaking to the group.

Youth week was observed with this group having charge of the morning service of worship.

"Work-Day for Christ" was well done and the money realized paid into the Convention's mission fund.

During the year the Pilgrim Fellowship had several interdenominational meetings at the church. All of the youth groups of Franklin were our guests on occasions. Varied programs have proved interesting. One night a "Seth Parker" sing was held at the parsonage. As old hymns were sung, their history was given. Religious poetry night was held at the home of Dr. and Mrs. Darden W. Jones. At this meeting the Hunterdale group were our guests. A large number of our young people enjoyed the ice skating party in Norfolk.

Every week two of our boys and girls visited our local hospital with their tray. This tray carries candy, gum, cigarettes, deodorant, toothpaste, tooth brushes, etc., a little bit of this and that, things which a patient might forget upon entering the hospital. The instructions from Rev. Mr. Humphries to those carrying the tray is "have a short visit, leave a present, offer a prayer." This has been a rich ministry for us.

At Christmas this group decorated the church tree. A party followed at the home of one of its counselors. Carols were sung to shut-ins after the Christmas service of Carols and Lights, after which the Women's Fellowship entertained the goodly crowd.

To meet the expenses of the hospital tray, which is about $5.00 a week, and the group's Convention opportionment, this group held a candy sale and from it cleared about $300.00.

During the past year Miss Courtney Frankfort, Miss Glenda Nichols, Mr. Eddie Jones and Miss Brenda Galloway have served as officers, with Mr. Milton Jones, Mr. Jimmie Council and Miss Judy Jones as committee chairmen.

New officers to be installed in September are Miss Judy Jones, Miss Diane Dodson, Mr. Eddie Jones and Miss Joyce Heath.

The year has been a happy and successful one. Much of the success is due to the interest and leadership of the eight counselors; Dr. and Mrs. Darden Jones, Mr. and Mrs. William Thomas Jones, Mr. and Mrs. John Galloway and Mr. and Mrs. Hugh Taylor.

Father-Son Banquet At Bay View

Bernard Jewell, President

May 25 the Laymen's Fellowship of the Bay View Congregational Christian Church, Norfolk, sponsored a father and son banquet for all the men of the church and their sons — also for others who desired to attend. If a man did not have a son, he borrowed one from those who had more than one. We also extended the invitation for sonless men to bring a boy of their acquaintance. We gathered in the sanctuary of the church at 7:00 p.m., 77 strong, the oldest "boy" 70 years old and the youngest two years old. We felt that it was well attended, especially when our average attendance at our regular meetings is from 12 to 24.

I gave a very short welcoming talk, which was followed by devotions given by our chaplain, Elmer Gray. Our pastor, Rev. C. F. Pegram, D.D., then offered the blessing. Immediately we were served by the Pilgrim Fellowship girls a delicious ham dinner prepared by the Women's Fellowship. To show you what cooks these women are, we enjoyed tomato juice cocktail, ham, candied yams, string beans, hot rolls, butter, celery, carrots, olives, iced tea, coffee and cake. We charged each man and boy one dollar, the proceeds going to the Women's Fellowship. The quantities were ample for the "boys." I witnessed several refusing the third helping.

During the dinner we were entertained by a trumpet duet, one of the persons being our Sunday school superintendent, E. Ben Steverson, Jr., and the other being Eddie Casterton.

After dinner our chairman of entertainment, L. D. "Bill" Albert, led the "boys" in several songs that had been printed in a program of the evening that all found at their places. Following the singing we were presented Mr. Ander Anderson and son who entertained the group in pantomime to such an extent that the act is still being mentioned. They used records and props similar to those we see on television. In fact, Mr. Anderson had appeared on the Ed Sullivan show.

The speaker of the evening was Mr. George H. Bowers, past president of Tidewater Council of Boy Scouts. He is a lay leader in the Lutheran Church. He directed his remarks to the fathers in such a manner that he left them with a burning desire to really be fathers. The talk did not go over the heads of the younger ones, as I especially noticed the attentiveness of all, including the youngest. He left with us plain old common sense along the lines taught to us by Jesus Christ.

After a word of appreciation by "Bill" Albert we concluded the festivities by singing "Good Night, Gentlemen."

Our committees consisted of: supper, Alan Begnaud; entertainment, L. D. Albert and E. Ben Steverson, Jr.; tickets, Mr. J. L. Doughtie, J. F. Baldrick and R. M. Sydenstricker. We received wonderful cooperation from all the men.

This was our first attempt but I hope not the last, as we should be mindful that our future leaders need proper guidance from our present leaders.

"The Little Christian League" in Burlington, North Carolina, is a softball league for boys 9-11 years old from First Christian, First E. and R., Beverly Hills Congregational Christian and St. John's E. and R. churches.

A pastor's class in church membership is being held at Union Ridge on Sunday mornings at the church school hour June 19 - July 24 under the direction of the pastor, Rev. H. Winfred Bray.

Men Who Spoke For God

Scripture Lesson: Amos 7:7-17; II Kings 14:23-29.

Devotional Reading: I Peter 1:10-16.

Memory Selection: **Preach the word; be instant in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.** II Timothy 4:2.

CONCERNING A PROPHET

When we say that a man is a prophet we usually mean that he is one who predicts or foretells. And of course that is one factor in prophecy. But a prophet in the Old Testament sense was, as the root meaning of the word implies, "one who speaks for." The word comes from two words "pro" which means in behalf of and "phemi" which means to speak. A prophet therefore is one who speaks for or in behalf of another. And the Old Testament prophets were men who spoke for or in behalf of God. They did not think for a moment that the message was theirs — it came from God, and they usually prefaced their words with the words "thus saith the Lord." God was speaking to them, and through them he spoke to the people. To be sure there were elements of prediction in their message at times. With unerring spiritual insight, they discerned the spirit and trend of the times, and they confidently "predicted" that if a nation continued to do such and such a thing, or to live in such and such a way, certain things would happen. But primarily and preeminently, they were "forth-tellers." They spoke for God, in behalf of God.

CONCERNING AMOS A PROPHET

Inasmuch as the next three lessons are taken from the prophecies of Amos, we will do well to learn something about the man. Unfortunately we know but little about him, but what we do know is illuminating and interesting. He was regarded by the officials and the priests of his time as a "screw ball." He came from a wild and rugged section of the country south of Bethlehem, and he was a herdsman and a dresser of sycamore trees. He did not have any formal education for the ministry, and he had never been ordained by the laying on of hands. Lank and lean, tanned and tough, he lived simply, dressed simply, spoke simply, and as we shall see, also sharply. Several factors prepared him for his ministry: **His knowledge of God.** He knew God, and he knew God had called him to prophesy. Amos' God was one whose sway was boundless, whose power was infinite, whose character was moral, whose acts were righteous. God not only controlled the forces of nature, he guided the movements and destinies of nations. And although Israel was his chosen people, he demanded of them the same high ethical demands as he demanded of the other nations. Indeed their superior privileges spelled extra responsibilities. Amos also knew **the history of his people.** He knew the history and traditions of the people to whom he preached. Furthermore **his personal travel** gave him an intimate knowledge of the contemporary life of his people, and the conditions of the time. He was a keen observer and could read the deeper meaning of what he saw. Even **the scenery of his home** affected him. The spreading desert and the silence of the desert, the shimmering waters of the Dead Sea, and the distant walls of Moab furnished the imagery of his thought, and gave significance to his words. Rustic he may have been, but there was nothing rude or rustic in his style. His messages were of natural and impassioned eloquence, orderly and regular as coming from a mind that was responsive to the orderly working of God in nature around him.

CONCERNING THE TIMES IN WHICH HE LIVED

Times were good in one sense when Amos appeared on the scene. The nation had been victorious in war, and peace brought wealth and power. Some folks had never had it better. The rich had wealth and power, but the poor became poorer and poorer. Furthermore the rich and ruling class had become corrupt. And rich and poor alike seemed to have forgotten God, and were worshipping Baal, the ancient handmade god of the pagan Canaanites. Luxury, excess, immorality, corruption, idolatry were on the increase, as was poverty among the masses. The times were out of joint, and God had called Amos to set them right.

SUNDAY SCHOOL LESSON
JULY 3, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

CONCERNING HIS MESSAGE

We are concerned today only with a part of his message. He appears suddenly at Bethel, the religious center of the Northern Kingdom, and the place where the king had his chapel and his court. He uses simple language and a homely illustration to convey his message. He sees God standing on a wall, with a plumbline in his hand. Just as a plumbline shows any deviation from the perpendicular or trueness of a wall, just so does God reveal the bulges, defects, fatal flaws in the life of the Northern Kingdom. And in accord with the word of the Lord, Amos predicts doom and destruction on the nation. In words that must have seemed fantastic and even funny to his hearers, Amos boldly stated that "the high places of Isaac shall be desolate, and the sanctuaries of Israel laid waste;" and that the sword would be lifted against the house of Jereboam. That sounded subversive. That was a bitter pill. That was a disturbing message. Something must be done about this brash upstart of a preacher. And Amaziah the priest at Bethel proceeded to do something about it. Or at least he tried to do something about it.

He suggested that Amos "go back home" and do his preaching there. "Hold your tongue, Amos, or get out of here," Amaziah said. But in spite of the fact that Amaziah was right up at the top of the totem pole, and that Amos was simply a country preacher, it didn't scare Amos a bit. He just went on preaching the truth, saying what God told him to say. Here we see the age-old struggle between the priest and the prophet, between the State and the Church. Here we see the effort to deny freedom of speech to the pulpit, and the effort to control the minister's message. Here is dramatized the matter of the primacy of conscience over the commands of men, here the whole question of the authority of the prophet as opposed to the ordained priest. And here one sees one of the primary functions of the prophet — TO DISTURB. The preacher or prophet is not to say simply what men want to hear; he is

(Continued on Page 15)

Southern Convention Committees For 1960-1962

EVANGELISM

Rev. G. Julius Rice, Chairman
Miss Pattie Lee Coghill
Rev. C. Carl Dollar
Rev. R. Eugene Tally
E. H. Thompson
Rev. W. A. Rich
Mrs. John G. Truitt, Sr.
Claude C. Ward

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Rev. L. B. Simmons
Rev. Joe A. French
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FINANCE

(Centered in Eastern Virginia)
Rev. W. A. Grissom, Chairman
James F. Darden
J. Letcher Eley
Rev. T. G. Humphries
Mrs. W. B. Williams

Elected by Executive Board

(to be elected)

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Rev. G. Truett High
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Rev. Joseph E. McCauley

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Rev. Martin L. Fogleman
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MINISTRY

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Rev. A. Lanson Granger
Rev. H. S. Hardcastle
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Dr. H. S. Hardcastle
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(Centered in Alamance County, N. C.)
Rev. Robert M. Kimball, Chairman
Rev. John S. Graves
Dr. J. Earl Danieley
Rev. W. W. Snyder

PERSONNEL

(Five members appointed from the Finance Committee)
(to be elected)

RACE RELATIONS

(Closer Relationships with the Convention of the South
Rev. Charles F. Pegram, Chairman
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Mrs. Raye V. Knight
Rev. T. Fred Wright
W. P. Mahan
J. Mark McAdams
Rev. Rosser Lee Clapp
Rev. Ellis N. Clark
Mrs. J. D. Strader

SPECIAL COMMITTEES

COUNCIL ON COOPERATION

(United Church of Christ)

A. Joint Church Paper

Dr. J. E. Danieley
Rev. F. C. Lester
Rev. K. D. Register
Rev. W. W. Snyder
(To meet at the call of the President and/or the Superintendent of the Convention.)

B. Reorganization

Rev. J. H. Dollar
Rev. G. B. Noyce
Mr. Martin T. Garren
Rev. Carl Wallace

COMMISSION ON RECRUITMENT

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Rev. Clyde L. Fields, Chairman
Rev. John R. Lackey
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Rev. F. C. Lester
Rev. Robert A. Knowles
Rev. Carl Wallace
Rev. Robert M. Kimball

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C. Vocations Conference

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Rev. Gaylord B. Noyce
Rev. W. E. Wisseman

D. Resource Materials

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Mrs. R. E. Brittle
Rev. G. Julius Rice
Rev. W. A. Grissom
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HOME FOR THE AGING

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Dr. Waldo Boone
Thomas G. Payton
Rev. Robert M. Kimball

CARE OF CONVENTION PARSONAGES

J. Mark McAdams
Garland Huffman (Elon College, NC)
Rev. R. M. Petersen
Rev. Lowell Smoot
Rev. J. G. Truitt, Jr. (Portsmouth, Va.)
Rev. H. S. Hardcastle

RELATIONSHIPS WITH NATIONAL BOARDS

Dr. J. Earl Danieley
Rev. Wm. T. Scott, Sr.
Rev. George D. Alley
Rev. Jesse H. Dollar

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

Vacation Plans Are Important

John G. Truitt, Superintendent

Dear Friends:

Summertime is vacation time for members of the large orphanage family. Each boy and girl of the Home for Children looks forward to two weeks of vacation. One week of it may be with some relative, and one week with folks who are sponsoring them; or perhaps two weeks at the same place. Some go a week to camp here at Moonelon. The arranging for these vacation weeks take a great deal of attention, but it is worth while all the way around.

We have requests, now and then, for a child for the whole summer but to grant such a request would be out of order from several different angles. For one thing it upsets the entire organization, gives some sort of preference to one child, and gives trouble eventually in the control and care of the children. It does not help either to have one or two children given the privilege of three weeks instead of two, again partiality is sensed, and children are first class resenters of injustice.

Every one seems quite happy when fair play prevails. When time and care are taken to explain why certain requests are made of the child, chances are the average child will understand, especially if the child is asked to help arrive at the best conclusion. If there is not a good and understandable reason some other way should be sought.

Staff members have two weeks vacation with pay, and they richly deserve it. These vacations are arranged to have as nearly a complete staff on the job at all times as possible. A supply person has to be employed in most cases, and to arrange a suitable supply is something to be considered. In fact there are many things which have to be done in the running of such a Home which the average onlooker for an hour or two would not realize. The day off each week, and the weekend off each month are seen by experience to be quite necessary. These short regular times off are good for all concerned.

Summertime is a good time, but it does not lessen the work for those upon whose shoulders responsibility rests; in fact, it increases the work. On the whole, however, summer is most pleasant, and prepares for the joyous reception of school time again.

REPORT FOR JUNE 20, 1960

MONTHLY OFFERINGS

Amount brought forward			$19,532.39
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Fuller's Chapel	14.00		
Wentworth	4.00		
Youngsville	6.00	$ 74.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S. S.	49.11		
Portsmouth, Shelton Memorial	9.00		
Richmond, St. Andrew's	4.00	62.11	
North Carolina and Virginia Conference			
Burlington, Lakeview	9.00		
Danville	24.00		
Greensboro, Palm St.	15.00		
Union (Va.), S. S.	5.00	53.00	
Western North Carolina Conference			
Zion	50.00	50.00	
Virginia Valley Conference			
Beulah — CHIP	30.00		
Beulah	5.00		
Leaksville	16.00	51.00	
Total			$ 290.11
Grand Total			$19,822.50

SPECIAL OFFERINGS

Amount brought forward		$41,510.76
Carolina Christian Church, Burlington, N. C.	11.69	
Circle III, Hunterdale Church, Franklin, Va.	25.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Adult Bible Class, Clayton Christian Church	5.00	
First Cong. Church School, Eaton, Colorado — Friendly Service Gift	15.50	
Mr. & Mrs. Clyde Rudd, Greensboro, N. C.	50.00	
Vacation Church School, Cong. Church, McPherson, Kansas	20.20	
Church School, State Street Cong. Church, Portland, Maine	109.46	
Reliable Bible Class, First Christian Church, Portsmouth, Va. (camp for Mike Wise)	20.00	
In Memory of Mrs. Nora White	10.00	
In Memory of Dr. R. Cary Montague	1.00	
In Memory of C. C. Vaughn, III	.50	
In Memory of Mrs. Corrie Edwards	.50	
In Memory of Walter J. Alston	5.00	
Special Gifts	20.15	
Total		$ 319.00
Grand Total		$41,829.76
Total for the Week		$ 609.11
Total for the Year		$61,656.26

In Memoriam

"Blessed are the dead who die in the Lord."

CHRISMORE

We, the members of The Loyal Service Circle of the Women's Fellowship of Winchester Congregational Christian Church, wish to pay this tribute of love and respect to the memory of one of our beloved members, Mrs. Lydia F. Chrismore, a charter member of our church, who departed this life January 31, 1960.

Mrs. Chrismore had been confined to her home by illness for sometime; throughout her illness she was sustained by a deep and abiding faith, which enabled her to endure her suffering with much courage and patience.

We wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions.

First, That we bow in humble submission to the Heavenly Father who doeth all things well.

Second, That we extend to her daughter, Mrs. Dorothy Ritter, and all loved ones our sincere sympathy and pray the Father's loving care will comfort and sustain them through the years.

Third, That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun for publication, and a copy be placed upon the minutes of the Women's Fellowship.

Loyal Service Circle

NEAL

We wish to pay tribute to the memory of Mrs. Maynie Flynt Neal, who died at the age of 73 on February 24, 1960. Born in 1887 in Forsyth County, she joined, at the age of 11, Salem Chapel, of which her grandfather was one of the founders. Mrs. Neal was a charter member of the United Congregational Christian Church of Winston-Salem, North Carolina.

For 49 years Mrs. Neal taught school, and she was known and loved for her personal interest in each pupil. Hers was no mere class or group; each boy and girl was as her own child.

Her adventurous spirit was shown in that she went on four of Miss Patty Lee Coghill's tours across the country.

There was nothing casual or complacent or indifferent in Mrs. Neal. She was alive to the fullest, taking great interest in all that went on about her. She gave generously of her great strength to the things in which she believed.

Perhaps the greatest clue to an understanding of the kind of person she was is found in this remark which she often made: "There is real joy in growth. I feel that I am still growing — and I expect to keep growing until I die." Indeed, she made this remark several times in the last year of her earthly life — and it is to be supposed that her growth continues even now.

The Pastor and Board of
Deacons and Deaconesses
United Congregational
Christian Church
Winston-Salem, N. C.

IN MEMORY

By Mrs. Leola Thomas

Since losing my husband on October 10, 1959, I have great comfort in the following verses.

God is our refuge and strength, A very present help in trouble.

Psalms 46:1

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Proverbs 3:5-6

I cannot say, and I will not say
That he is dead. He is just away;
With a cheery smile and a wave of the hand
He has wandered into an unknown land.

And left us dreaming how very fair,
It needs must be, Since he lingers there.
And you who yearn for the old-time step,
And glad return,

Think of him faring on,
As dear in the love of there as the love of here.
Think of him still as the same, I say:
He is not dead. He is just away.

Offered in memory of my husband, a member of the Lee's Chapel Church.

—Lee's Chapel Challenger

(Continued from Page 13)

ADVISORY COMMITTEE TO CONVENTION STAFF

(Interim)

Rev. W. J. Andes
Rev. J. G. Truitt, Sr.
Dr. J. E. Danieley
Rev. George D. Alley

CHEF CAMPAIGN

(Continued)

Rev. W. J. Andes, Chairman
Dr. J. E. Danieley
Mrs. F. C. Lester
Mrs. W. E. Wisseman
Rev. W. T. Scott, Jr.
Rev G. B. Noyce,
Rev. J. H. Dollar
Mrs. W. B. Williams
Rev. Mark W. Andes
Mrs. Ray Gordon
Rev. J. A. French
Rev. C. E. Wallace
Mrs. Tom Good
Dr. H. H. Cunningham
Mills E. Godwin, Jr.

Also: Members of Convention Finance Committee

Ex Officio: the Convention President, the Superintendent of the Convention, and the five Conference Presidents.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

to say what men need to hear. Someone has said "a prophet is a man who foresees trouble." Our modern world needs prophets of doom as well as prophets of sweetness and light. That is, prophets who will boldly predict the doom that awaits individuals and nations that forget God, who will announce the judgments of God upon the life of individuals and nations who do not walk in God's way. One thing must be kept inviolate in these times in which we live. The freedom of the pulpit must be granted and claimed at all odds and against all opposition. There are many today who insist that the preachers stick to the gospel, when they make any effort to bring the teachings and spirit of the Lord Jesus Christ to the complex and confusing social issues of our time. These lessons on the prophets will show how the prophets of old addressed their messages and devoted their ministries to these controversial areas of life.

The Call Within

The Vision once stood on a sun-lit hill,
As a Seraph poised in flight,
His face and voice I remember still,
Clutching my soul in holy thrill,
Enwrapping my world with Light.

Was it dream — or sober, wakeful thought?
I'll bother my head no more —
My heart could read the word He brought
Interpreting clearly the Truth He taught,
Speak it o'er and o'er.

"Come", said He in a wordless way,
With persuasive hands outstretched;
Moving me with resistless sway,
A spirit voice, to undismay,
Calling to heights unreached.

"Go", said He, with a look divine;
And, behold, his image was gone!
For the Sprite I saw had changed to mine,
O Soul within, that voice was thine!
"Coming" and "Going" along.

The Vision stands now in the same clear light,
But not on a hill, apart;
He looks on me with an inward sight
And moves with a strange, subjective might,
For the Image is heart of my heart!

Wofford Colquitt Timmons

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational C[illegible]tian Ch[illegible]ches

Church History Room
Box 232
X

The Christian Sun

VOLUME 112 JULY 5, 1960 NUMBER 27

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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A PRAYER FOR OUR COUNTRY

Lord, while for all mankind we pray,
  Of every clime and coast,
O hear us for our native land,
  The land we love the most.

O guard our shores from every foe;
  With peace our borders bless,
Our cities with prosperity,
  Our fields with plenteousness.

Unite us in the sacred love
  Of knowledge, truth, and Thee;
And let our hills and valleys shout
  The songs of liberty.

Lord of the nations, thus to Thee
  Our country we commend;
Be Thou her refuge and her trust,
  Her everlasting Friend.
Amen.

—John Wreford

Here And There Among The Churches

Vacation Bible School will be held at Pleasant Ridge church, Route 1, Ramseur, North Carolina July 11-17.

Rev. Aubrey Hedrick, pastor of First Evangelical and Reformed Church, Winston-Salem, will be the guest minister for revival services at Apple's Chapel, Route 1, Gibsonville, North Carolina, the week of July 10.

The bulletin of Pleasant Ridge church (near Ramseur, N. C.) for June 26 carried this announcement: "This Is Your Life" program will be sponsored by the Senior Pilgrim Fellowship this evening at 7:30. Everyone is invited to come. It could be you!

Vacation Bible School for our newly organized Community Church, Garner, North Carolina, was held June 6-10 in the yards of three church families: Mr. and Mrs. Woodrow Wilson, Mr. and Mrs. Cliff Parrish and Mr. and Mrs. John Brewton. "Commencement" was held on Sunday. Enrollment was 91 with an average attendance of 78. A better record than many of our "old" churches!

Rev. Rosser Clapp and his family recently moved into the newly erected parsonage for our new Community Church at Garner, North Carolina, located on Frederick Drive near Vandora Springs School, where the church group meets for worship services. During May 7 new members were received and 5 additional had joined by June 23. June 12 was a record day for attendance so far with 90 for church school and 101 for morning worship.

NOTICE!

There will be no issue of The Christian Sun next week, July 12. — Dr. H. S. Hardcastle is taking a well-deserved "vacation" for one week from writing notes on the Sunday school lesson.

Rev. Winfred Bray of Union Ridge was the speaker for services each evening last week at nearby Concord church.

Rev. W. A. Rich, pastor at Liberty, Ingram and Pleasant Grove churches, conducted revival services at Hebron church last week.

Mrs. Dan Stout was the director for the vacation Bible school at Eutaw Community, Fayetteville. Total attendance, 64; 44 of the 57 pupils had perfect attendance.

Rev. and Mrs. Bill Simmons of Great Bridge, Norfolk, are spending their two weeks vacation visiting their parents in Albemarle, North Carolina. Report for June 19 was 249 in Sunday school and 355 in church at Great Bridge. As the next Sunday's bulletin said, "Who says people don't attend church in the summer?"

DISTRICT LAYMEN TO MEET

The regular meeting of the Laymen's Fellowship of the Greensboro District will meet at Mt. Bethel church in Rockingham County July 16. Supper will be served at seven o'clock. All laymen of the district are urged to attend. Men from anywhere in the entire Southern Convention are invited. We would be delighted to have you visit us.

E. H. Thompson, Secretary

Review of "The Way in Africa," mission study book, was given by a layman of the church, Mr. Dan Stroud, for the Women's Fellowship at Happy Home church on June 6. A covered dish supper was enjoyed, officers for the new year were elected, and a member was honored with a Life Membership. Rev. W. T. Madren is the minister, and shared in the program by leading the prayer of thanksgiving for the food.

WHAT BIBLE SCHOOL HAS MEANT TO ME

Sandra Clifton

This is the first year our church (Northview, Sanford, North Carolina) has had a Vacation Bible School. I have enjoyed it very much, and I'm sure the younger ones have, too. Vacation Bible Schools helps us to learn more about Christ, even if we go to Sunday school every Sunday, and I think we learn a lot more in full detail about things we don't understand.

We started Bible school Monday and finished Friday. I don't think anyone can truthfully say he didn't learn something. We had wonderful teachers. They were Mrs. John Clark and Mrs. Eddie Cox. They helped us discuss many problems and explained many things to us.

For our craftwork we made cats out of cloth and stuffed them with cotton. We also enjoyed learning new songs and singing them. We had refreshments each day. It was nice of some of the people to donate them.

I know of no better way to start the summer than with Vacation Bible School.

Volume 112 Number 27

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Young people from our Winchester church shared in the Youth Rally at Centenary Evangelical and Reformed church there June 26.

The Women's Fellowship of Moore Union, Sanford, North Carolina, presented Charles Maddox, Jr., a 1960 high school graduate, with an inspirational book at the morning worship service June 26.

"DOINGS" AT SHELTON CHURCH

Mrs. Frank Lewis

A reception is being planned for the new minister of Shelton Memorial, Portsmouth, Virginia, the Reverend Willis E. Joiner, June 26. A native of Georgia, Mr. Joiner came to Portsmouth from Donaldson Air Force Base, Greenville, South Carolina, where he served as assistant field director. He is a former pastor of Temple Baptist Church, Norfolk. He is a graduate of Mercer University and the Southern Baptist Theological Seminary, served several churches in Georgia, and was a Navy chaplain during the Korean conflict.

A church picnic July 2 will enable church members to greet Rev. Thomas Britton and family from Ashtabula, Ohio. Mr. Britton was formerly pastor of the Shelton church and will preach there July 3.

The special project for the Women's Fellowship is the collection of good used clothing for overseas relief.

BUSY WEEK AT MT. ZION

Myrtle Shepherd, Reporter

We thoroughly enjoyed the messages brought by Rev. Mr. Dana the week of our revival, June 12-17. It was a soul-searching time for most of us. During these services three of our young people gave their hearts to the Lord Jesus Christ by profession of faith.

Our vacation Bible school was held that week, so our pastor, Rev. Glenn Garrett, was really busy. They had a very successful school, according to Mr. Garrett, with 60 enrolled and an average attendance of 54, plus 8 teachers. Some of the ladies served refreshments each day except Friday when everyone brought a picnic lunch and enjoyed the fellowship together.

Our youth and senior choirs rendered special music each evening.

The youth of our church honored Mr. Garrett on his birthday, Saturday afternoon, June 18, with a birthday party and several nice gifts.

We learn from the First, Burlington bulletin that Miss Leila Anderson of our Board of Home Missions was at the Elon College Community church last week and held conferences with leaders of various age groups for churches in that area.

MT. LEBANON ACTIVITIES

Mrs. Edna Comer, Reporter

The children of Mt. Lebanon have been busy as bees the past months presenting special programs for Easter, Mother's Day, Children's Day, and Father's Day. Plans for a successful Vacation Bible School in July are in the making.

It was a privilege and honor to welcome Rev. Thomas D. Sutton and his family into the church this past June. Mt. Lebanon is looking forward to his guidance while in our midst.

From Wake Chapel "Mid-Week News"

AN OPEN LETTER

Dear Friends,

I have been asked to write this letter to tell you what we do in our Junior High Youth Fellowship at Wake Chapel. Recently, we have been studying different religions — Protestant, Catholic, Jewish.

Our officers are: President, Jenny Blanchard; Vice-President, Diane Ellis; Secretary, Dell Russum; Treasurer, Larry Arnold; Program Chairman, Elizabeth Powell; Reporter, Jack Cotten; Membership Chairman, Mary Olive Johnson.

If you mothers and fathers would like to attend and see how we do things and help us in our problems, and go with us on trips, you are surely invited from 6:00-7:00 any Sunday evening.

Your friend,
Jack Cotten, Reporter

Women Lead Father's Day Service

Myrtle Shepherd, Reporter

The women of Mt. Zion church (near Mebane, North Carolina) had charge of the morning worship service June 19, which was Father's Day.

Mrs. Odis Johnson was our pianist. Mrs. Hattie Lynch had the call to worship, John 4:23-24. Invocation was given by Mrs. Connelly Parker and Mrs. Ruth Wilson led the responsive reading on "Heroes of Faith." Mrs. Grady Warren read Psalm I for the scripture lesson and Mrs. William Tate had the morning prayer. Mrs. Weldon Ward led the offertory prayer and Mrs. Maynard Parker made the announcements. A poem "Dad" was read by Mrs. Fred Rietzel.

The morning message was given by three women:

"Father in the Home" — Mrs. Glenn Garrett.

"Father in the Community" — Mrs. Billy Tate.

"Father in the Church" — Miss Lillian Sharpe.

Mrs. Garrett said that the father had a great responsibility in the home, not only to provide material necessities but also to give the children religious instruction. Mrs. Tate said the fathers in the community should take part in community activities, such as P.T.A. and F.F.A. and should help make the church the center of community life. Miss Sharpe said the father should be a Christian and should give of his time, talents and treasure to the church.

The men said they thoroughly enjoyed the service. Why wouldn't they? They just sat back and let the women take over.

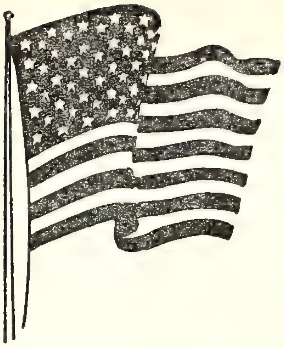
The senior choir sang "Faith of Our Fathers," the youth choir, "This Is My Father's World" and Miss Judy Crutchfield sang "Somebody Did a Golden Deed."

Flowers were placed in the church in memory of Mr. Charles W. Howell and in honor of Mr. B. M. Boone by Mrs. Anne Parker; in memory of Mr. Wyatt E. Phelps by Mrs. Kathleen Phelps Parker; in memory of Mr. R. B. Riley by Mrs. R. B. Riley and children; and in honor of Mr. Henry Tate and Mr. Billy Tate by Mrs. Billy Tate and Lynn.

Ushers were: Mrs. Hughes Oakley, Mrs. Percy Terry, Mrs. Wilbur Poole and Mrs. Ernest Tate.

We had Father's Day bulletins in honor of and in memory of our fathers. Proceeds of $50 from this was paid on our parsonage debt.

Miss Elizabeth Strayhorn was the moderator. Miss Lettie Tate led the benediction. The other women of the church were in the choir.



I pledge allegiance to the flag
of the United States of America,
and to the Republic for which it stands,
one nation under God,
indivisible,
with liberty and justice for all.

Liberty And Justice For All

These are fine words for Scouts to learn, and far better for adults to make meaningful.

Liberty and justice do not come to all because we stand erect, salute the flag, and pledge allegiance in the words quoted above.

Liberty came to America through "blood, sweat, and tears." Patrick Henry, George Washington and their compeers thought it was worth more than life. Signers of the Declaration of Independence offered themselves and their fortunes for the chance to be free men in a free country. Human blood in the snows of Valley Forge helped to pay for the freedom we enjoy.

But freedom is a slippery thing. It is hard to hold. Eternal vigilance is its price. Selfishness sells it down the river. While we are busy about other matters it may slip away, and when we want it find that it is not available.

Justice helps to maintain liberty. Justice guarantees the human right of liberty. Justice in our world would pull down all walls that divide nations and peoples and give freedom to all. This is true because freedom and justice are divine rights, not something that is given by human decree.

As we celebrate our Independence Day this year it is very important for us to consider this matter of "freedom and justice for all." Are all people who are born in free America free to share in all its good things? Can all the people who pledge allegiance to the flag eat wherever they like, if they are able to pay? Are parks and libraries open to all the people who live in our communities? Do the church signs that invite all to come in and worship mean what they say? Are school doors open to those who live in the community? Do all people receive equal treatment in employment, in financial dealings, and even in courts? These are questions that need to be considered as we pledge allegiance to the new American flag that now represents Alaskan and Hawaiian people. Indians, Negroes, Jews, Chinese, Japanese, Italians, Germans, and people from many other races and backgrounds salute the flag they call their own. America has been known for a long time as the "melting pot" of civilization. We are a proud, prosperous, and sometimes pompous people, but unless we maintain "liberty and justice for all" there will be no liberty or justice for any.

While on the subject it may be well to consider the rest of the people of the earth. Many of them have little or no freedom in the real meaning of the word. They live under dictatorships, but in the human heart is the desire to be independent, to be free to live according to the dictates of one's own conscience. The world can never be happy or safe when it is only partly free — half free and half slave. This is the world problem for our generation.

It is probably expected that a church paper should say that real freedom and true justice come through adherence to the teachings of Jesus, the Christ. That is true. In the final analysis the Church — meaning its members, you and me — will decide whether there is to be "liberty and justice for all." The Church has in its possession the Good News that this is the will of God for his human creatures. We may let atheists out-talk us, and dictators deter us, but we have the message of freedom and justice for all made known to us in the life and teachings of the one we call Master and Lord. It is well for us to remember that He expects us not only to salute our country's flag but to make its high ideals become reality in our world in our time.

Sobering Humility

The humiliation given the President of the United States of America on his trip to France for a Summit meeting, and more recently to the Pacific when the visit to Japan had to be cancelled, is cause for sober thought for all who call America their native land. Shouting students and others by the thousands in the streets of Tokyo, the threat of physical pain to the leader of what we call "the greatest nation on earth," the imminent downfall of the Japanese government after only a decade of sponsorship by the U.S.A. — this is something new in international relations. The eighty thousand shots fired into the off shore islands of China because the President of the United States was coming into that area should make every American wonder what we have done to deserve such a welcome for our President, and what can be done to change the situation.

Surely there is someone wise enough and good enough to offer a solution to such problems. In a democracy the responsibility rests on every citizen. That means office-holders, church officials, merchants, farmers, editors, broadcasters, moving picture people, teen-age delinquents, mothers, fathers, high school and college students — it means the whole American population. While there is still time,

About * * * *Our Inner Selves And Life*

For we are more than just the things we seem,
More than just a little waking and a dream;
Our lives that seem so common place to be
Are woven into all eternity.
The little happenings from day to day
Are born of God and will not pass away.

The old log fire, the supper-table spread,
Even the simple breaking of our bread
Are symbols of divine things that lie
Close to our inner selves and will not die.
The roots of life beneath the common place
Weaving their tendrils through the human race.

As long as life goes on there will be these;
Sky and earth and blossom-laden trees,
Sunshine and rain — and pine trees on a hill,
The fresh sweet beauty of a daffodil;
And over all . . . and under all, and through,
The mind of God made manifest in you.

L. D. Whitaker
in The Farmville (Va.) Herald

EARLY FINANCING OF THE REPUBLIC

Financial assistance rendered by the United States to other countries is so widely discussed that classes in high schools and colleges cannot escape the subject when studying international affairs. And frequently the question is asked: Was this country ever financially assisted by other countries? The answer is found only in diplomatic records in Washington, D. C.

During the early days of the colonial rebellion against Great Britain, the Kings of France and of Spain agreed to make advances of money to aid the colonies in their struggle for freedom. Both claimed possessions on American soil, but these claims were challenged by the British.

The first money borrowed by the colonies, which was approximately $815,000, was loaned by the King of France. A contract was entered into with the American colonial agent providing for the outfitting with this sum of a force of 25,000 men to fight in the American Revolution. Such an army was never organized by France, but war contracts were awarded, and obviously to French firms.

When the King of Spain advanced $195,000 to aid the American colonists, the negotiator, Pierre Beaumarchais, of France, managed to have the money go to French munition makers. Many years later, the heirs of Beaumarchais claimed that he personally advanced the money and called on the young United States to repay. The claim was not considered

This ended foreign borrowing, and the Federal Government turned to its own people for financing. The early government hesitated to levy direct taxes on the people for fear that the States would withdraw from the Union. This was effected by an agreement, hard fought in Congress, providing that the Federal Government assume the independent debts of the States and assist in the restoration of currency values. One State in prosperous condition was willing to lend to a weaker one, but there was no disposition to aid the Federal Government.

The United States Government has been borrower and lender and has a clear record. What history may record about its present wisdom as lender is so uncertain that there is a wide range of opinion not divided by the political fence.

valid and was not recognized.

At the time France had an organization, the Farmers-General, a semi-private corporation with authority to transact certain government business. The struggling colonies borrowed $390,000 from this organization, the colonies agreeing to ship 5,000,000 pounds of Virginia tobacco a year in payment. The last of this loan was repaid in 1793. A French government loan of $3,250,000 at 5 per cent followed this deal. Repayment was made according to terms. A loan of $1,940,000 was negotiated in Holland but the King of France guaranteed it. Even this large obligation had all been repaid by 1795.

John Adams negotiated a $2,000,000 loan from the Dutch, which was also repaid as promised. Credit was established, and in all, some $13,000,000 was borrowed from Holland, either by the Continental Congress or by the United States after its formation. This was repaid in cash, coffee and sugar purchased for American account and delivered to Holland.

C. B. Riddle

EDITORIALS (Continued)

if there is, we better seek a solution to the problem of living with other people in our world.

Those who know tell us that the way we live in America — the crime, drunkenness, segregation, sloppy use of wealth, preparation for war, and many other things — disgusts, frightens, and infuriates people in other parts of the world. If that is true, we should all know it, and we should try to make necessary changes. It would be a frightful mistake to let our unworthy conduct bring upon the world a war that would destroy civilization. Surely there is something that can be done to restore what Wendell Willkie called "a reservoir of good will" that he found in many nations for America. This is our search for life; and haste and sincerity are essential.

NO PAPER NEXT WEEK

There are only fifty issues of this paper each year. In summer and at Christmas we skip an issue. This week the printing company takes vacation. Hence there will be no paper next week, for the printing is done a week in advance. The next date will be July 19. Until then, drive carefully, rest if you get a chance, read something important, go to church, and stay happy.

A Contemporary Theology For Evangelism

By Carl Wallace

North Carolina's recent census reveals that population has increased almost a half million in the past ten years. This is a reflection of the general increase being experienced all over the United States. Yet we are confronted with the shocking fact that our Southern Convention Committee on Evangelism reports a loss in membership of over two hundred in the past two year period ending in April 1960. Other church groups in the South are showing steady increases. What is wrong? Are we reflecting a dying denomination?

North Carolina's increase has been one percent each year for the past decade. Our rate of increase to remain proportionately the same numerically would mean one percent each year also. Based on a membership of 36,000 in our Southern Convention this would mean our annual increase must be 360 or 720 on a biennial Convention basis. (Virginia is not included but the basis would be approximately the same as North Carolina.)

In an effort to arrive at an answer to our dilemma I have probed several areas. In this section we have a sociological problem resulting from a population shift. This shift is from rural to urban and is, no doubt, faster than we have been able to establish new churches. The Southern Convention is still predominately rural, but is changing rapidly as is North Carolina and Virginia. Many of our rural church members are simply going to towns and cities and crossing over to other denominations. Thus a loss in this way is understandable.

Then there is the American notion that "success begets success" and being a small numerical group in the South we face greater resistance proportionately than some of the better known denominations. This tends to affect us negatively in many ways and often causes less proportionate growth. It is sad but true that the majority of members with whom I am privileged to discuss church membership reflect greater interest in the name of the brand rather than the ingredients thereof.

Another likely answer to our problem was reflected recently by the Editor of "The Christian Sun", Dr. F. C. Lester, and I quote, "We just do not care enough to do something about winning others to Christ and adding them to the family of God." This is, no doubt, the heart of our problem of evangelism but I wonder if the complacency reflected by our good editor is not the result of a problem rather than the problem itself.

Why are our people satisfied not to evangelize? Part of the answer to this complacency is the jarring truth that "Christian" and "Churchman" have become separated. "Big Business" church programming and high pressure to get members at any cost is catching up with us in this lack of evangelistic concern. We know now that a churchman's willingness and ability to evangelize will be based on his reason for becoming a church member. Family loyalty begets family loyalty. Social acceptance begets social acceptance. Prestige begets prestige and conversely Christian motivation begets Christian motivation. The separation of "Christian" and "Churchman" is not peculiar to our denomination, and therefore we should look a little closer at ourselves for evidence leading to complacency that may belong to us and us alone.

What about our theology (our way of thinking about God)? Could it be that in our stress for an enlightened ministry we have grown beyond the approach to evangelism that understands and stresses "save thyself?" Could it be that we have lost this motive so popular in bygone days (still popular in some circles today) and have not replaced it with an acceptable and simple understanding for our day? We seem to need to reclaim the basic principles of our understanding of God that produces evangelism without a primary concern for self. Is this possible? I think so, and three aspects of sound Christian evangelism are these:

THE CALL

Go with me to the shores of Galilee in the days of Jesus. What was the proposition put to the disciples and recorded in Mark 1:17; "And Jesus said unto them, come ye after me and I will make you to become fishers of men." Turn back the pages of time to the era of the Prophets recorded in the Old Testament, Isaiah 6:8—"Also I heard the voice of the Lord saying, whom shall we send and who will go for us?" The Call may come in varying ways by a minister, a friend, an experience, the Bible, etc. The Call may invoke sudden or gradual awareness but either way leads to a definite attitude that God has called me to serve in his great plan and work here on earth. God calls indiscriminately but man's awareness of this represents the beginning point of evangelism. The world outside of Christ needs to know that God cares and is extending his hand in invitation to all creatures here on earth. The Call is to service. The Call is to a meaningful life in close fellowship with the most high God. No greater invitation can be offered to man. No higher honor is bestowed upon creature man by his Creator, God. The world needs to know this. The world will be moved

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LEE'S CHAPEL — A MISSIONARY STATION

William Joyner

At one time we tended to always connect the word, "foreign," with the word, "missions." To restrict the missionary activity of the church to far away places, however, proved to be one-sided and incorrect. As a result we have come to think of the entire work of the church as the mission of the church. Seen in this light, the Lee's Chapel Church is just as much a missionary station as any roughly constructed church building in the "far off places."

This means that the Lee's Chapel Church is a very vital part of the worldwide mission of God's Church. It is not isolated in spirit or purpose from the total outreach of the church. It also means that each Christian connected with this church is a missionary. Each of us is (or ought to be) involved in this mission to establish the Kingdom of God in the hearts of all people where we live. Jesus said "Go ye into all the world and preach the Gospel." That commission was not just issued to preachers and "foreign" missionaries. It was issued to all who call themselves Christians. We are not here to play. We are here to fulfill a mission.

—Lee's Chapel Challenger

by this. Evangelism can be effective when the Call is exalted and fervently proclaimed.

THE RESPONSE

The response represents our second aspect of sound evangelism. Every human creature, once God is envision- there is no room for compromise. In love and with patience we must stand firm in the position that those who accept have made the highest possible decision and those rejecting have rebelled against their own Creator.

The world needs to know a definiteness at this point. The world will be moved by surety and confidence that one has accepted God's call to the Kingdom's work.

THE INEVITABLE SPIRIT OF EVANGELISM

Christianity means the Gospel and the Gospel means "good news." Evangelism means messenger of good news. So Christianity and Evangelism are synonomous. And what is this good news? That God wants me, will accept me and actually needs me; this is the good news. Is this not the message of Jesus? Is this not the greatest news the human mind can know? Scientific knowledge has reached a high and valuable degree but no news of atoms and men can touch the simple evangelistic message of the Galilean. ed, has the choice of accepting or rejecting. This choice is clearly before man when he is aware that God is calling. The challenge to accept or reject presents man's most important decision. It is here that "sheep" and "goats" gain their distinction. It is here that Christian and non-Christian are known. Thus sound evangelism presents a challenge to decide and respond. The world outside would have you believe that there is no distinction and no real difference in those who accept and those who reject but from henceforth, know better. This philosophy of evangelism means that

Does good news invoke silence? When you discovered the partner with whom you wanted to spend your life, were you silent? When you reached educational goals in life, were you silent? When you received the promotion in your work that you had desired for years, did you say nothing? What manner of man will "hide a light under a bushel" or "receive a pearl of great price" without feelings of elation? The truth is this — the Christian is an evangelist and can be no other. Our concern is not primarily with the program of evangelism but with the Evangel — the Christian. The good news is conveyed by persons and persons can convey the good news through most any sensible program that exalts God's Call and Man's Response. If our people are complacent to the point of losing rather than gaining members our whole effort is under judgment. What are we and in whom do we put our trust and what is our future?

Congregational Christians have many problems in the area of evangelism but none that could be as disasterous as complacency. The future belongs to those denominations that can speak to intelligent minds with a contemporary theology. We have that theology at our fingertips waiting to be reclaimed. The Call, the Response and the Inevitable Spirit of Evangelism. "And Jesus said unto them, come ye after me, and I will make you to become fishers of men.

So what? If you believe in God, then everything depends upon your response to him, everything! everything!

NEW MEMBERS AT TIMBER RIDGE

Ruby Seldon, Correspondent

What could be a better way to commemorate the Day of Pentecost than to receive new members into the church? The above young people united with the Timber Ridge Church and were baptized following the regular morning worship service on June 5. They had just completed a six-week catechism class conducted by the pastor, Rev. Arnt Schoning.

Pictured above with Mr. Schoning are: (left to right) Linda Oates, Sharon Seldon, John Oates, Christopher Watt, Edward Whitacre, and Thomas Whitacre.

GOD BLESS OUR NATIVE LAND!

God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
By Thy great might!

For her our prayer shall rise
To God, above the skies;
On Him we wait:
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the state!

Not for this land alone,
But be God's mercies shown
From shore to shore;
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

DAUGHTER FOLLOWS PARENTS IN MISSIONS

Mr. and Mrs. Robert S. Keller were commissioned career Congregational Christian missionaries of the American Board of Commissioners for Foreign Missions at the First Parish Church, Brunswick, Maine, Sunday, June 5.

They will leave in August for Turkey with their daughters, Karen, 3, and Kathryn, 2. Mr. Keller will teach at the American School for Boys at Talas.

Miss Margaret R. Blemker of Boston, American Board secretary for the Near East, presented the commission.

The American School for Boys at Talas is located in the mountains of central Turkey, five miles from Kayseri, a manufacturing city of about 65,000. It has an enrollment of 165 boarding students of junior high school age studying courses equivalent to junior high grades in the United States. There are 14 Americans on the faculty.

Mrs. Keller, the former Dorothy Birge, is the daughter of Mrs. J. Kingsley Birge who serves under the American Board in Istanbul, Turkey, and the late Rev. Dr. J. Kingsley Birge, a distinguished Congregational Christian educator and translator who headed the Board's Publication Department in Turkey for many years.

Mrs. Keller was born in Newton, Mass., but spent most of her first 15 years in Turkey. After attending the English High School in Istanbul, she came to the United States in 1949 and attended Northfield School for Girls in Massachusetts and graduated in 1955 from Oberlin College, Ohio. She spent her junior year in Paris under the Foreign Service Program of Smith College.

Mr. Keller is the son of Mr. and Mrs. Raymond J. Keller of Greenville, Ohio. He graduated from Manchester College, North Manchester, Indiana, in 1952 and received a Master's Degree from Haverford College, Haverford, Pa., in 1953.

He was appointed in 1953 to a three-year teaching term in Talas under the American Board.

Mr. and Mrs. Keller were married in the United States in 1955 and returned the same year to Turkey to teach for three years at the Talas School. They came back to the United States in 1958 and have been doing graduate work in the Department of Social Welfare at Bryn Mawr College, Pennsylvania.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Istanbul. Large city of 1,500,000 at mouth of Bosphorus (used to be called Constantinople), which is commercial and cultural center of Turkey.

July

10—**Mrs. J. Kingsley Birge** went to India as a missionary after graduation from Wellesley in 1922. In 1927 she married Dr. Birge, head of Publications Department in Turkey. She taught English and Home Economics at American Academy for Girls and has done a variety of other things. Since her husband's death she has served at the Boys' School in Talas.

11—**Miss Dorothy Blatter** went to Turkey in 1945. She is assistant in Publications Department, teaches art at American Academy for Girls, and writes children's books.

12—**Mrs. Ruth Campbell** went to Turkey for one year in 1955 to teach English at American Academy for Girls after retiring as principal of Greenwich Academy in Connecticut. Her skilled teaching is so valuable she has been persuaded to stay five years.

13—**Mr. and Mrs. Robert Eaton** went to Turkey last year for five years at the American Academy for girls. He is the business manager and she is a teacher.

14—**Miss Sophia Eldridge** was head of department of physics and guidance work for 400 high school pupils in Pennsylvania when she retired early that she might go to Turkey to teach (1958). She teaches math and physics to high school girls in American Academy, being there for three years.

15—**Mrs. Gladys Jensen** was active in our church in Colwell, Iowa, and the mother of three grown sons when she was widowed in 1956. She went to business college and in 1957 to Turkey where she is serving as secretary in the mission business office.

16—**Miss Barbara Jonas** graduated from DePauw University in 1958 (having taken her junior year at Exeter University, England). She is in Turkey for three-year term, teaching English at American Academy for Girls.

Istanbul. Large city of 1,500,000 at mouth of Bosphorus (used to be called Constantinople), which is commercial and cultural center of Turkey.

17—**Miss Julia Jones** is a graduate of Duke University (1959) where she majored in sociology and participated in volunteer program at Duke hospital. She is a short-term teacher of English in Turkey.

18—**Miss Lois Jones** is a graduate of University of Vermont and is teaching home economics at American Academy for Girls for three years.

19—**Miss Alice Lindsley** went to Turkey in 1928 for 3-year term. She has stayed and is now head of the department of home economics at American Academy for Girls.

20—**Miss Martha Millett** went to Turkey in 1951 for 3-year term and then decided to become permanent missionary. She is head of the English Department and dean of the high school section of American Academy for Girls.

21—**Miss Helen Morgan** is another who went to Turkey as short-term teacher (1952) and now has accepted permanent appointment. She was in editorial department of medical journal in Chicago for 5 years, taught Spanish in Saginaw, Michigan for 5 years, and then was professor of Spanish at Macalester College. Now she is principal of the American Academy for Girls, where she also teaches English.

22—**Miss Mary Olmstead** graduated from the University of North Carolina in 1959 where she was a member of Phi Beta Kappa. She has gone to Turkey as a short-term teacher of English.

23—**Mr. and Mrs. Felix Powell** sailed in 1958 for 5 year term. He teaches music, choral work and beginning English and she teaches chemistry and psychology at American Academy for Girls. Both are graduates of the University of Washington.

"Missionaries" To Massachusetts From Philippines

Boston, Mass., June 14 — A gentle, soft-voiced little man with bright, dark eyes and a warm smile has arrived here to begin a year's intensive service as the Philippines' first "missionary" to Massachusetts.

He is Rev. Dr. Proculo A. Rodriguez of Davao City, one of the first bishops of the United Church of Christ in the Philippines and an outstanding Christian educator in his homeland.

Dr. and Mrs. Rodriguez are in this country as guests of the Massachusetts Congregational Christian Conference and will speak in churches throughout the state. For the conference this is fulfillment of a plan inaugurated four years ago when it was decided to bring a prominent Christian national to the United States for a year in the interest of better understanding between peoples and nations. A cumulative fund of $1,000 a year was started at that time to finance the project.

While here, Dr. and Mrs. Rodriguez will participate in the "Mission to America" program of the American Board of Commissioners for Foreign Missions. Under this program distinguished nationals are being brought from all over the world to the United States to take part in the celebration of the 150th anniversary of the founding of the American Board.

Dr. Rodriguez and his wife have been leaders in both Christian service and education in the Philippines. He has pioneered in literacy and translation work, in rural cooperatives and in church supervision. As an elected bishop of the United Church, he carried much the same responsibilities as a superintendent of a state conference in this country.

His responsibilities were centered on Mindanao, one of the largest of the islands.

Mrs. Rodriguez, who holds a degree in Education, has taught in the public schools for 10 years. She served from 1954 to 1958 as president of the National Women's Association of the United Church and was one of the Philippine delegates to the Southeast Asia Christian Conference at Hong Kong in 1958. She has recently concentrated her efforts on a program to help rural families raise their standard of living through improved farming techniques and livestock breeding.

Born in Surigao, the Philippines, Dr. Rodriguez worked his way through Silliman University, Dumaguete, the Philippines, and Union Theological Seminary, New York City. He did postgraduate work at Yale University and Drew Theological Seminary.

In 1951 Silliman conferred on him the degree of Doctor of Divinity, the first such degree given by the university.

Starting out in a small community church, which became the first self-supporting church on the island, Dr. Rodriguez was soon invited to become a field worker among the new churches of Mindanao. While serving in this post his deep interest in the problems of the rural areas resulted in the establishment of a successful consumers' cooperative and a farmers' institute.

During World War II he shepherded small groups of Christians into the deep interior of the island, as well as in the hills close to the shore line, where there were no Japanese. His experience in instructing laymen during this period led him to initiate a new type of extension service in the rural areas.

In 1948 Dr. Rodriguez was elected Bishop of Mindanao by the General Assembly of the United Church of Christ in the Philippines. His third four year term expired a month ago.

While in this country serving as "missionaries" to the Congregational Christian Churches of Massachusetts, Dr. and Mrs. Rodriguez will make their home in Auburndale, Massachusetts.

RECENT ACTIVITIES AT GREAT BRIDGE

"The Bridge Messenger" from Great Bridge church, Norfolk, reports many activities. The minister, Rev. Bill Simmons, had to take a bit of "time out" in May on "doctor's orders."

The first camping trip for Troop No. 52 of this church was held May 21-22 with Scoutmasters Arthur and Henry Cahoon, Bill Lane, and Wendell Sawyer accompanying the boys.

Rural Life Sunday was observed May 22 with young people from five 4-H clubs present. Participating in the service were Helen Barefoot, Cynthia Parker, Betty Jane Hedrick, Billye Sue Barrack, Linda Jones, Virginia Norton, Mary Midgette, Robert Stewart, Jimmy Denny, Billy Boswell, Gilbert Spruill and Wayne Marlor. "The Four Square Life" was the sermon topic for Rev. Bill Simmons, pastor.

June 5 high school seniors were honored. Sitting in a group and receiving Bibles from the church were Pat Barefoot, Virginia Warren, Chuck Sawyer, Dalton Hodges, Staley Powell. Tommy Prentiss and Carlton Deal, who graduated last year, were also honored.

Bible school was divided into three sections: pre-school children met June 6-10; those in grades 1-7 met June 13-17; and teenagers had evening classes June 13-17.

The fourth and fifth grade classroom has been improved by the installation of a new altar, cornice drapes, a painting and a bulletin board. The Berean Bible Class has purchased an air conditioner for their room. The Bridge Bible Class has presented $100 to CHIP and is planning to send a child to Moonelon.

NEW WOMEN'S FELLOWSHIP OFFICERS AT CHRISTIAN TEMPLE

President, Mrs. L. W. Vaughan, Jr.

1st. V. President, Mrs. R. E. Brickhouse.

2nd. V. President, Mrs. E. A. Simiele.

Recording Secretary, Mrs. H. G. Byrd.

Assistant Secretary, Mrs. M. S. Clements.

Corresponding Secretary, Mrs. B. C. Carr.

Treasurer, Mrs. A. B. Jarvis.

Assistant Treasurer, Mrs. C. E. Reynolds.

Historian, Mrs. L. W. Stagg.

Cradle Roll Superintendent, Mrs. J. N. Dennis.

CONGREGATIONAL CHRISTIAN MINISTERS ARE INVITED

Ministers' Conference

Southern Synod Evangelical and Reformed Church
Assembly Grounds, Blowing Rock, N. C.
August 22-24

THEME: EVANGELISM

MONDAY, AUGUST 22.

4:00 to 6:00 P.M. Registration and Room Assignment — The Rev. H. E. Davis, Registrar.
6:00 P.M. Dinner.
7:00 P.M. Worship — Mt. Bethel Church. Liturgist: The Rev. Van D. Grimes. Sermon: The Rev. Dr. A. Odell Leonard.
8:15 P.M. Lecture and Discussion of "Toward A Theology of Evangelism." The Rev. Dr. Robert V. Moss, Jr., Leader.
9:15 P.M. "The State of the Union" Leaders: — The Rev. Dr. H. A. Fesperman. The Rev. Clyde Fields.

TUESDAY, AUGUST 23.

7:30 A.M. Personal Meditations.
7:45 A.M. Breakfast
8:45 A.M. "The Preparation and Delivery of the Evangelistic Sermon." The Rev. Clyde Fields, Leader.
10:00 A.M. "Toward A Theology of Evangelism." The Rev. Dr. R. V. Moss, Jr., Leader.
11:30 A.M. "Membership in the Evangelical and Reformed Church." The Rev. Dr. Banks J. Peeler, Leader.
12:30 Noon — Lunch.
Afternoon and Evening — Free Time, (requested at conference last year.)
6:00 P.M. Dinner.

WERNESDAY, AUGUST 24.

7:30 A.M. Personal Meditation.
7:45 A.M. Breakfast.
8:45 A.M. "The Preparation and Delivery of the Evangelistic Sermon." The Rev. Clyde Fields, Leader.
10:00 A.M. "Toward A Theology of Evangelism." The Rev. Dr. R. V. Moss, Jr., Leader.
11:15 A.M. "The Committment and Service of Holy Communion." The Rev. Henry J. Meier, Leader.
12:30 Noon — Lunch.

Cost: Registration—$2.00; Room for 2 Nights—$3.00; Meals, $1.25 each.

N. C. COUNCIL OF CHURCHES

July 10-16—**U.C.Y.M. Training Conference,** Granville Presbytery Camp, Kerr Lake (near Henderson). Open to all interested Christian youth leaders. Offers vital Christian experiences in fellowship, prayer, Bible study and leadership; many recreational facilities available.

July 17-22—**Ecumenical Institute,** Blue Ridge Assembly, Black Mountain. Open to leaders engaged in church and council work and all who are seeking ways of making ecumenicity work at the community level.

July 18-21—**Radio and TV Workshop,** U.N.C., Chapel Hill. All religious workers in education, youth work, and music will be interested in this stimulating event; staff includes Charles H. Schmitz, New York; Gordon Alderman, Syracuse; Wesley Wallace, Chapel Hill; and Fred Ohl, Atlanta.

July 22-24—**World Affairs Institute,** Blue Ridge Assembly, Black Mountain. Of interest to students, teachers, editors, and others interested in world affairs. Speakers include Governor Hodges, George V. Allen, U.S.I.A. Director; Dr. Arthur Larson, Duke University; Terry Sanford.

August 9-11—**Rural Church Convocation,** State College, Raleigh. It will be of interest to all church leaders including ministers, laymen and laywomen who wish to become informed as to changes taking place and to become acquainted with services being rendered by community agencies.

Additional information, descriptive brochures, and application blanks are available from the Council office, Box 6637, College Station, Durham.

Amos Demands Social Justice

Background Scripture: Amos 2:6-8; 5; 8:4-6.

Devotional Reading: Romans 15:1-6.

Memory Selection: **Hate evil, and love good; and establish justice in the gate.**

AN UNPOPULAR PREACHER

Amos was not a popular preacher. He himself said that the people hated him and abhorred him. And it was all because he "rebuked them in the gate" — the place where the people gathered — and because he "spoke uprightly." He courageously preached against the sins of the nation, and he foretold the doom that awaited them when the judgment of God fell upon them for their sins. And folks didn't like it. Amos did not particularly enjoy what he was doing. He had an unpleasant job to do — telling the people that they were wrong — and he had a heavy heart as he did it. But do it he must, and do it he did, regardless of what folks thought about him.

One may well wonder whether it is a compliment to say of a minister, that "he is a popular preacher." Certainly not if it means that he always preaches what people like to hear, if he never preaches unpopular truth, if he never cuts across the grain of the prejudices and pride and passion of his hearers, if he never makes them dissatisfied, yes, and if he never makes them angry. What our modern age needs as much as anything is to make the laymen angry at some of the injustices of our social life. Religion should not be an opiate, something to put people to sleep, but a stimulant, something to stir people to action. During World War II, a soldier was awarded a Medal of Honor for being what was called a "one man's army." In the midst of the fighting when things were not going right, he suddenly let loose with a personal assault on the enemy that was astoundingly successful. When later he was asked what made him do it, he replied "I just got mad." All too often, all too many of us see things that are wrong — then turn our heads so that we won't be asked to do anything about it. We talk about how bad things are, but don't do anything but talk. Only those who get mad at a situation really do something about it. The people in the pew need to be made sensitive to the social evils of our day, and the preacher in the pulpit is the man to do it. God have mercy upon the preacher whose people go from the service of worship feeling that God is in his heaven, and all's well in the world. There is too much emphasis upon "sweetness and light" in too many modern pulpits. To be sure the preacher will not be popular with men if he does this. But he will have a sense of God's approval upon him.

BULL'S EYE AND NOT BLUNDERBUSS PREACHING

Amos used a rifle and not a blunderbuss when preaching. He was specific when he preached against the sins of Israel. "Your treading is upon the poor, and ye take from him burdens of wheat." They loaned money at excessive interest rates, took more than their share of the sharecropper's crop, dwelt in luxury and indolence and apathy, while others eked out a bare existence.

"They take bribes, and turn aside the poor at the gate from their right." "The gate" was the place where "court was held," cases were tried, verdicts rendered. It is not hard to guess what happened when a judge accepted a bribe or a gift from a man who was being tried. The poor man who was not able to bring a gift fared badly against the rich man who could bring one. The evil has not been rooted up. There have been many cases in recent years, where government officials in high office have been turned out of office because they received gifts, or got discounts, or accepted presents for favors received or expected. And of course there are those who get police protection because they bribe policemen or "grease the palms" of those who administer police protection. This is not to imply that our courts are all crooked, or that our leaders all have their price — that is not true. It is simply saying that these evils are an ever present menace to civic life, and national integrity.

SUNDAY SCHOOL LESSON
JULY 10, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

POSITIVE AND NOT NEGATIVE PREACHING

The preaching of Amos was positive and not negative. "Seek good, and not evil. . . hate the evil and love the good, establish judgment in the gate." Here was a clear and clarion call to constructive action. And Amos' prescription was sound and sure. The easiest way to overcome evil is to substitute the good. A busy child does not get into mischief, generally speaking. Paul puts it in compact form when he writes "Be not overcome of evil, but overcome the evil with good." Jesus spoke about the man who swept and garnished his house but left it empty, and with sad results. It is not enough simply to launch civic reforms; there must be a constructive program. It is not enough to direct all of one's energies on not doing things which are wrong; the better way is to direct one's energies to doing what is right and good. One fatal factor in the life of so many of us is that we really do not love the good, and we do not hate the evil. We need to fall in line with good and with God. Augustine put it in a striking way when he said "Love God, and do as you please."

RITUAL, OR REAL RELIGION?

"I despise your feast days, and I will not smell in your solemn assemblies, though ye offer me burnt offerings and your meat offerings, I will not accept them. . . I will not hear the melody of your vials." Amos really said something that time, for he had condemned the religion of Israel. There was no shortage of burnt offerings — they were everywhere, and the air was filled with the music of the instruments used in connection with worship. There was plenty of ritual, but little real religion. Indeed it bordered on blasphemy, for although the people honored God with their lips, their hearts were far from him. All this does not mean that worship is not important and necessary. What it does mean is that profession and practice must be harmonized, that ritual must be religious. God is Spirit and those who worship him must worship him in spirit and in truth. The spirit in which a man goes to church is more important than simply going to church. And what he does out of church is as important as what he

(Continued on Page 15)

Elon College Apportionment Giving

Eastern North Carolina Conference

Amelia	$ 45.00
Antioch	9.00
Bethlehem	18.00
Fuller's Chapel	23.00
Hope Mills	12.63
Lee's Chapel	18.00
Liberty (Vance)	202.00
Mt. Carmel	10.00
Mt. Gilead	6.00
New Elam	18.00
Niagara	4.00
Oak Level	21.00
Pleasant Hill	8.50
Plymouth	20.00
Raleigh	22.00
Southern Pines	91.00
Wake Chapel	171.63
Wentworth	12.56
Youngsville	11.00
	$ 723.32

Eastern Virginia Conference

Great Bridge	$ 105.48
Bethlehem (Nans)	193.09
Burton's Grove	5.00
Centerville	9.00
Dendron	3.60
Holland	190.50
Holy Neck	75.00
Isle of Wight	23.00
Liberty Spring	30.00
Newport News	24.98
Norfolk:	
Bay View	42.00
Christian Temple	434.00
First	18.00
Little Creek	18.00
Rosemont	208.00
Oakland	55.25
Portsmouth:	
First	110.00
Shelton Memorial	50.00
Spring Hill	4.70
Suffolk	74.00
Union (Surry)	25.00
Waverly	56.25
Lynnhaven Colony	23.00
Bayside	15.00
Warwick	38.00
Richmond, St. Andrews	8.00
	$1,838.85

North Carolina and Virginia Conference

Apple's Chapel	$ 108.00
Asheville	42.00
Belew Creek	83.00
Bethel	68.39
Burlington, First	216.47
Burlington, Bev. Hills	65.00
Burlington, Lakeview	34.00
Carolina	36.00
Concord	22.00
Danville	129.00
Greensboro, First	276.30
Greensboro, Palm St.	102.48
Happy Home	75.50
Hines Chapel	19.00
Ingram	50.00
Mt. Zion	30.00
New Lebanon	15.65
Pleasant Grove	40.00
Reidsville	179.00
Salem Chapel	21.00
Tryon	113.00
Union (Va.)	14.00
Winston-Salem	41.00
Burlington, Edgewood	9.71
Greensboro, St. Peter's	2.00
Lynchburg	4.00
	$1,796.50

Western North Carolina Conference

Albemarle	$ 58.00
Asheboro	46.00
Bailey's Grove	5.50
Bennett	5.00
Big Oak	10.00
Biscoe	2.50
Ether	70.00
Flint Hill (M)	36.00
Grace's Chapel	10.00
Hank's Chapel	232.00
Needham's Grove	16.00
Pleasant Cross	14.75
Pleasant Union	33.00
Providence Chapel	5.00
Ramseur	24.50
Randleman	40.83
Smithwood	10.00
Sophia	32.00
Spoon's Chapel	42.00
Zion	31.00
Sanford, Northview	8.00
	$ 732.08

Virginia Valley Conference

Antioch	$ 24.00
Bethel	41.00
Bethlehem	38.75
Beulah	9.00
Dry Run	13.00
Leaksville	46.00
Linville	30.25
Mt. Lebanon	17.00
Mt. Olivet (G)	5.00
Mt. Olivet (R)	35.00
New Hope	15.00
Winchester	62.50
	$336.50
Total	$5,427.25
Jan. 1, 1960—March 24, 1960	$3,878.89
March 25, 1960—June 16, 1960	$5,427.25
Total to date	$9,306.14

PRESNELLS HONORED AT SEAGROVE

Mrs. Birchel Hancock

A picnic supper was enjoyed by the people of Seagrove Christian Church June 5, honoring our pastor and wife, Rev. and Mrs. Lacy Presnell. Mr. Presnell has resigned to become pastor of Sophia and Flint Hill churches. After the supper the Presnells were presented gifts from the church.

We deeply regret to see our pastor leave. Many things have been accomplished during his stay here. A Women's Fellowship was organized two years ago and recently a laymen's group was organized with 12 members. We wish for the Presnells good health and happiness in their work in the years to come.

Lacy Presnell, Jr. was our speaker June 26 at the morning worship, while his parents are on vacation in California.

4-H Sunday was observed at the Seagrove Christian Church June 5. Both junior and senior clubs were represented. A very interesting program "Life Dares Youth to Live" was presented. Those taking part were: Cathy Auman, Ellen Bone, Carolyn King, Janice Hancock, Sharon Bumgarner, Thomas Lawrence, Janet McCaskill, Doris Voncannon, Larry Hancock and Alvin Voncannon. Refreshments were served after the program.

New officers for the year 1960-61 were elected at the June meeting of the Women's Fellowship of the Seagrove Christian Church. They are: President, Mrs. Blanche Spencer; vice president, Mrs. Virgie Lucas; secretary-treasurer, Mrs. Della Macon; reporter, Mrs. Blanche Hancock. Phase chairmen: Christian education, Mrs. Irene Combs; friendly service, Mrs. Oberia Owen; missionary education, Mrs. Laura Pegram; social action, Mrs. Martha Comer; spiritual life, Mrs. Margaret Barker; stewardship, Nancy Spencer.

Youth Faces The Future

Rosemary Hoffman

"We are united in the purpose . . .
"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
"To cooperate with all who seek to extend the Christian fellowship."

Jerry Stone

ROSEMARY HOFFMAN ELECTED NATIONAL P. F. FELLOWSHIP COMMISSION CHAIRMAN

Rosemary Hoffman, Co-Fellowship Commission Chairman for the Southern Convention Pilgrim Fellowship, was recently elected national P. F. Fellowship Commission chairman at the Joint National Youth Council held at Elmhurst College, Illinois. Rosemary, a native of Raleigh, N. C., is 17 years of age and will be a senior in high school.

She is past president of her local P. F. group. In her conference as well as in her local group and in the Southern Convention, she has held the office of fellowship chairman. She is now vice-president of her conference and co-fellowship chairman of the convention. For the past two years she has been a member of the Moonelon Camp staff.

Rosemary is also a leader in the United Christian Youth Movement. She has been her city's U.C.Y.M. secretary, and the state Outreach chairman. At present she is president of her local U.C.Y.M. and the state U.C.Y.M. movement.

At school she is in the marching and symphonic bands. In the symphonic band she is the secretary. She also is vice-president of the music club.

Other school activities include home room secretary, German Club treasurer, Chairman of American History Class, member of Y-Teens, member of the Winged Words Club, and member of the Little Theatre Club.

Congratulations on your new honor, Rosemary! We know you will do a splendid job.

JUST HOW DIFFERENT SHOULD A CHRISTIAN BE?

Jerry Stone, Southern Convention Co-Fellowship Chairman

The purpose of the following article is to serve as a thought provoking stimulus for the Christian youth of our churches.

Everyday we are faced with various temptations, and just how different are we to be from the world? Truly we believe that Christ requires our obedience and allegiance in all that we undertake, whether a large or small endeavor. And of course we should give this as a willing servant of the Master. We must also have faith that Christ cares for his own. This thought is expressed in the following words...

Abundant gifts shall deck the years
With God's supreme unfailing grace
The soul who seeks to do His will
In humble prayer before His face.
Whatever else the years may bring
Along the paths you have not tried,
We only know that in His love
You will not, can not fail to abide.
No single day shall ever fail
It's harvest here to give its yield.
Each pain will crown the closing day
With fruitage rare from God's rich
field.

How wonderful it is to know that we have a God who is always present to give us help.

What does it mean to be different? Personally I find it very hard to believe that anyone should like to be radically different because this usually means not being accepted into anything. This in turn means being alone, and loneliness is the tragedy of the individual.

Think of Christ. Just how different was Jesus than the other men of His time? What made Him different from the others? Did they find that He dressed, or the language He spoke, or His friends made Him different? I believe that it went deeper — deeper as expressed in the way He taught, the way He conducted Himself, and His very holy nature. But we find that Christ was a friend of unbelievers; he talked with them and helped them — can we say the same about those with whom we come in contact.

During our days in school, it seems appropriate to do and be like the others in our group. We follow fads of all types during these days. But we are Christians and this applies to us, we are servants and followers of Christ and our purpose here is to witness for him.

But you may ask, just how different should I be? Should we be so radically different as to make non-Christians aware that we are different? Should this difference set us apart so that we are obviously "different." Some people concentrate on being different, as stand-outs, but we should not forget that God's purpose is that all should know Him.

No matter what we do to ourselves to be different as far as physical appearance, we must first accept God and the change is made, for "we are a new creature, and old things are passed away." A true believer in Jesus Christ will be known by his inner reactions and obedience in all that he does for the Lord. Here we will find the real difference. Think of this — "Man looketh on the outward appearance, but the Lord looketh on the heart."

If we want others to know the difference between you and me as Christians and them, we must have the faith, courage, and conviction on our parts that CHRIST MAKES THE DIFFERENCE! Of course, I believe most emphatically that the way we live our life is of a major importance. Then we will begin to tell others of Him not only with our lips, but with our actions. We must tell the "good news of Christ!"

AT OUR CHURCH HOME FOR CHILDREN

Superintendent Truitt Reminisces

John G. Truitt, Superintendent

Dear Friends:

It has been very interesting to write you each week for the Home for Children. These little letters have been right from the center of this Home, and have been little visits with thousands of friends of the boys and girls who are ours.

They have been "thank you" notes written out of gratitude to you for your continuing contributions. They could not tell you of all the help you have been to this Home. They have had to keep to the limit set for such letters.

Appeals have been made in many of them (seems as though I can hear you saying — all of them!) for funds, for friends, for prayers and for your visits. They have set forth our accomplishments as a Home for Children, and you have been praised for these accomplishments.

They have tried to keep you acquainted with the children themselves, their names, their birthdays, their little tragedies and their triumphs. Pictures of them, pen pictures, and actual photographs, have found their way into the pages of **The Christian Sun**. It has been a joy to visualize you as the hope of this Home, and the source of help for these homeless ones.

As I have written I have thought of your homes, and of your lovely families. I have believed you have wanted to hear about the boys and girls, and whether there was enough food, or clothing, or attendants and helpers; and how we were getting along. I have tried to answer the queries I thought you were making. It has been fun.

Ah! yes, and more than fun — it has been faith that you would make it possible for these children to look on life as sweet, and good. It has been faith that you believed in divine blessing on every little boy and girl, and that God would help as we sought to help them for the Church, and you.

In our files are letters like this one which I received in answer to a question of mine. "It (the Home for Children) gave me a good home, good training, an opportunity to go to college and many other opportunities." The letter tells of her husband, and two children, and gives me the information that she sings in the Church choir, plays for the junior choir, and is pianist for the Young People's department of her Sunday School.

Do you think of your childhood? Do you love the memory of your home, and those who made your childhood sweet and a blessing? Of course you do. Many are the men and women and younger ones who look on this as their home, and life a prayer of gratitude for this — to them — sacred place. I have tried to tell you that in these little letters. What is more I have tried to show you that it is you who have made this possible. For them I thank you as I have had joy in doing before.

REPORT FOR JUNE 27, 1960

MONTHLY OFFERINGS

Amount brought forward			$19,822.50
Eastern North Carolina Conference			
Piney Plain	$ 55,00		
Pope's Chapel	4.00	$ 59.00	
Eastern Virginia Conference			
Berea (Nans)	32.00		
Isle of Wight	16.00		
Mt. Zion	8.00		
Oakland, S. S.	30.00		
Richmond, First	31.00		
South Norfolk	47.00		
Waverly	36.00		
Bayside	10.00		
Richmond, St. Andrews	6.00	216.00	
North Carolina and Virginia Conference			
Lebanon	11.00		
Greensboro, St. Peters	2.00	13.00	
Western North Carolina Conference			
Asheboro	14.00		
Union Grove	9.31	23.31	
Virginia Valley Conference			
Mt. Lebanon	10.00	10.00	
Total			$ 321.31
Grand Total			$20,143.81

SPECIAL OFFERINGS

Amount brought forward		$41,829.76
Mr. and Mrs. C. E. Booz, McPherson, Kansas	50.00	
Women's Adult Bible Class, Church of Wide Fellowship, Southern Pines, N. C.	5.00	
Circle 3, Woman's Fellowship, Brookside Comm. Church, Brookside, N. J. (camp for Tommy West)	23.00	
Philathea Class, Suffolk Christian Church	5.00	
Daily Vacation Bible School Offering, Suffolk Christian Church	61.10	
Barrett Circle, Bethlehem (Nans.) Christian Church	20.00	
Special Gifts	12.09	
Total		$ 176.19
Grand Total		$42,005.95
Total for the Week		$ 497.50
Total for the Year		$62,153.76

SAFETY FILMS AVAILABLE

On a blustery February day in New England, Marilyn Moore edged close to the gas stove in the kitchen of her home. Too close.

Flame from one of the gas jets flirted with an errant fold of her flannel shirt, then ignited it. Suddenly, Marilyn's clothing was on fire.

Marilyn could have reacted to this frightening situation in a number of ways. Highest on the list of probabilities was screaming panic. But Marilyn quickly wrapped herself in a throw rug, rolled on the floor and smothered the flames. She was just 10 years old at the time.

Her mother, grateful that Marilyn had escaped near tragedy with only minor burns and amazed at her presence of mind, asked the child how she had known what to do.

Marilyn replied that she had seen the fire-smothering technique demonstrated in a safety movie shown a few days before at the North Newington, Conn. school she attended.

The film Marilyn saw was one of some 75 safety education movies which have been produced and distributed by Aetna Casualty and Surety Company during the past two decades.

As it happened, Marilyn's school was only a few miles frfom Aetna Casualty's home office in Hartford, but it might have been anywhere in the United States. The company's films are distributed throughout the country for free-loan showings before church, school and other community and civic groups.

Aetna Casualty, only insurance company in the country with complete facilities for producing its own motion pictures, currently has 17 films available, covering such topics as highway, home, sports and water safety, fire and crime prevention. All are 16 millimeter sound movies, many in color.

One of the company's most recent films, "Outboard Outings," received an "Oscar" from the National Committee on Films for Safety as one of the two best general safety films made during 1959. The 20-minute color movie, produced in cooperation with the U. S. Coast Guard Auxiliary and narrated by TV star Garry Moore, covers almost all phases of motorboat safety.

At government request, Aetna Casualty's "Secret Service Story," which dramatizes methods used by counterfeiters and forgers, was shown to law enforcement agencies in European countries to help combat counterfeiting of U. S. money abroad. Another outstanding film is "Live and Let Live," the first highway safety film produced entirely with scale model cars and trucks.

Among other films now in circulation are "Look Who's Driving," an animated cartoon demonstrating the perils of acting like a child behind the wheel; "Safe on Two Wheels," a movie on bicycle safety; "Paddle A Safe Canoe," and "Ski Tips," all of which won national safety film awards. In all, Aetna Casualty films have won a score of top national awards in recent years.

"To See Ourselves," the latest Aetna Casualty release, premiered at the 1960 meeting of Greater New York Safety Council, gives modern motorists a disconcerting look at themselves in the magic mirror of motion pictures.

A complete list and description of films now available and information on securing free bookings may be obtained by writing the Information & Education Department, Aetna Casualty and Surety Company, Hartford 15, Conn.

In Memoriam

WHITTEN

Whereas the Reverend Robert Armster Whitten was called to serve as minister of the First Congregational Christian Church, Winchester, Virginia, on October 1, 1936, and served continually until June 30, 1959.

Whereas God called this servant to his eternal home January 10, 1960.

Now, therefore, be it resolved that the First Congregational Christian Church (United Church of Christ)doth gratefully recognize the unselfish service rendered it and the individual members during the time he served as minister;

That his ministry to the Community beyond the Church family be recognized with deep appreciation,

That his reflection of Christ's spirit, which was wrought through close companionship with God, be a source of guidance to all through the years.

Be it further resolved that a copy of this resolution be presented to his family, and that a copy be filed in the records of this Church, and that a copy be printed in *The Christian Sun.*

By order of the Congregation through the Board of Deacons on January 11, 1960.

J. C. Shanholtz
Chairman Board of Deacons

A framed copy of the above resolution honoring Rev. R. A. Whitten was presented to Mrs. Whitten at the morning service of our Winchester church June 12.

MISSIONARY DIES IN AFRICA

Rev. Frank Townsend Meacham, a Congregational Christian educational missionary in Africa for more than 30 years, died suddenly June 10 at Umtali, Southern Rhodesia. He was 70 years old.

Mr. Meacham and his wife, who went to Africa in 1921 under the American Board of Commissioners for Foreign Missions, retired on the field in 1955. Since then they have resided at Umtali, preferring to spend their retirement among the people they have served for most of their mature years.

During his early years in Africa, Mr. Meacham served at the Chikore Mission Station of the American Board. Here he organized and supervised 23 primary schools and did church and evangelistic work. He later added the duties of supervisor of the station and its farm to his full schedule.

From 1937 to 1946 he served at the Mt. Silinda Mission Station, about 20 miles from Chikore. Here he was principal of the Mt. Silinda Institute and performed numerous other duties.

He returned to Chikore in 1947 after a furlough in this country, but three years later was sent back to Mt. Silinda to serve as station superintendent, principal of the Institute, agricultural teacher and supervisor of industrial and maintenance work at the station. He was chairman of the committee that arranged the 60th anniversary of the mission in 1953.

Funeral services were held June 13 at Umtali, with interment June 14 at Mount Silinda.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

does in church. The present increase in church membership and church attendance may mean something, and then again it may not mean so much after all.

THE ESSENCE OF RELIGION

"Let justice roll down as waters, and righteousness as a mighty stream." These immortal words, one of the high-water marks of the Old Testament, express an imperishable and simple form the essence of religion, the simple demands of God upon men in their relations with one another. The justice, the righteousness, for which he pleads is social — it is respect for the personality of all men, the practice of fair play toward all men, the espousal of a crusade to bring justice to all men in every realm of life.

Rebellion And Heresy

"From rebellion, from heresy," so reads the litany,
"Good Lord, deliver us."
      Wise Lord, I thank thee
That in infinite love thou dost often deny
The senseless petitions we foolishly cry.
Do you smile, Lord, to hear from a Protestant crew
Such a prayer lifted up in a service to you?
And do you sigh deeply, give Moses a wink,
And remark, "Will these children learn, ever, to **think?**

Lord, I thank three for rebels, and heretics too—
Anabaptists and Waldenses, give them their due;
For a Hus and a Luther and Zwingli—great men,
And also great rebels and heretics, when
In the days that they labored their great work was done
The church **partly** reformed, the fight partially won.

Lord, I thank thee for rebels who in thy good time
Have sacrificed for a purpose sublime.
For a Washington, Franklin, a Jefferson, Lafayette,
And all unknown heroes! May they be honored yet
For the freedom they won with the service they gave.
And make us worthy heirs of those heroes so brave!

O Lord, let not rebellion and heresy die!
May the minds of men question and measure and try
All the dogmas and platitudes — tenets so neat —
Sift the false from the true and the chaff from the wheat;
But may they keep faith with thy goodness and love,
Seek thy guidance in prayer and thy strength from above.
In defense of the truth give us grace not to shrink.
Dear Lord, bless us and guide us and teach us to THINK!

—Helen Prentiss Huckins
in **Church School Worker**

HISTORICAL SOCIETY. 1958.
Southern Convention of Congregational Christian Churches

The Christian Su

Church History Room X
Box 232

VOLUME 112 JULY 19, 1960 NUMBER 28

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ALL THINGS BRIGHT AND BEAUTIFUL

ll things bright and beautiful,
All creatures great and small,
ll things wise and wonderful:
The Lord God made them all.

. . . .

he purple-headed mountain,
The river running by,
he sunset, and the morning
That brightens up the sky,

he cold wind in the winter,
The pleasant summer sun,
he ripe fruits in the garden:
He made them every one.

e gave us eyes to see them,
And lips that we might tell
ow great is God Almighty,
Who has made all things well.

—Cecil Alexander

Organ of the Southern Con-ention of Congregational hristian Churches.
Editorial and Publication ffices at Asheboro, North arolina.
Subscription office: lon College, North Carolina.

Ministers Wives Conference

(Joint Congregational Christian and Evangelical & Reformed)

AUGUST 9-11
BLOWING ROCK, N. C.

Theme:
"COUNT IT ALL JOY"

Inspiration — Good Fellowship

Cost: $12.50

"COUNT IT ALL JOY" is the theme for the conference which will bring together women from the churches of the Southern Synod (E&R) and the Southern Convention (C.C.), in their first joint conference, held this year at Blowing Rock Assembly Grounds August 9-11. Cost for the two day session will be $12.50.

The program is planned to provide opportunity for increasing one's understanding of our Christian faith, gaining inspiration through Bible study and worship, and for experiencing good fellowship through creative recreational activities.

Outstanding leadership will share in this program. Among them will be Mrs. Robert Kimball, Burlington, N. C., wife of the Pastor of First C. C. Church, Burlington, N. C.; Dr. Caroline McNairy, Lenoir, N. C., Gynecologist; Mrs. A. R. Keppel, Salisbury, N. C., wife of the President of Catawba College, Past President of Southern Synodical Women's Guild; Mrs. John Truitt, Elon College, N. C., wife of the Superintendent of the Home for Children of the Southern Convention; Mrs. William E. Wisseman, Greensboro, N. C., wife of the Pastor of First C. C. Church, Greensboro, N. C.; Mrs. F. C. Lester, Asheboro, N. C., wife of the Editor of **The Christian Sun** and past President of Convention Fellowship; Mrs. Aubrey Hedrick, Winston-Salem, N. C., wife of the Pastor of First E. & R. Church, Winston-Salem, N. C.

It may be that there are those who feel the drive to Blowing Rock too much for one day. Arrangements are being made for accommodations Monday night (August 8) at Elon College. A group from the Elon, Burlington area plan to drive to Blowing Rock Tuesday morning. Anyone wishing to join this group will be welcomed. Several from Eastern Virginia have indicated such an interest.

In any event, please send in your reservation (by post card) not later than the last of July to:

Mrs. Robert Knowles
Box 336
Elon College, N. C.

Mrs. Huitt Carpenter
Mrs. Robert Knowles,
Co-Chairmen for the Conference

Here And There Among The Churches

Nine new members have recently been received into our Northview church, Sanford, N. C.

The Rev. M. D. Tyson of Rocky Mount is to be the visiting evangelist at Wake Chapel September 25-30. Rev. Earl T. Farrell is the pastor.

Last week the Rev. Clyde L. Fields of Asheboro, N. C., assisted Rev. W. W. Hall and his Union church at Virgilina, Virginia, in a revival.

The new church building in Winston-Salem is a little nearer. Bids were opened recently with the lowest bid being $67,746.00.

The Ladies Bible Class of Wake Chapel is changing its class room into a chapel which is to be used for the class meetings, youth meetings, mid-week services, weddings, funerals, and for quiet meditation.

Our United Church in Raleigh is receiving another displaced person into its fellowship and care. There are millions of other such people awaiting an invitation from some other church.

WESTERN NORTH CAROLINA LAYMEN TO MEET

Announcement is made by President Clyde Pell that the laymen of our Western North Carolina Conference will meet July 30 at Asheboro. The hour is 6:30 p.m., and a good program is promised. Speaker for the occasion will be Dr. George Joyner, long-time surgeon at the Asheboro hospital. Singing and other interesting items will be included on the program, according to Mr. Pell. This will be "Ladies' Night."

President J. E. Danieley was recently elected president of the Alamance County Chapter of the North Carolina Symphony. Five concerts will be given in the county next season. These are made possible by contributions from business firms, civic groups, PTA's and individuals.

Union Ridge had 251 in worship service July 3 which compares well with the 201 the same Sunday last year. Total attendance in April, May and June in 1959 was 3121 people; this year the total was 3486. Rev. Winfred Bray is the minister.

This you may want to hear. — Dr. and Mrs. Jesse Meredith will tell of their visit to Russia at a Family Night service at our church in Winston-Salem July 31. Dr. Meredith is a product of our missionary efforts in the Elk Spur church in Carroll County, Virginia. Supper at 6:00.

ALLIED ENLISTMENT WORKSHOPS

The Allied Enlistment Workshops are planned as follows: Center Church, South Boston, Virginia, July 25, Monday, 7:30 p.m.; Zion Church, Sanford, North Carolina, July 26, Tuesday, 7:30 p.m.; Pleasant Ridge Church, Ramseur, North Carolina, July 28, Thursday, 7:30 p.m.

If your church is small and if you have never had an Every Member Canvass, that is all the more reason why you and others should attend a Workshop. Our program will give special help and attention to the problems and the program of the small church.

SPECIAL NOTICE!

On Sunday, July 24 there will be a joint rally sponsored by our Southern Convention P. F. and the Youth Fellowship of the Southern Synod of the Evangelical and Reformed Church. This rally will be on the campus of Elon College from 3-8 p.m. Bring a picnic lunch.

Don't forget! This is for all P. F. and Y. F. members. There will be a caravan team there of young people from other parts of the country. This team will be in charge of the program.

Everyone come!

Our Winchester, Virginia, church paid the expenses of its delegates and minister, Rev. Mark Andes, to the Southern Convention sessions. Are all our other churches so thoughtful?

In one of our rural churches (Mt. Zion, Mebane) the youth choir has decided to practice immediately following the church service each Sunday morning. The Women's Fellowship is making choir robes for this group.

V.B.S. AT MT. HERMON

J. E. Branch, Reporter

Our Vacation Bible School was held June 13-17, at Mt. Hermon Christian Church, near Garner, N. C. Enrolled were children from beginners through age 15. We had about twelve helpers. We gave our commencement program following the Sunday School hour June 19. Our offering for the week was given to the CHIP Fund. On Thursday evening June 23, Mr. and Mrs. Thomas Layton of Raleigh gave the entire Vacation Bible School group a weiner roast with all the trimmings. It was enjoyed by all.

Volume 112 Number 28

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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MEMORIAL DAY OBSERVED AT MOORE UNION

Mrs. Floyd Taylor

Annual Memorial Day was observed at Moore Union Christian Church, Route 2, Sanford, N. C., May 22, 1960. Rev. Reuben Askew, Jr., pastor, delivered the morning message. The evening service was devoted to special singing by visiting choirs and quartets. Violet Gilmore and Gilbert Lett presented the church a beautiful hand painting of Jesus in the Garden of Gethsemane in memory of their mother, Mrs. Verta Cox Lett. Mrs. Margaret Gross was the artist. It adds much beauty to the Church.

We are happy to state that we have recently gained the following new members: Joe Bowman, Carolyn Lett, Vivian Carter, Sandra Lett and Jimmy Lett.

Charles Maddox, Jr., a 1960 graduate of Central High School, was given a book, "Leaves of Gold" as a gift from the Church. Beginning this year all high school graduates of our church will be given a Bible or an inspirational book from the church. Plans for Family Night have been completed for July 6 at Cyprus Womack's Club House. All families of the Church are invited to attend and bring a picnic basket. The Revival for our Church will be held August 29th — September 2nd.

DR. STETSON REPORTS FROM MOUNT SILINDA

. . . "a new class of nursing students. This year we had over 350 applications for the 12 students we can admit. We invited 75. . . .to come for personal interviews. . . Some came as much as 500 miles by train, bus or truck; several walked 200 miles. This personal contact was useful, but it tore at our hearts.

Our nursing course . . . carries the students 3 years beyond 8th grade, one-third are boys, and two-thirds girls. Upon graduation the nurses work far beyond the duties of an R. N. — draw blood, give fluids, deliver babies, assist at surgery . . . and in some clinics must examine patients, diagnose, and order treatment — at $28 a month plus housing with increases of about $12 per year.

In United Church Letter (Raleigh)

Rev. W. R. Stevenson, Tryon, was one of the leaders at the E. and R. Junior High camp at John's River last week. Eight from our Tryon church attended this camp.

HOMECOMING AT HAPPY HOME

Eunice Lipford, Reporter

Homecoming Day was observed June 26 at Happy Home church, near Ruffin, North Carolina, with the pastor, Rev. Weldon T. Madren, preaching at the morning service.

The following were given special recognition: Honorary Trustees — G. D. Ellington, Joe Cox; Honorary Deacons — Arthur Powell, E. M. Gunn; Members for 50 Years — Miss Hattie Hopper, Mrs. J. H. Richmond, Mrs. Nannie Strader, Albert Powell, Roy D. Hill, Mrs. Arthur J. Powell, Mrs. Lillie Lawrence, Mrs. Fannie Winstead, Edd M. Gunn, Mrs. Edd M. Gunn, Mrs. G. D. Ellington, Mrs. Albert Powell, Floyd Evans.

The afternoon service consisted of special singing and a sermon by Rev. Percy Ricketts, former pastor.

DEFINITION OF MISSIONARY EDUCATION

Definition of missionary education as quoted by Dr. J. E. Danieley in recent missionary education clinics in Eastern Virginia:

"Missionary education is the sum of all efforts to cultivate in children, young people, and adults a Christ-like concern for people of every race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth."

This comes from "Missionary Education in Your Church" by Nevin C. Harner and David D. Baker, ministers of the Evangelical and Reformed Church.

NEW LITERATURE READY

Announcement is made that the new literature being prepared by the Congregational Christian and the Evangelical and Reformed boards of Christian education is now ready to begin coming on the market. The first piece is called "3's in the Christian Community" and will be ready for use this fall.

This nursery course was written by Phoebe M. Anderson of Chicago, a mother of three children and an authority in the field of nursery education. The art work was done under the direction of James F. Pfeufer of the Rhode Island School of Design.

The United Church curriculum is the result of eight years of study and planning at a cost of more than a million dollars. Materials for kindergarten will be ready in the fall of 1961, and for all other ages the date is set for the fall of 1963. This is the first major effort for the United Church of Christ, and was planned long before it was certain that the union could be perfected.

Ingram church had its Bible school last week for those 4-14 years of age. Wednesday afternoon the annual Sunday school picnic was held at Elkhorn Lake.

Which Way Does Our Church Look?

This is the way the
Church sometimes looks
to the pastor when he
goes into the
pulpit. The pastor or his
people will not feel
inspired by the sight
of empty pews. There is
no inspiration in the
vacant pews. We don't want
Union Ridge to look like
this, do we? (Attend church
services every Sunday).

Thisisthewaywewantourchurchto
lookatserviceanditwillifeachone
doeshispartbycominghimselfandby
bringingafriendwithhim.Wehave
about400membersinthischurchandif
weallcametoserviceourselvesand
broughtourfriendsandrelatives.Chief
UsherPaulwouldhavetocarryout
chairsallthetime.Let'smakeourchurch
looklikethissideofthepageeverySunday.Thebestwayto"pepupthepreacher
istohidetheemptypewswithpeople.
ANDTHELORDWILLBLESSYOU
TOO.TRYTHISEVERYSUNDAY.
(UnionRidgeChurchwillgrowonlyas
fastaswepushit.)Let'skeepourchurch
lookinglikethissideofthepage.Itlooks
filled.

—In Union Ridge Bulletin

Next Steps In Merger

The General Synod of the United Church of Christ has approved a Constitution for the new denomination, and passed it on to the lower echelons for their study and approval. That is as far as the Synod can go until there is action by E & R Synods and C C churches. All members in the two denominations have been invited to share in the preparation of the Constitution, and thousands have done so. The Synod being extra generous and democratic, the people have also shared in making By-Laws which apply only to the Synod, and which can be approved by that body only.

Members of the Southern Convention churches now need to take certain next steps in order to promote the progress of this union of four former denominations. There may be many other such steps needed, but here are some.

1. **Study the Constitution.** The final statement will be sent to the churches just as soon as it can be printed and distributed. Every church, and every member, should study this document carefully. That is the only way to know what it is. It is not wise to take the interpretation of someone else. Do more than read it; study it until you understand just what it says, and what the plan of operation of the United Church will be. It is different from what we, and all the others, have had.

2. **Accept changes gladly.** The Pilgrim Fathers, James O'Kelly and those associated with him, and those who have been leaders through the centuries, did not have all the wisdom of the ages. They saw "through a glass darkly" just as we do. There is more truth that God has not yet revealed, or that the mind of man has not discovered. We live in a new age. The Church needs to be alive to changes that must take place, or it is destined to die.

It would not be fair for us to impose our plans, programs, customs, organization, ways of saying and doing things on all the other two million members of the new Church. We would not want them to do the same for us, so we will accept changes gladly in the hope that in this direction, in the give and take of experience, there will be progress by that portion of the army of the Lord in which we are "good soldiers."

3. **Vote to approve the Constitution.** The only way for a local Congregational Christian church to become a member of the United Church is to vote. The vote may be either to approve the Constitution, or to join the United Church. The most desirable way seems to be to approve the Constitution, for in doing this a church not only becomes part of the new denomination, it does so by its own cooperation in approving the rules by which the Church is to work.

No one of us will likely agree to everything in the Constitution. But it is the best that all of us could do in working out something on which most could agree in principle, at least. As Mr. Glendon Johnson says in his excellent interpretation of the recent Synod meeting (found on page nine), we are dealing with people of good will. Of course we will want to demonstrate the same attitude.

The Southern Convention will meet in October to consider the Constitution, and to give its approval. This is according to the custom of the Convention, but is not essential, for the votes that count are those made by the local churches.

Gossips have it that there are churches among us that may not vote, or may vote opposed. Let's hope the gossips are wrong, as they often are. Why should any church fail to vote? If the vote is opposed to the Constitution, then what becomes of the church? Answers to these questions are of very great importance, and will be discussed at a later date.

Both Congregationalists and Christians have always advocated church union. We now have a chance to demonstrate that belief by the simple process of voting to approve the Constitution of the United Church of Christ.

When We Do Not Agree

Democrats meeting in quadrennial session to nominate candidates for President and Vice President of the United States had many candidates for those offices, but they could select only one for each office. Television made it abundantly clear to millions of viewers that the delegates did not agree on the standard bearers. Neither did they agree on methods of selection, nor the Platform which is to be the basis of action, if election favors these candidates. There was much disappointment, and some anger.

But the people who boarded the planes, trains, busses, and automobiles that took them back home were all Democrats. Between now and the election in November they will be beating the drums and calling for votes for the Democrats. They could not all get their preference in nominations, but they can all be members of the party.

Up to a limit this is excellent policy. Those who won't play unless they can have their way, unless they always win, are seldom happy themselves and they make others miserable. Some of them are found in churches. Cooperation is essential for progress.

Sometimes there are matters of such moment that individuals should claim the right to disapprove, or even to withdraw. Without the use of this discretion, individual freedom gets lost and only the leaders decide what is to be done. This is very dangerous, as the people of China, Spain and Russia could gladly testify, if they had the opportunity. It is important for every member of every organization to consider well the ideals, plans and programs of the organization to which he belongs, express his opinions and seek to promote his ideas. In case the trend is away from the over-all ideals which he believes are best for all concerned, then it is his right and duty to withdraw from the organization, and in other ways seek that which seems to be best. This is a very serious matter and such a course should be persued only under extreme circumstances.

About * * *

AN OLD INDUSTRY AND AN INTERNATIONAL INCIDENT

A recent incident of international significance which revealed that pictures can be made with a glass-lens camera at distances of several miles is a reminder that glass-making is one of the oldest industries known to history, and that glass has been useful to mankind for centuries.

When man learned to make things of glass is not known, although all indications are that glass was invented in Egypt. The British Museum has possession of a piece of glass found in a tomb in Egypt's ancient Thebes and scientifically judged to be 5000 years or more old.

Unique among the many articles made of glass discovered in Egyptian tombs are tear bottles. When a king or nobleman died in those ancient days, the women of the household would shed their tears into these bottles which were left in the tombs as perpetual evidence of their grief.

When the Romans conquered Egypt they learned the glass-making art. In the days of Roman glory the art of glass-making was much in vogue. Great commercial value was placed on the finer glasswares, a story being that Nero once paid the fabulous price of $3,000 for a rare goblet.

Venice emerged during the twelfth century as the great glass-making center of the then known world, and for 500 years supplied the world with most of its glass. Colored glass possibly reached its highest perfection in Venice in the fifteenth century.

The first glass manufacturing plant in America was erected in Jamestown, Virginia, in 1608. The factory, however, lasted only a short time, as all workers were massacred by Indians. The Jamestown Colony, a few years later, built another factory and began making beads for the Indian trade. From these early beginnings the glass industry in the United States has grown to large proportions.

Among the achievements in the glass industry in recent decades is the production of glass wool, a fiber so fine that the human hair is 50 times larger. One-way glass has also been developed, making it possible for persons in a house to see out but those outside cannot see in. Ultra-violet ray glass makes it possible for vitamin D to pass from sunshine into a bottle of milk, and this is being used in many hospitals.

Another notable achievement for glass is the giant telescope on the lofty summit of Mt. Palomar, California, which magnifies heavenly bodies 10,000 times and reveals literally billions of stars invisible to the natural eye.

Prior to the American Revolution, oiled paper was widely used as window panes, but soon after that period glass began to come into general use in this country. Glass-blowing machines came into use about the beginning of the present century, prior to which time glass was blown into the desired form by use of tubes and the human breath.

As a handmaiden of science, glass cannot always be valued in money, for it is indispensable to the physician, the surgeon, the chemist, and to many others. When used as a lens to take a peep from the sky, glass is capable of getting the President of the United States and some of his aides embroiled in an international controversy.

C. B. Riddle

THE CHANGING WORLD

I walked along a lonely road,
The world was dark and dreary.
My heart was burdened down with care,
My steps were slow and weary.

But then I stopped and looked above,
The skies were bright and blue,
And I could almost hear Him say,
"I gave my life for you."

The birds were singing songs of praise,
Oh, I should do the same!
The blessings I receive each day,
Are far too numerous to name.

"Thank you, Thank you, God." I cried,
"The world is changed, no longer dark,"
And then I heard HIM speak again,
"My child, the change has been within your heart."

By Mrs. C. M. Wicker
In The Northview Star

This Interested Me * * *

Emily C. Lester

Strange as it may seem to many of you, I am one of those people who likes to go to church business meetings — local, conference, convention, national. My attendance at General Councils dates back to 1938 when we went to one in Beloit, Wisconsin, on our honeymoon.

Business sessions at many of the General Councils during the last 15 years have been concerned with union of the Congregational Christian and Evangelical and Reformed church groups. As a delegate from the "grass roots," with no official capacity, it has seemed to me that the leaders of our denomination have deliberately passed up many opportunities of "pushing through" a vote to make the union effective, in order to defer to the wishes of a vocal protesting minority — in other words, that we have been patient, longsuffering, forbearing, in an effort to be fair. The reward has sometimes seemed to be in direct opposition to the effort: A long-drawn out suit through several courts (decided in favor of the ability of our denomination to join with another); a forced reading of a year's minutes of the executive committee during an all-night session; rude and unfair denunciations of our leaders from the floor of the Council.

And then, at long last, came the Uniting Synod — spoiled only a bit by some diehards among the "objectors." And then last year's high moment with the unanimous adoption of a Statement of Faith as an expression of the things surely believed by most of us. And now has come the unanimous approval of a Constitution. This time there were queries, suggestions, amendments, all part of a sincere effort to have the best document possible. The good spirit prevailing bodes well for the United Church!

After singing the Doxology — and the first words were a bit weak because some of us were too choked up to sing — Dr. Grauer, chairman of the committee to prepare a constitution, expressed our thoughts in this prayer:

Almighty and most merciful God who hath led us to this hour, Our Help in ages past, Our Help for years to come — We are more grateful than our lips can possibly express for the guidance of thy spirit during these hours. May what we have done here redown to thy glory, and may the blessings of God the Father, the Son and the Holy Ghost rest upon us and all people of our Household of Faith — the United Church of Christ. Amen.

NEW OPPORTUNITIES FOR AN OLD CHURCH

"The Bridge Messenger" says that the County Court House is to be moved from Portsmouth to Great Bridge. Many new homes are being established. A new Baptist church has grown to 400 members within a few years, and an Episcopal church is in prospect. Our church is considering what can be done to meet the new situation and to render the service needed in a rapidly growing community.

Recent activities include Vacation Bible School of 145, an increase of 55 over last year, nine new members in June, winning softball games, a banquet by deacons, all day Sunday school picnic (July 16), new hymnbooks, filing cabinet-safe for church office, new flags for Sunday school assembly, painting the kitchen, controls for regulating lights in sanctuary, and progress in getting cushions for church news. Rev. Bill Simmons is the pastor.

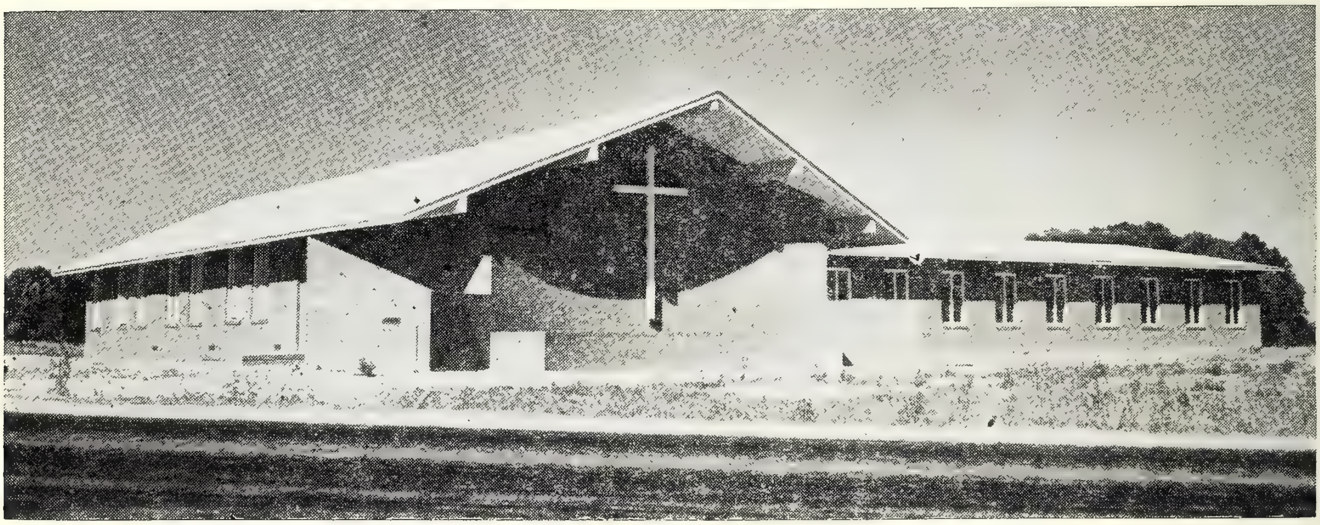
DAILY VACATION BIBLE SCHOOL AT APPLE'S CHAPEL

Mrs. E. H. Thompson, Reporter

The annual vacation Bible School was held at Apple's Chapel June 13-17. A total of 172 children and teachers were enrolled. Eight classes were held from nursery age through early teen-age. Theme of the school was "The Teachings of Jesus." School ran from nine to twelve o'clock. The day's program consisted of class work, hand work, worship in assembly, and a recreation period consisting of games and refreshments. The last day of the school, a picnic was held with a good dinner that was enjoyed by the children and parents present. The attendance was regular throughout the week. In addition to our own, children from other churches in the community were in regular attendance.

On Sunday night following the school a program was given to the public trying to show something of what was done in the school. The beginners and primary grades dramatized some of the Bible stories as follows: The Story of Zacchaeus, The Lost Sheep, The Good Samaritan, and The Widow's Mite. The juniors gave recitations, memory verses of the Bible, songs and illustrations by posters. The teen-agers gave a TV program of things learned in the school. After the program the handwork of the school was on display for the parents to see.

Our pastor, Rev. Bland Leebrick, was director of the school. Monty Busick was pianist, and Mrs. C. N. Pritchett had charge of refreshments. Of course a lot of folks gave their time and services as teachers and helpers. For lack of space we cannot give all their names. Everyone worked faithfully for a good school. The children enjoyed the whole school week and we feel they learned a great deal about the Teachings of Jesus.



EDGEWOOD CHURCH DEDICATED

Edgewood United Church of Christ, Burlington, N. C., was dedicated June 5 at the morning service. President J. Earl Danieley of Elon College delivered the dedicatory address. Dr. Harvey Fesperman, president of the Southern Synod of the Evangelical and Reformed Church, led the dedication. Rev. Harold Myers, minister and organizer of the church, directed the worship.

This first unit contains seven class rooms, kitchen, rest rooms, pastor's study, and a chapel that will seat 250 worshippers. It is of fireproof construction, and cost $69,725.00. It was designed by Architect Vernon Lewis, member of the church.

Evening services began in October 1958; Rev. Mr. Myers went to the church in January 1959; a parsonage has been secured, five acres of land purchased for the church, a building erected, and 80 members secured.

The church is designed to serve not only the spiritual but other needs of the community. Already there is a troop of Boy Scouts, two youth fellowships, and two baseball teams organized. A week-day kindergarten and a Girl Scout troop are scheduled for the fall. A student will lead activities on the church grounds two afternoons per week during July and August.

"It is a church," says Mr. Myers, "in the true tradition of bringing man and God closer together, and in helping men to live harmoniously with each other."

New Missionaries Appointed

Winifred Hertzog, a member of the First Methodist and Congregational Church, Port Angeles, Washington and an honor graduate of the University of Puget Sound in June, will teach English for three years at American Academy for Girls, Uskudar, Turkey.

Clare Dunlap, a member of the Congregational church in Oroville, California, and a graduate of the University of California at Berkeley in June with a major in English and a minor in choral work, organ and piano, will teach English at American Academy for Girls, Uskudar, Turkey, for three years.

Nancy Runyan, whose father is the pastor of the Disciples of Christ church in La Mesa, California, graduated from Phillips University in Oklahoma in June and is to teach English at Kobe College, Japan, for a three year term.

Carolyn Ladd, a member of the Baptist church in Melrose, Massachusetts, who has just graduated from Middlebury College, Vermont, will sail in August to teach English in one of the schools related to the Kyodan, or United Church of Christ in Japan. She is going out under our American Board.

Sandra Kamper, a graduate of the University of Wisconsin and of the Milwaukee Hospital School of Nursing, a Lutheran from Milwaukee, sails in August to serve 3 years at the Azariah Smith Memorial Hospital, Gaziantep, Turkey.

Allie Gardner, a member of the Fountain Square Evangelical United Brethren Church of Muncie, Indiana, has been appointed a career missionary of the American Board for work in Angola, Portuguese West Africa. She will attend a six-week interdenomonational training course for new missionaries at Allegheny College this summer, will study Portuguese at the University of Wisconsin next fall, will then go to Portugal for further language study, and then must study Umbundu in Africa before she is ready to serve as a nurse there.

Mr. and Mrs. James Fiske and their year-old daughter, Laura, sail in August for a three-year term in Japan, where Mr. and Mrs. Fiske plan to teach music in North Japan College, Sendai.

CHURCHES OF SOUTH AFRICA

To Consult World Council Of Churches

(Geneva) — All eight member churches of the World Council of Churches in the Union of South Africa have accepted the Council's proposal that it convene a "fully representative" consultation of their leaders with a WCC delegation to discuss the problems which confront the churches because of the recent disturbances in the Union and the national issues out of which they arose.

The proposal was made in a WCC letter sent to the South African member churches early in May, after a visit to South Africa of Dr. Robert S. Bilheimer, WCC associate general secretary, who held conversations with church leaders.

The eight South African member churches are: The Bantu Presbyterian Church of South Africa; the Church of the Province of South Africa (Anglican); the Congregational Union of South Africa; the Methodist Church of South Africa; the Dutch Reformed Church of South Africa of the Cape Province; the Dutch Reformed Church of Transvaal; the Dutch Reformed Church of Africa; the Presbyterian Church of South Africa.

The time and place of the consultation will not be fixed until Dr. Bilheimer returns in mid-July from a second visit to South Africa to confer with the churches about details.

Negotiations are still proceeding on another WCC invitation for a meeting between the three Dutch Reformed member churches and the Church of the Province of South Africa (Anglican) to discuss their relationship with each other in the light of recently exchanged accusations, and their position in the World Council.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Istanbul. Large city of 1,500,000 at mouth of Bosphorus (used to be called Constantinople), which is commercial and cultural center of Turkey.

July

24—**Alice Reed,** a teacher in North China for 32 years, has been teaching English at the American Academy for Girls, Uskudar, since 1951 and acting director since 1952. She is now on pre-retirement furlough.

25—**Lorene Sims,** who graduated from Bradley University in 1955, taught home economics in Illinois and now is teaching that subject at American Academy for Girls, Uskudar, for 3 years.

26—**Ruth Wagner,** teacher and writer who worked for Scott, Foresman textbook company and later was managing editor of the "Kansas Teacher," is a three-year term teacher of English at Academy for Girls, Uskudar.

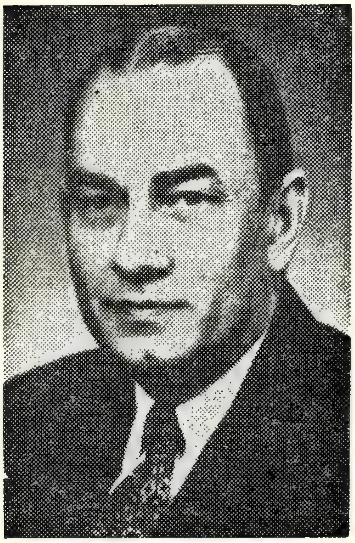
27—**Mr. and Mrs. Arthur Whitman, Jr.** have interesting backgrounds. He graduated from Whitman College in 1950; spent 3 years at Robert College, Istanbul and 3 years as director of public relations for Near East College Association. Mrs. Whitman is a graduate of Boston University and Simmons College Library School and had a summer at Albert Schweitzer College in Switzerland; she was cataloguer of rare book material at Yale University. He is now treasurer and business agent of our Near East Mission.

28—**Rev. and Mrs. Melvin Whittler** both teach at American Academy for Girls, Uskudar — he philosophy and psychology and she nursery school education. He is graduate of Yankton College and Seminary and Hartford; she of Schauffler and Hartford.

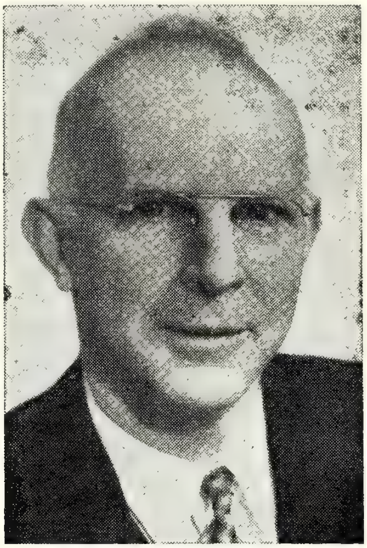
29—**Miss Anne Woodard** was born in Korea and brought up in Japan, the daughter of American Board missionaries. She graduated from University of Michigan and now teaches speech and general science at American Academy for Girls, Uskudar.

30—**Miss Margaret Woodhead,** a graduate of Smith College in 1959, is now teaching mathematics in Turkey for 3 years.

Co-Presidents Of Synod Report



Dr. James Wagner



Dr. Fred Hoskins

Twenty years of patient effort have borne their fruit in this General Synod's approval of a Constitution for the United Church of Christ.

It should be remembered that this union was not imposed on our two fellowships from the top down. Rather, it had its beginnings among a group of ministers of both denominations in St. Louis at least twenty years ago. It was their experience of a community of mind and heart which moved them to urge the leaders of their respective denominations to explore the possibilities of union. This union therefore had its origin in the proverbial "grass-roots" life of our churches. All that associations, conferences, synods, the Evangelical and Reformed General Synod and the Congregational Christian General Council have done has been to attempt to articulate a desire which arose out of the life of the churches.

Now it should be recognized that approval of this Constitution has about the same relationship to the life and vitality of the United Church of Christ as has the erection of a house to the prospect of a happy marriage for the young couple which then moves in. You have to live together, laugh and weep and work together, and it is our confidence that as we go on developing our common life within the structure we have set up we will increasingly find it a useful, habitable environment within which to live and work together — and together dream even greater dreams.

In considering the significance of the action of the General Synod, several facets come instantly to mind:

1. The oneness with which, after thoughtful discussion, the Synod voted to submit the revised draft to the churches and synods for their action.

2. The evident justification of the method followed in the preparation of the constitution — careful preliminary work by the constitution commission and the subsequent period of discussion, criticism and comments on the document by the whole of both uniting communions.

3. The opportunity which now is before the chuches and synods to celebrate their concern for moving on to the fuller life and work of the United Church of Christ by approving the constitution.

4. The obvious eagerness of the Synod to offer the churches and the synods an instrument which will enable the United Church with great effectiveness to be at its mission as a church of Christ.

DANIELEY ELECTED

Dr. J. Earl Danieley is one of the members (4 year term) of the 32-member Budget Committee elected at the recent General Synod, as provided for at the Synod meeting last year. According to the Constitution:

"The Budget Committee shall prepare and submit to the General Synod the biennial United Church Budget for the support of Our Christian World Mission; recommend the schedule of payments to the General Synod and to the instrumentalities of the United Church of Christ; make provision for the financial requirements of organizations not directly related to one of the instrumentalities of the United Church of Christ but approved and recognized by the General Synod; consult with conferences with regard to the fiscal affairs of the United Church of Christ; continually review and analyze budget and fiscal matters; and have continuous communication and consultation with the Long Range Planning Committee."

United Church Constitution Approved

Sessions of the adjourned session of the Second General Synod of the United Church of Christ were held in Cleveland, Ohio, July 6-8, to consider a proposed Constitution and By-Laws prepared by a special committee of 33 members, including Rev. Arthur Newell, Rev. Henry Robinson, and Mrs. Guy Benchoff. Presiding at the sessions were Miss Frances Kapitzky, Ohio bank president, and Dr. Ray Phillips, retired missionary of the American Board to South Africa.

Of the 697 delegates the following were from the Southern Convention: Rev. George Alley, Rev. Earl T. Farrell, Rev. Clyde L. Fields, Rev. W. W. Hall, Rev. Frank R. Hamilton, A. Glendon Johnson, Mrs. F. C. Lester, Rev. S. E. Madren, Rev. Charles Pegram, Rev. W. T. Scott, Sr., Rev. W. T. Scott, Jr., and Mrs. W. B. Williams. Mr. Hall served as a teller.

The Constitution was unanimously approved by the Synod and now action by the churches must proceed according to the Basis of Union:

"The General Synod shall declare this Constitution in force when it shall have been ratified or approved by not less than two-thirds of the synods of the Evangelical and Reformed Church and by not less than two-thirds of the Congregational Christian churches voting." This voting must be done by midnight, June 1, 1961. Copies of the constitution and suggested procedures for recording and reporting the vote of a church will be sent to all local churches soon.

A Layman Evaluates

The General Synod Meeting

A. Glendon Johnson

The adjourned session of the second General Synod of the United Church of Christ, meeting in Cleveland, Ohio, July 6-8, was businesslike, in the best meaning of that word. To be sure, friends met friends, and each day's session included a proper devotional, as might be expected with so many preachers on hand and so important a Christian work to be done. But the delegates arrived with a sense of duty, and were anxious to be about the task ahead — to "do the Master's work", or "get the show on the road," as it might have been expressed from different backgrounds present. And I do not believe that lost time in getting the audience in place, quiet, and ready for any session exceeded one minute per hundred present.

Naturally, we did not punch a time clock, and few were fully paid for the total expenses of the trip; but all seemed personally interested in the job before them — or desirous of being on hand, lest anything break loose — and their attention and attendance would have passed inspection in any office.

* * *

Perhaps the most striking "impression" of the meeting was the overall feeling of **good will**. It would be difficult to define, and perhaps impossible to put your finger upon; but it was just as much in evidence as the glory of a sunrise.

We carried a lot of differences of opinion to that meeting; some we brought back home. Most differences were settled satisfactorily; a few we silently wrote into the Constitution, remembering the lament of Lincoln — that "even God could not answer fully" the conflicting prayers from both sides.

There is this difference, however; by and large — if not in every instance — I believe we are dealing with men of good will, and until this conviction is shattered, I shall have faith that all matters can and will be settled amicably.

To be sure the General Synod was not composed entirely of enlightened Saints (or how would I have gotten in?); and a little Christian veneer is a fair substitute for the real thing. But the basic weight of desire was for good will, and the basic assurance was that we don't have to do all God's work alone — only help him, as we are given the opportunity. With a solid faith that we will receive what other assistance is needed, and will endure or use profitably the available or required time, we need have no doubts about the future.

* * *

Considering the importance of talking over any differences, we should scrupulously avoid any statement or representation to the effect that we will not **ever** change our minds on anything. We can declare our sincerity to high Heaven, and march into an honorable grave fighting for what we believe to be true; but few of us would accept salvation now in exchange for the right to change our opinions when new facts or circumstances appear!

Mr. A. Glendon Johnson, a member of Wake Chapel, Fuquay-Varina, North Carolina, went to the General Synod on his own initiative, but was made a delegate to fill a vacancy in the Southern Convention delegation.

In like vein, it may be impractical, to put it mildly, to ask an opponent to change his mind wholly on faith. In all probability he hasn't seen the same evidence, or he would possibly be of the same opinion already. But in a spirit of conciliation you can talk with friends; and it should make little difference which idea prevails — no one has to win at the expense of someone else — where there is a meeting of the minds.

* * *

Lacking a knowledge of so many problems ahead, it would be most difficult to appraise the situation. But there are millions of new friends working together. There is a wonderful legacy of good will, mutual confidence, and a desire to use all three of these together as a greater witness — to a degree which an enthusiastic minister might be pardoned for calling a "Manifestation of the Holy Spirit."

As a layman, I would say similar human emotions can take over in a great play, or at a political rally; but when it hits an army, there is victory in the air.

We who had the pleasure of "riding" these emotions — and checking our watches, as each "milepost" was passed — felt a keen sense of accomplishment — of having "been there" — on an historic occasion — and shall be deeply committed to the achievement of the goals toward which these events pointed the way.

* * *

As an item of special interest to our Laymen, or those who might fear clerical power, the paragraph on the composition of the General Synod concludes with the following blunt sentence: "Ministers may constitute not more than one-half the delegates." (P. 177, Article III — Constitution, United Church of Christ)

If Martin Luther and our own James O'Kelly were in fact the sinners they were held up to be by the Church and the Bishops of their times, we too have sinned in our own right, and put it down in writing that we reserve the authority to do it some more!

As Madison Avenue suggested to prospective Cadillac owners, in the race-for-horsepower ads a few years back, we may yield the right-of-way to whom we choose; but none can take it from us.

If our clergy ever had any desire or hope to establish for themselves or their successors any privilege or power in our Church, they have certainly placed that ambition on the altar of their faith in the power of God to work through the ministry of all believers — and I would sincerely suggest that we, as laymen, can accept this Constitution in that spirit of faith.

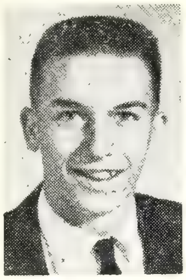
If we could acquire even a small spark of the fire and hope which have gone into this new Constitution — and the effort for a world-wide movement — we would have no trouble making or becoming a more effective witness on our own individual level. And that is where most people are.

STATISTICAL INFORMATION

	E.&.R	C. C.
Members	810,007	1,419,171
Churches	2,753	5,500
S. S. Members	518,931	760,739
Ministers (with pastorates)	1,886	3,512
Ministers (total)	2,720	6,079
Synods or Conf.	33	35

A Page for Young People Edited by Hubie Young

Youth Faces The Future


David Andes

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Rosemary Hoffman

NATIONAL COUNCIL

David Andes

As Charles Garren and I made our way to the bus that day, we were not really sure where we were going or why. Our other three delegates, Becky Harward, Rosemary Hoffman, and Hubie Young, were also on their way to Elmhurst but by another means of transportation. Many times on that bus trip we heard the words, "Where are we?", but upon reaching the campus of Elmhurst College, there was no doubt in our minds where we were. We found ourselves in the midst of the second Joint National Youth Council of the Pilgrim Fellowship (Congregational Christian) and of the Youth Fellowship (Evangelical and Reformed).

National Council was new to us all and our first encounter with its meaning began at our pre-Council training session. Here we were introduced to some of the new ideas that would be a vital part of the Council. We left the pre-Council session slightly bewildered but with a hope of new understanding to come.

And that understanding did come. With each day we found new enrichment in a Christian fellowship which was glorious to behold. Each of us carried away much more than taken, not only in literature, souvenirs, and need for sleep, but also in a great newness of heart.

National Council was many things to many people; to each it was a unique personal experience. To sum up its real meaning would therefore be impossible, and all we can really do is to give a summary of this great meeting.

National Council wasn't a giant rally or convention with many speeches and a lot of show. It was a hard-working, unspectacular, exhausting work session complicated by the fact that it cost thousands of dollars and tried to speak to the needs of 8,000 local churches. Several hundreds of thousands of youth were represented. Delegates from across the United States and Puerto Rico came to share their wisdom and experiences.

The 1960 Joint National Council had two main jobs: (1) To select two program emphases from each of the three commissions and (2) To receive and understand the report of the Plan of Organization Committee. The Plan of Organization Committee was created in 1958 to make recommendations for the youth program of the United Church of Christ. In order to accomplish these jobs we broke down into smaller groups called Fellowship Groups and Work Huddles. The voice of the individual was heard in these groups, and thus everyone had an important part in the work of the National Council.

The theme which was chosen for National Council was "Let Us Praise God With Our Lives." This theme was expressed meaningfully throughout the week in our Council scripture (Romans 12:1-3), and in our hymn written especially for the National Council by Dosia Carlson.

You will be hearing more about National Council in the time to come, and I hope that your interest in it will grow. It wasn't just a big meeting for the "big wheels;" it was something which should affect each youth group and the individuals in that youth group. Your delegates went to represent you, and now they are back to serve you if you will only let them.

Editor's note: On July 17-25 four delegates from the Southern Convention Pilgrim Fellowship attended the Joint National Youth Council at Elmhurst College, Illinois. This Council was composed not only of Pilgrim Fellowship delegates from the Congregational Christian Churches, but also of Youth Fellowship delegates from the Evangelical and Reformed Churches. Nearly every state was represented in the delegation. There were delegates from Hawaii, Puerto Rico, and Finland, also. The four delegates from the Southern Convention were David Andes, president; Becky Harward, Faith Commission chairman; Rosemary Hoffman, Fellowship Commission co-chairman, and Hubie Young, vice-president and editor of the Youth Page. Feel free to call on any or all of these delegates in your local churches and in your conference rallies.

This week David Andes has written the above article about the Council.

Editor's note: The schedule of camps at Moonelon began June 25 with the first Junior High camp. For the rest of the summer at the end of each week a member of the Moonelon staff will briefly summarize the activities of the past camp. This week Leanna Sellers, a member of the Efficiency Crew, has written this article. Leanna, a rising high school junior, will be on the Moonelon staff for three weeks this summer.

JUNIOR HIGH CAMP

The first Junior High Camp at Moonelon began June 25 and lasted until July 2. It consisted of the following activities:

Saturday evening we began the week with a picnic.

Sunday morning we all gathered in the dining hall for a Town Meeting and a worship service.

Every morning all the campers attended their discussion groups; some had Effie Zikas, the Greek missionary, as their speaker. In the afternoon a group walked to Elon College for a tour led by Allen Tyndall, a rising sophomore at Elon. For the evening program recreation was held in the dining hall. Some of the groups had cook-outs for lunch and supper during the week.

Others in the camp took a trip to the McDade Museum in Burlington. We all enjoyed an evening of folk songs and games.

Each evening vesper services were held on Moonelon's Vesper Hill.

Some of the recreational activities in which the campers participated were as follows: horse shoes, swimming, crafts, ping pong, and softball.

Thursday night was "Stunt Night," and each cabin was responsible for a stunt.

The last night of camp we had a dedication service followed by an evening of quiet meditation.

Saturday morning the campers left Moonelon, having made memorable and lasting friendships.

CAMPERS TO HEAR MISSIONARIES

Sixty-four missionaries and foreign students from 16 countries will lecture on the mission of the Church this summer as leaders of some 340 Congregational youth camps from Maine to California.

These "World Church Visitors," as they are called, will meet with young people and family groups to lead and discuss the denomination's work in education and missions around the world. Every camp leader has either lived abroad or is a national now studying in the United States. Included are two former Buddhists from Japan, a government public relations expert from Ghana, and from India a priest of the Syrian Orthodox Church.

Each leader will spend a week at a camp and then go on to another, some visiting as many as eleven. The missionaries, in the United States on furlough, will be lecturers and seminar leaders. The nationals and students will assist in the group discussions and take part in many activities illustrating the Christian education, the work of the church, and the life of the people in their countries. The purpose of using nationals and foreign students is to increase better American teenager's understanding of the Church's foreign work.

According to the Rev. Theodore S. Horvath, Boston, associate executive secretary of the denomination's Missions Council the purpose of the summer camps is "to foster a better understanding of what the Christian Church in general and the Congregational Church in particular are doing throughout the world."

Last year 28,164 campers contributed $33,146 for overseas work.

Total attendance this year is expected to top last year's record of 28,164 campers. A staff of about 5,373 will serve.

LET'S GET TOGETHER!

Rosemary Hoffman, Fellowship Co-Chairman

In evaluating the recent National Council meeting, almost everyone felt that the fellowship groups had been one of the most valuable experiences of the week. The fellowship groups consisted of about ten people who met together a few times during the day and again at night to discuss, sing, plan, or just talk together. After the first few meetings each of the fellowship groups had become a real "group," rather than several individuals sitting together in a circle. Everyone felt free to discuss and express his own ideas and feelings.

DON'T FORGET!

Don't forget the joint rally to be held on the campus of Elon College Sunday afternoon, July 24. Both Youth and Pilgrim Fellowship groups are invited. The rally begins at 3 o'clock, and please bring a picnic supper. Drinks will be provided.

The rally will be under the auspices of a caravan team that is traveling around the country. The members of the team are as follows: Bill Rumpf, team leader, Marlene Schoen from Easton, Penn., Anne Freeman from San Mateo, California, and Pat Horstmann from Calumet, Iowa.

Everyone please come.

This small group experience that was so important in the spirit of National Council can also be a vital part of a local P. F. group. A Pilgrim Fellowship may be divided into several small groups (you may call them anything you like — cell groups, discussion groups, fellowship groups, cube groups, etc.) with anywhere from three to twelve people in each group. The functions of these groups may vary. They can be used as buzz groups, planning groups, discussion groups, etc. Whatever their function may be, their main purpose will remain the same — that of creating a better sense of fellowship in both the small group and in the larger P. F.

I hope that during the next year many P. F.'s will try this small group idea and discover what it can do to bring the entire P. F. together.

YOUNG SUPERINTENDENT SUCCEEDS

Mrs. Paul Long

For the past year Larry Crabtree, 17 year old son of Mr. and Mrs. Walter Crabtree, has served as superintendent of the Damascus Congregational Christian church, Route 3, Chapel Hill. Larry is the youngest superintendent on record at the church and he has fulfilled the position in an admirable way. The attendance rose during his year in office from 47 to 75. He had the very commendable habit of nearly always arriving at the church earlier than anyone else.

As Larry leaves us this fall to further his education at Appalachian College the prayers and best wishes of his church go with him. We hope the fine work he has done may be a challenge to other young people to start early in life to serve Christ through the Church.

MUSIC AND DRAMA CONFERENCE

An invitation is extended to members of the Congregational Christian Churches (The United Church of Christ) of the Southern Convention to attend the Annual Church Music and Drama Conference at the Blowing Rock Assembly Grounds of the Evangelical and Reformed Church (The United Church of Christ) Friday, August 12 through Sunday, August 14.

A very capable staff has been secured for the Conference.

Adult Choirs and Voice — Mr. Paul Peterson, Head of the Voice Department at Salem College, Winston-Salem.

Drama Leader — Mrs. Emil Meilstrup, Director of Drama at Home Moravian Church in Winston-Salem.

Organists — Mrs. Lane C. Drye, Choir Director and Organist at First Church, Landis and a graduate of Julliard School of Music in New York

Worship Leader — Dr. Harvey A. Fesperman, President of the Evangelical and Reformed Church of the Southern Synod.

Junior and Children Choir Leaders — Mrs. Hiram E. Davis, Director of the Junior Choir, First Church, Landis and a graduate of Catawba College with special study in Music.

Contact your Pastor or Mrs. Hiram E. Davis, Director, Landis, North Carolina for additional information.

God Desires Steadfast Love

Background Scripture: Hosea 1:2 - 4:3; 5:15 - 6:6.

Devotional Reading: I John 3:16-21.

Memory Selection: **I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings.** Hosea 6:6.

Hosea's message came out of his own experience. He married a woman named Gomer who bore him three children. Later she proved unfaithful to him and "took up with another man" and went from bad to worse until she became an open prostitute. She sank lower and lower until she was sold as a slave in the market-place. Hosea bid on her, won her, and took her to his home, although he did not at first restore her to the status of a wife. He was moved by compassion and love to do this unusual thing, and he showed his moral and spiritual stature by his great act. It was against this background that his message is to be understood.

He got to thinking about his experience. Why had he done such a thing for one who had proved so unfaithful and so undeserving? What could he hope for under such a situation? There was only one answer to these questions. It was love that prompted him to do what he did. And he hoped that this love would have a redemptive effect or result. In spite of her unfaithfulness and her unworthiness, he loved her, and sought her redemption.

THE MAN'S MESSAGE

Thus it was with God and his relations with Israel. Figuratively they had been married to each other, they had entered into a covenant with each other, pledging to be faithful to each other. But Israel had broken the sacred vow. In Hosea's ugly word, her unfaithfulness was nothing less than whoredom. She had played the part of a harlot. But God still loved Israel, and he would not let her go. Such judgment as he did visit upon her was redemptive — it was designed to bring Israel to repentance and thus Israel to restoration and redemption. If Hosea could love his unfaithful wife in such a way, surely God could and did love his erring children and yearned for their redemption. Here in this far off day before the sunrise glory of the love of God as revealed in Jesus Christ, Hosea had glimpsed the yearning of God for his erring children, and the price he would pay for their reclamation and redemption. No matter what they did, he would go on loving them, and seeking them, and trying to save them.

On the surface Hosea's message seemed to be irrelevant. The Israelites had seldom if ever "had it so good." Prosperity and peace prevailed. Religion in its formal sense was at a high tide. Israel was having a good time. What did God want anyway? Hosea's answer was simple and direct: He wanted truth (or faithfulness) and he wanted mercy (or kindness). Israel had proved unfaithful to God even as Gomer had proved to be unfaithful to Hosea. Faith and morality had been thrown to the winds, Israel had turned her back upon God, even as Gomer had turned her back on the love of God.

And God wanted kindness, mercy, sympathy with the unfortunate, an understanding of human stupidity and sin and error. God loves a man in spite of his sin and waits for a man to seek forgiveness with a love that man cannot comprehend.

What was the reason for this condition? Hosea says that it was because "there was no knowledge of God in the land." He did not say, "Knowledge about God" — there was plenty of that. He said "knowledge of God" and there is a world of difference between the two. A man may know "about God" and it will not make much difference in the way he lives, or perhaps it is better to say that knowing about God in the mind is not enough; one must know God in the heart. The fact is that there are many people who know much about God but who do not know God. One of the easiest things to do is to confuse a knowledge about God with knowledge of God. Now one may know the Bible by heart and still be a pagan or a heathen. Mere knowledge about the Bible, while good, is worth very little unless that knowledge is transformed into action. It is not enough to have religion in the head; it must be in the heart. And heart religion is gained by experience and by communion with God. Jesus said that life eternal was to know God.

After predicting and describing the judgment that was to come upon Israel because of its sin, Hosea called upon the people to repent. "Come, let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up." Hosea was of course speaking out of his own experience in forgiving Gomer. But he demanded genuine repentance — there must be a turning away from sin and a turning to God. The consciousness of sin should lead to repentance, and that repentance would lead to restoration. This in essence is Hosea's message.

Hosea chides the people with the fact that their goodness is like a morning cloud, unstable, transitory, fleeting, unsteadfast. We all know people like that, people whose religion is subject to the whims of nature and the weather. Jesus likened such people to seed which fell on shallow ground — there is no root.

The closing words of today's lesson sum it all up. "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." Here is the nub of true religion. It is so comparatively easy to go through the forms of religion; it is so difficult to be truly religious, to carry out into our daily lives with all the people we meet the spirit of brotherly love and justice and mercy and good will and helpfulness. It is so comparatively easy to profess religion; it is much more difficult to practice it. God does not delight in burnt offering and sacrifice. For him the true sacrifice is an humble and a contrite heart. And to obey is far better than to sacrifice.

Now all of this has point for America. There seems to be, according to statistics, an increase in church membership and in giving and in church building. And this is all to the good. But is there an increase of true religion among the people of America today? Has the increase in

(Continued on Page 14)

SUNDAY SCHOOL LESSON
JULY 24, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Pleasant Grove church, in the Halifax area of Virginia, reports a very successful vacation Bible school the last week of June, with 85 on roll and an average attendance of 80! This was the largest group ever.

Dr. W. J. Andes, pastor of the Elon College Community Church, returned July 10 from a tour of Europe and the Middle East directed by Dr. W. W. Sloan of Elon College. Due to passport limitations he was unable to visit a former student parishioner, Louis Wilkins, who is now serving under our American Board as a teacher in Turkey.

Mrs. Beulah Cameron reports that the vacation Bible school this year at Mt. Pleasant under the direction of Mrs. Mary Taylor was very successful. 75 were on roll, the average attendance was 70, and 43 had perfect attendance. Saturday, July 2, the entire group enjoyed a picnic supper at the church.

Rev. J. Howard Smith, formerly of the Southern Convention and now pastor of the Grant Avenue Congregational Church, New Haven, Connecticut, is embarking on the liner, America, in August for Europe to attend the Passion Play at Oberammergau, Germany. Afterwards he will visit in Austria, Switzerland and England. He will return September 12 on the liner United States.

A total of $4,500,000 on the $7,500,000 goal for higher education (CHEF) for our denomination has been raised, according to the progress report by Dr. Truman B. Douglass at the Board of Home Missions meeting in Cleveland, Ohio, July 4. In other business the Board acted on 34 requests from local churches throughout the nation for loans or grants totalling nearly $700,000 to aid in building new facilities or repairing or expanding old ones.

"United States — Prestige, Politics and Christianity" was the sermon subject for Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines, July 10. While the Wallace family is on vacation for a month, different deacons will be responsible for the services, laymen will lead the worship, and speakers will be: Mr. James Humphrey, Dr. Lee Pridgen, Rev. Max Vestal, and Mr. John Chappel.

ACTIVITIES AT DANVILLE

Mrs. Harold Moorefield

Vacation Bible School at Third Avenue, Danville, Virginia, had a very successful eight days, beginning June 8 and having closing exercises Friday evening, June 17.

The theme of the school was "Signaling for Christ." It was directed by Mrs. Harold Moorefield, assisted by Mrs. Baxter Kersee. Enrollment numbered 177 pupils, with an average attendance of 149. Teachers and helpers numbered 45, which, with 2 on the refreshment committee, made a total of 224. The offering of $57.09 was added to the building fund for our new church.

Sunday, July 3, was a full day at our church. Following the morning message, "After the Supper," there was a communion service. Our evening service was a very impressive one. Rev. R. Eugene Tally's message was "The Meaning of Baptism." Following the sermon there was a baptismal service with several candidates being baptized.

Last Sunday the Laymen's Fellowship, Winchester, Virginia, had a vesper service at "Dicky Ridge" followed by a picnic supper. Families were included. The church school picnic was held July 13 at Willow Lawn pool.

NEW CHURCH HONORS CRADLE ROLL

Mrs. Herbert J. Martin

Sunday, July 3, the United Congregational Christian Church, Portsmouth, Virginia, dedicated a portion of its Sunday morning service to honor all the new babies that had been born to parents affiliated with the church since its organization.

This program has been adopted to take place on communion Sunday in January and July of each year.

Mrs. Herbert J. Martin, cradle roll superintendent, emphasized that the primary responsibility of the church and its program is to supplement the religious education in the homes of these new people.

Mrs. Martin presented a yellow rose bud with vase to each of the following honorees:

Miriam Yvonne Smoot, daughter of Rev. and Mrs. Lowell Smoot, born December 22, 1959.

Kathy Kay Nagy, daughter of Mr. and Mrs. Bill Nagy, born May 16, 1960.

Thomas Powell Bland, son of Mr. and Mrs. Emerson Bland, born June 6, 1960.

Communion table flowers at our Winchester church July 3 were given by Mrs. R. A. Whitten in memory of the birthday of Rev. R. A. Whitten, former pastor.

New Convention Office Location

Emily C. Lester

Did you know the Convention Office had moved? I was interested to learn a few weeks ago that Elon College needed the space in Ladies Hall (where the Convention staff has been housed for several years), planning to turn it back into a girls' dormitory. A visit to the Convention Office during the School of Missions revealed that plans had changed slightly, the old building was to be torn down, and the Convention offices must be moved immediately to the old Atkinson house (across the railroad from the college campus), which is also owned by Elon College.

And now the Convention staff is housed in its new quarters. It interested me greatly to hear, during a recent visit there, about the move — and my hat's off to the three who accomplished it. Miss Edna Fitch, bookkeeper and assistant treasurer of the Convention, Mrs. Carey Andes, secretary to the superintendent, and Miss Ruth Dunn, literature consultant, had the tremendous responsibility of the move during the Fourth of July week — the superintendent, Dr. Scott, the incoming superintendent, Mr. Fields and the Convention president, Dr. Alley, were in Cleveland attending the General Synod. The Minister of Christian Education, Mr. Knowles, was sharing in an important conference at V.P.I. Of course, there was an "advisory committee" to help during the transition period (and what a transition this proved to be!) — but Dr. Danieley was in the hospital, Dr. Andes was in Europe, and Dr. Truitt was busy with his own impending resignation and move!

It is not directly any of my business, but I think a bonus or a few extra days off with pay is due to the three "gals" who did a "man's job" and did it well.

At Our Church Home For Children

FRIENDS NEAR AND FAR

John G. Truitt, Superintendent

Dear Friends:

Rev. Eugene Tally brought a number of his church folk to see us Sunday, and I had a good time showing them around the place here. Most of them had never been here before, and they seemed quite delighted with what they saw. Mr. and Mrs. Tally have been for years interested in the Home for Children, and they feel it is easier to interest their church members in the Home if they get a firsthand view of it. We appreciate their visit very much.

It would be quite interesting to see how many churches have sent members here during the past years to see these children, and the home in which they live. It would be also quite interesting to see how many new friends have been made for the Home for Children, and what fine things the good friends of many years have been encouraged to do.

Speaking of new friends it has been a joy, for instance, to get acquainted through the mails with the Rev. R. L. Hendrickson, Lincoln, Kansas. He writes: "Sorry you must retire, but that comes to most of us... We pray that the man who takes over will do a good job. He has been entrusted with a rich legacy. The enclosed is to help in your drive for improvement." And the enclosed was a check for $100.00. Checking through our reports to **The Christian Sun** you will find that this very kind friend has done such several times before.

Now thanks to each of you, our friends in faraway places and our nearby friends, for all your goodness to us here, and for all your help.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

statistical things increased the spirit of true brotherhood among the people of our nation? Has it affected business practices and political platforms? Has it decreased divorces, or juvenile delinquency? Or decreased drinking and gambling and other such evils?

REPORT FOR JULY 5, 1960

MONTHLY OFFERINGS

Amount brought forward			$20,143.81
Eastern North Carolina Conference			
Amelia — Bible School, special	$ 10.00		
Christian Light	50.00		
Good Hope	32.00		
Sanford	43.00		
Southern Pines	24.07		
Garner, Comm.	5.00	$ 164.07	
Eastern Virginia Conference			
Bethlehem (Nans.), S. S.	53.12		
Christian Temple	20.00		
Windsor, S. S.	30.00	103.12	
North Carolina and Virginia Conference			
Burlington, First	78.48		
Carolina	6.00		
Concord	12.00		
Haw River	32.00		
Hines Chapel — CHIP	25.00		
Hines Chapel	11.00		
Kallam Grove	22.00		
Long's Chapel	27.00		
Monticello	19.00		
Shallow Ford	20.00	252.48	
Western North Carolina Conference			
Bailey's Grove	1.00		
Randleman	7.00		
Sanford, Northview	4.00	12.00	
Virginia Valley Conference			
Mt. Olivet (R)	22.00	22.00	
Total			$ 553.67
Grand Total			$20,697.48

SPECIAL OFFERINGS

Amount brought forward		$42,005.95
Laymen's Fellowship, Christian Temple	35.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Married Couples' Fellowship Class, Reidsville Church	31.00	
Mrs. Margaret R. Pulley, Richmond, Va.	1.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Every Body's Bible Class, Danville, Third Ave. Church	5.00	
Harrison Factors Corp. (dividend)	15.00	
Vacation Bible School, Holland Christian Church	51.48	
Vacation Bible School, Liberty Spring Church	25.00	
Kingsport Press, Inc. (dividend)	.60	
FCX, Raleigh, N. C. (dividend)	14.03	
In Memory of John Foltz	5.00	
In Memory of Mrs. Laura Swaim	5.00	
In Memory of Judge Jeff D. Johnson	10.00	
Special Gifts	474.80	
Total		$ 687.91
Grand Total		$42,693.86
Total for the Week		$ 1,241.58
Total for the Year		$63,395.34

REPORT FOR JULY 11, 1960

MONTHLY OFFERINGS

Amount brought forward		$20,697.48
	NO REPORT THIS WEEK	
Grand Total		$20,697.48

ONE PASTOR'S SUMMER READING LIST

Rev. John R. Lackey

Nothing is so important as that we grow as Christians. Essential to Christian growth is good reading. What do you read? Do you give careful thought and selection to your reading, so that you get a nourishing diet?

Here is the list of books which the pastor has put on his reading shelf to be read this summer:

WORSHIP

Leading In Public Prayer, Andrew Blackwood.

Pastoral Psychology issue on worship.

PREACHING

Preaching, Walter Russell Bowie.

The Favorite Sermons of John A. Broadus.

BIBLICAL

Commentary On Romans, Martin Luther. A review of Greek Grammar.

THE MINISTER

The Growing Minister, Andrew Blackwood.

PASTORAL CARE

The Minister's Consultation Clinic, Doniger.

FOR DEEPER STUDY

Philosophy of Religion, Elton Trueblood.

BIOGRAPHY

Surprised By Joy, C. S. Lewis.

FUN

A Round of Golf With Tommy Armour

All of these would not be suitable reading for the layman. The layman doesn't have as much time for reading as the minister (?). **But what are you reading?**

—The Round Robin, United, Winston-Salem

NEWS FROM CONCORD

Mrs. W. R. Simmons, Sr.

The people of Concord Congregational Christian Church, near Burlington, thoroughly enjoyed the messages brought by Rev. Winfred Bray of Union Ridge during the week of revival June 26-30.

During the services there were six additions to the church, two by letter of transfer and four by profession of faith.

Our vacation Bible school was held the week before the revival. Two students from Elon, assisted by local teachers, helped to make it a success. The women of the church served refreshments each day. On the following Sunday morning the pupils gave a very interesting program for the public.

HOPEWELL WOMEN'S FELLOWSHIP REPORTS

Mrs. M. E. Taylor

At the June meeting the Women's Fellowship of our Hopewell, Virginia, church had as their guest Mrs. J. Franklin White, superintendent of Waverly District. She installed the officers for the coming year, using a simple but impressive installation service. Candles were lighted to represent each officer.

The following Sunday, at the morning worship service, a Life Membership was presented to Mrs. D. D. Nash, who was unable to attend the meeting.

At the July meeting the women gathered in a semi-circle on the patio of Mrs. C. B. Connelly's country home for an inspirational worship service. The theme used was "Seeing God in Nature." It reminded us anew of how great God is.

SPECIAL OFFERINGS

Amount brought forward		$42,693.86
Vacation Bible School, Hines Chapel Christian Church	$ 19.06	
Vacation Bible School, Damascus Church School, Chapel Hill, N. C.	5.00	
Premium Associates, Inc. (for coupons)	280.65	
Vanceville Sunday School, Vanceville, Ga.	7.00	
J. H. Webster, Pittsboro, N. C.	10.00	
World Friendship Group, Mayflower Cong. Church, Minneapolis, Minn. — Friendly Service	15.00	
Vacation Bible School, Liberty Vance Church	17.00	
Liberty Vance Christian Church	15.00	
In Memory of George Lee Rose	5.00	
In Memory of Mrs. Sallie Pettigrew	7.50	
Special Gifts	247.75	
Total		$ 628.96
Grand Total		$43,322.82
Total for the Week		$ 628.96
Total for the Year		$64,024.30

In Memoriam

LUKE

As a memorial to one of its oldest members, Mrs. Lessie Jane Luke, who died on April 8, 1960, at the age of 74, the members of the West Memorial Bible Class wish to perpetuate her memory by recording in its permanent records the following resolutions:

1. We pause to pay tribute to Mrs. Luke, who though quiet and unassuming, was a faithful and consecrated member and a loyal attendant at both Sunday school and church through the years.

2. We rededicate ourselves to the service of God that we may, as did this devoted member, enjoy the many friendships and rewards of a Christian life well spent in service and good works.

3. We extend to her family and friends our deepest sympathy for her loss to our class membership and church which she served so faithfully.

4. A copy of these resolutions be sent to the family of the deceased and a copy be forwarded to *The Christian Sun* for publication.

Mamie Basler, Resolutions

SIBERT

1892 - 1959

I remembered Thy name, O Lord, in the night. — Ps. cxix, 55.

No pilgrim is without his night session. . . . We must trust God in the dark. This is the highest effort and triumph of faith, whether it be the darkness occasioned by bodily affliction or by inward trouble — Physical, intellectual or spiritual.

What a privilege was ours to have known, loved, worked and been associated with Viola Sibert — a good and loyal friend, and an humble, devoted and courageous Christian.

In the loss of her son, her husband and her good health there was no complaining, no bitterness — in prayer and thanksgiving she was able to look above them and beyond them to God without fear.

Always loyal to her church and its activities, her family and her friends, her prayers for us may well be —

If into their lives comes sorrow, or joy or storms, lead them, O God, safely through. Help them to see Thy light through any gloom, to pray on, trust on, believe on, hope on, and the still small voice will in due time come.

"What need of faith, if all were visibly clear?
'Tis for the trial time that this was given.
Though clouds be thick, the sun is just as near,
And faith will find Him in the heart of heaven."

Thelma L. Hauptman
Catherine E. Carter
Irene H. Clark
Committee

A Service Of Prayer And Meditation

July 1, 1960

7:30 A.M.

At Elon College

PRELUDE .... Mr. Richard Apperson, Organist

PRAYER OF INVOCATION

Since it is of thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

MOMENTS OF MEDITATION

O thou who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the wills that serve thee, help us so to know thee that we may truly love thee, so to love thee that we may fully serve thee, whom to serve is perfect freedom, through Jesus Christ our Lord. Amen.

And I said to the man who stood at the gate of the year:
"Give me a light that I may tread safely into the unknown!"
And he replied: "Go out into the darkness and put your hand into the Hand of God.
That shall be to thee better than light and safer than a known way."

—M. Louise Haskins

O God, thou dost lead men to desire thy perfection, to seek for truth, and to rejoice in beauty; and dost illumine and inspire all thinkers and writers, all artists and craftsmen; and all teachers and students in the schools and colleges of our land, who put their trust in thee. In whatsoever is true and pure and lovely may thy name be hallowed, and thy kingdom come on earth. Amen.

— Anonymous

O God, light of the hearts that see thee, life of the souls that love thee, and strength of the thoughts that seek thee; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever; we would now accept thy grace and respond to thy love with all our hearts, and worship and serve thee with singleness of purpose, that thy will may be done in all the earth. Amen.

— Anonymous

Draw thou my soul, O Christ, closer to thine;
In thee my strength renew; give me thy work to do;
Breathe into every wish thy will divine;
Through me thy truth be shown, thy love made known.

PRAYER

O Thou Almighty and Everlasting Father, whose mercies are without number: Thou hast crowned this day for us with the privilege of praise in thy house, and our hearts have been lifted to thee in all sincerity and in love. Now, before we rise, we ask that thou wilt grant us with thy gifts a heart to love thee more, and strength better to serve thee. So direct us that both in word and deed, and in all our life, we may render henceforth an acceptable sacrifice of praise unto thee; through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER .... Malotte

Mr. J. Oliver Strickland, Tenor

POSTLUDE

Editor's Note: President J. E. Danieley of Elon College invites his friends to join with him in a dedication service as he begins a new year's work. The program above was used as he began his fourth year.

Southern Convention of Congregational Christian Churches

The Christian Sun

Church History Room X
Box 232

VOLUME 112 JULY 26, 1960 NUMBER 29

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A CHILD'S PRAYER

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Lamb of God, I look to Thee;
Thou shalt my example be:
Thou art gentle, meek, and mild;
Thou wast once a little child.

Fain I would be as Thou art;
Give me Thine obedient heart:
Thou are pitiful and kind;
Let me have Thy loving mind.

Loving Jesus, gentle Lamb,
In Thy gracious hands I am;
Make me, Saviour, what Thou art,
Live Thyself within my heart.

—Charles Wesley

Organ of the Southern Convention of Congregational Christian Churches.

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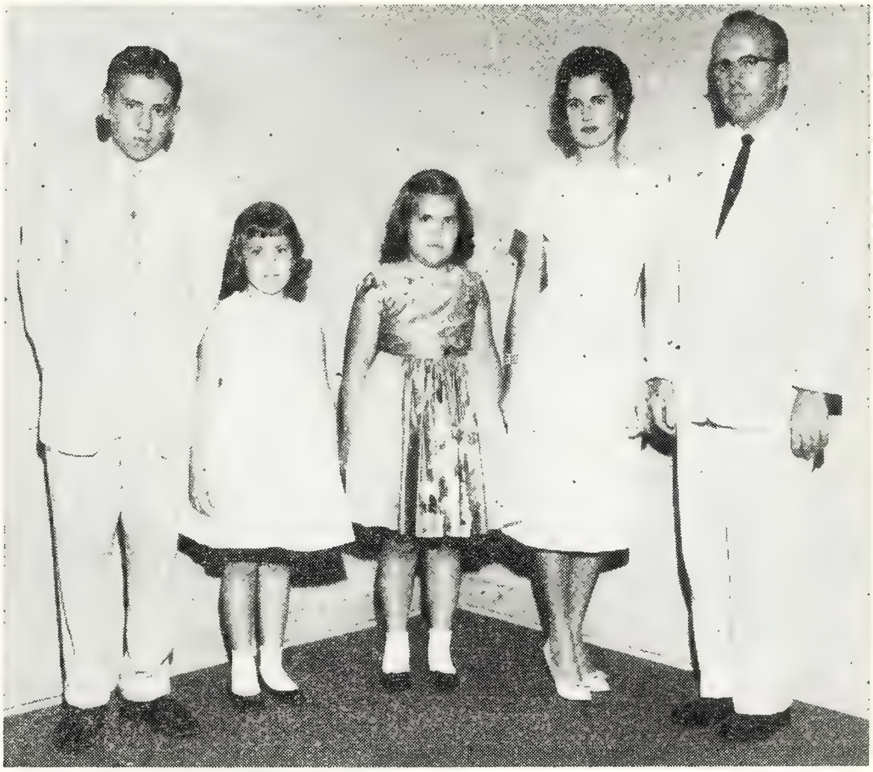

REV. W. W. SNYDER AND FAMILY

This is the new family that will occupy the beautiful home furnished by Our Church Home for Children for its Superintendent.

Rev. Mr. Synder is to follow Dr. John G. Truitt who has served the Home for the past eleven years, and the illustrious Charles D. Johnston who served for more than a quarter of a century. (See story of the Snyders on Page 3.)

Here And There Among The Churches

Rev. Clyde Fields of Asheboro conducted special services each evening last week at nearby Union Grove church.

Burlington Area Laymen's Rally will be held at Concord church Thursday, July 28, at 6:45 p.m.

Rev. and Mrs. Winfred Bray and son, Phillip, and Rev. and Mrs. Clyde Fields ars spending this week at Myrtle Beach.

Representatives from Apple's Chapel and Monticello churches were present at Hines Chapel Sunday evening, July 17, when Mrs. F. C. Lester told about "Our Mission to Europe." Presiding was Mrs. Vera G. Davis, president of the Hines Chapel Women's Fellowship.

Women of the Asheboro District met at the Asheboro church Sunday afternoon, July 17, under the leadership of Mrs. Clyde Fields, district chairman. Different sections of the packet were explained by Mrs. Lynwood Hubbard, Mrs. Garland Bennett, Mrs. Street Morgan, Miss Velma Allen, Mrs. Troy Hall, and Mrs. F. C. Lester.

Rev. Hoy L. Fesperman, pastor of the First Evangelical and Reformed church, Greensboro, died June 30 following a heart attack the preceding Sunday. The funeral service was conducted by Dr. Banks J. Peeler. Mr. Fesperman was a brother of the president of the Southern Synod, Dr. Harvey Fesperman, and of Rev. Franklin Fesperman of Mt. Jackson, Virginia. Sympathy is expressed to the family.

Remember "Ladies Night" at the Western N. C. Laymen's Rally at our Asheboro church Saturday at 6:30 p.m.

Dr. John Truitt preached at First, Greensboro, last Sunday. The pastor, Dr. W. E. Wisseman, is visiting his mother in Texas.

Homecoming service will be held at Antioch church (Warren County, N. C.) July 31. All former pastors are given a special invitation. Rev. Elmo Allcox, pastor says "We hope to see a lot of our friends that day as we want to show off our new look."

Please try to make it possible for your minister's wife to attend the conference at Blowing Rock August 9-11. Your church might pay her expenses — and someone might offer to "baby sit" or "feed the preacher" while she is gone.

HISTORIC CHURCH FIRST TO RATIFY CONSTITUTION

Our Office of Communication reports that the First Congregational Church of Stockbridge, Massachusetts, was the first local church to ratify the new Constitution. This church, organized in 1734 as a mission to the Indians, had Jonathan Edwards as its second minister. Early vote was made possible by a telephone call from Lincoln Cain, delegate, in Cleveland to David Braman, chairman of local church committee, giving him details of amendments. Thus the Stockbridge church had before it the amended constitution when it voted July 8 at a special meeting called for that purpose.

Allied Enlistment Workshops are being held this week in three areas of the Southern Convention: South Boston, July 25; Zion, Sanford, July 26; Pleasant Ridge, Ramseur, July 28 at 7:30 p.m. These were planned by Rev. Joe A. French, convention stewardship chairman.

Mrs. Keith Wright was the speaker at United, Winston-Salem, July 17, when the pastor, Rev. J. L. Lackey, was at Moonelon. Mrs. Wright, like her husband, is a graduate of Union Theological Seminary. He is serving our Pfafftown church while in the school for chaplains at the Baptist Hospital.

Rev. Melvin T. Hamm, superintendent of the Nazareth Children's Home (Southern Synod, Evangelical and Reformed Church) since December 1, 1956, has resigned. Mr. and Mrs. Thomas Moose (former superintendent there) are temporarily in charge of the home until a successor for Mr. Hamm is found.

The Eastern Summer School for Ministers began July 13 at Deering Community Center, Hillsboro, New Hampshire. The only pastor in the Southern Convention listed among registrants is Rev. Kennyon Edwards, Central, Norfolk, Virginia. Rev. Ernest Brickhouse of Evansville, Indiana, formerly of Norfolk, is also attending. Elizabeth Lester, daughter of Rev. and Mrs. F. C. Lester of High Point, is a member of the "camp family." Dr. Truman B. Douglass is dean. Faculty members include Dr. Robert Spike, Dr. James Gettemy, Dr. Robert V. Moss, Jr., Dr. B. D. Napier, Dr. Roger Shinn and Dr. Yoshio Fukuyama.

Volume 112 Number 29

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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New Superintendent At Home

Rev. Walstein W. Synder and his family of South Norfolk, Virginia, are moving to Elon College, North Carolina, where he is taking up his duties as superintendent of The Congregational Christian Home for Children August 1.

Mr. Synder is a native of Elkton, Virginia, where he was a member of Bethel church. He received his A. B. degree from Elon College in 1945. He began preaching while a freshman at Elon, serving Mt. Bethel Church near Reidsville for two years.

In April, 1944, he became pastor of the Bethel-Concord-Mt. Zion churches near Burlington, North Carolina, which he served for eight years. During his pastorate, a new church was constructed at Concord, a youth building was erected at Mt. Zion, and the Mt. Zion exterior was remodeled. At Bethel, the church was remodeled on the interior, and a playground was built for youth of the community.

He received his B. D. degree at Duke Divinity School in 1950, and on March 1, 1952, became pastor of the Beverly Hills church, Burlington. While at Beverly Hills, the congregation, which started with 10 members, erected a new church valued at $70,000. When he left after six and one-half years, there were 300 members.

In September, 1958, he became the minister of the Rosemont Church in South Norfolk. It is from this position that he is going to the Home as its Superintendent.

While in Burlington, he was a member of the City Recreation Commission, was active in PTA, YMCA, and in the Ministerial Association, serving as secretary and vice-president.

In the Southern Convention he has been a member of the Board of Publications for two terms, a member of the Executive Board for four years, and has served a full term as a trustee of the orphanage.

He is a past president of the North Carolina and Virginia Conference of Congregational Christian Churches. This last year he was Secretary of the Eastern Virginia Conference.

He is married to the former Nellie Gray Mann of Burlington. They have three children, Coy Wesley, Elia Ann and Rita Dale.

ACTIVITIES AT ETHER

Mrs. B. T. Kern

The young people of Ether Christian Church have been very active during the past months. They are carrying on their weekly Pilgrim Fellowship programs and have also presented the church special programs for Easter, Mother's Day, Memorial Day and Father's Day. The week of July 11-16 they eagerly and attentively shared in the Vacation Bible School.

For some time we have been without a regular pastor. We have had excellent supply ministers serving us each Sunday, but we are anxiously and with much anticipation looking forward to having our regular pastor, the Rev. Hayes Ritter, take over active duties the first of August.

Mrs. F. C. Lester is to tell about "Our Mission to Europe" at the morning worship service of our Sanford church August 14. She will be the Women's Fellowship guest speaker at the 90th anniversary of Bethany church, Sedalia, North Carolina, August 7. That evening she will speak at a family night supper at Sophia.

FROM SOCIAL ACTION TO MISSION FIELD

Fern Babcock, who has served for several years with our Council for Social Action, was married June 12 at Riverside Church, New York, to Rev. Alexander J. Grant, since 1953 one of our missionaries to the Philippines.

Mrs. Grant, who is the editor of **Social Action,** is a native of Kansas and did national YMCA work before coming to work for our denomination. Mr. Grant, a Canadian, is a graduate of Queen's University and Theological College in Kingston; has a Master's Degree from Columbia University and Union Theological Seminary; and has studied at the University of London and the London School of Economics.

They will work in Manila under the department of social welfare of the United Church of Christ in the Philippines.

The secret of a happy marriage is simple — just being as polite to one another as you are to your friends. — Spoon's Chapel Bulletin

CHURCH PROMOTES THIS PAPER

The Christian Sun is our denominational newspaper. It is published by the churches in North Carolina and Virginia. The paper is not only concerned with the news of our churches locally, but nationally. It is a weekly paper with the following Sunday's Sunday school lesson in it. We help support this paper by our apportionments. We give $32 a year. Therefore, it comes to the individual member at a reasonable rate of $3.00 per year. Through its eyes we are able to look outside of our local church and see what is happening. If interested in subscribing, see Mrs. Texie Walker.

—Bulletin, Mt. Zion

Mrs. Bland Leebrick of Apple's Chapel and Mrs. James Rayburn of Salem Chapel were the two representatives of the North Carolina Women's Fellowship at the leadership training school at the University of North Carolina last week sponsored by the N. C. Council of Women's Organizations. Mrs. J. R. Ellis of Chapel Hill and Mrs. F. C. Lester were present for the business session of the Council July 21.

George Robertson Ordained

A service of ordination for George A. Robertson, Jr., was held June 12 at 4:00 p.m. at the First Congregational Christian Church, Hopewell, Virginia, with Rev. A. Lanson Granger, Jr., president of the Eastern Virginia Conference, presiding. Scripture was read by Rev. M. E. Taylor, pastor of the host church. Rev. John S. Graves, chaplain of Elon College, preached the ordination sermon, using as his topic "Be On Your Guard."

Participating in the service of ordination were: Dr. H. S. Hardcastle, Dr. R. E. Brittle and Dr. Jesse H. Dollar. The benediction was pronounced by the newly ordained minister.

Mr. Robertson received his Bachelor of Divinity degree from The Hartford Seminary Foundation, Hartford, Connecticut May 23. While he was in seminary, Mrs. Robertson served as director of Christian education for The First Church of Christ, Congregational, in Longmeadow, Massachusetts.

Mr. Robertson became pastor of the Poquonock Community Church, Poquonock, Connecticut, June 1, 1960.

A Corner Of Heaven

A very charming and cultured woman in our Church Fellowship is remembered as having said that for her heaven would be a cabin down by the river of life, under the shade of the trees the leaves of which are for the healing of the nations, with a library around the corner where she could borrow all the books she wanted to read.

The last words of Stonewall Jackson are reported to have been: "Let us cross over the river and rest under the shade of the trees."

The letter of Supt. John G. Truitt this week brings these things to mind as he tells of his new home in Elon College. The big house in which he and "Delie" are to make their home during sunset years is surrounded by trees, and good neighbors. Memories of work at the Orphanage can be shared with the first lady of that Home, Mrs. James L. Foster, next door neighbor. Pastoral counselling is just around the corner. If a church job is wanted, the Convention Superintendent is about a block away. That unread book, so greatly desired during busy pastorates and constant care of the big family in the Church Home for Children, is probably in the College Library that can be seen from the front porch. Cultural lectures, music, and drama are free and inviting in the college buildings among the oaks and hickories on the campus of twenty acres where the Truitts, father, mother, son and daughter all received their college training — Alma Mater stands almost in the front door. The Community church, magnificent in its newness and simplicity, is only a brief walk away. If a great longing for familiar scenes and faces of the past eleven years sweeps over the mind and heart, it will take only a few minutes to be back among the children and workers at the Home.

What more could one want? It is easy to think that while "Cousin John" inhabits this little corner of heaven his poetic spirit will give us rhyme and reason, and in his heart he will sing with St. Paul: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians 1:3; 2:6)

Into this community of saints (and sinners) will move soon Rev. and Mrs. Clyde L. Fields to serve the Convention, and Rev. W. W. Snyder and family to serve the Home for Children. They too, will help to make and to keep this a "corner of heaven."

Revivals -- Why?

Summer is the time for revivals in our area. The old camp meeting is mostly a memory; and it may be that the revival needs to be reconsidered. Let us hope that it is not irreligious to suggest that churches should give some real thought to the purpose of the revival.

It could be just a habit. Since the time of grandfather the church has had a revival beginning at a certain time, and of course there will be such a meeting this year. Preachers may come and preachers may go, but the revival goes on as scheduled half a century or more ago. It is a habit that must not be broken.

It may be mostly a social occasion. In the long ago there were not many social events in the community, and the revival was one of the best occasions for people to get together. We still expect members who have long since moved away to return for the revival, and, if memory serves me correctly, revival is a wonderful time and place for young people to "socialize" under religious influences.

It may be the desired opportunity to hear another preacher. The pastor gets to be so well known that some of the members decide there is no need to hear him for he has told all he knows. Besides he is not a thrilling speaker like the visitor who comes for a few days and gives his very best talks. The "love offering" for the visitor who gets free board and room for a week has been known to compare favorably with the annual salary of the man who tries to make a church out of indifferent Christians. But surely it is better to attend church one week during a year than not to go at all.

One purpose may be to revive the fainting. All too many members have difficulty in keeping their enthusiasm alive. The revival starts it going again.

Conversion of sinners has been the primary purpose of the revival. It is the time for the evangelistic effort and appeal. It is the harvest time. All the activities of the year in worship and teaching are directed to this moment when young people and adults will decide to accept Christ as a personal Savior and become a servant of his. New members will be added to the church.

In many churches it would be exceedingly profitable for the officers to lead the membership in a study of the purpose of the revival — the purpose of the entire church program, and how the revival fits into the program. To omit, or to change the date of the revival might be a spiritual discipline worth the effort. Habit is helpful, but it can become deadly. To go through the motions of having a revival just because there has always been one can easily increase the opinion held by some that the church is inadequately related to the needs of people.

Within a week after this year's revival, or sometime soon thereafter, why not call a meeting of the church to frankly face just what the results of the meeting were? To say that Mr. So and So preached some good sermons is hardly an adequate reason for the time and expense of people who attended. Were people revived? Is there now a greater determination to live right and effectively in our dangerous world? Did anybody decide to be a minister or missionary? Is there some clear-cut plan for training the new members, if any, and for rendering greater service to the community, the denomination and the world? "If there be any virtue, and if there be any praise, think on these things."

About * * *

MEN OF LITTLE FAITH

Science and technology have made the world a physical unit, but man's political thinking and planning have failed to consolidate this physically unified world into a cooperative and moral community. Such a goal is an old theme, but never has it pointed, as it does today, such an accusing finger at the dismal failure of nations to live together in peace.

Men show a spirit of cooperation that is magnificent when they combine their courage and inventive genius for organized destruction and murder, but in forming and maintaining protective and humanitarian governments they become weak and disorganized. Nations must learn to work together and use their talents for the benefit of all mankind rather than unite for its destruction.

The Bible refers to the man with a certain number of talents but not wise enough to put them to use — possibly for lack of faith. But the civilized world now can ill afford to criticize adversely this much-maligned character.

World peace will come when men and nations create explicit faith in each other. The Prince of Peace cried in despair, "Oh, ye of little faith". It is still that way, but cannot remain so if wars are to cease.

C. B. Riddle

This Interested Me

Emily C. Lester

According to the dictionary, a "hodge-podge" is a clumsy mixture of ingredients. That, I fear, is what this is going to be. A number of good things have interested me during the past several months which I wish to pass on as ideas which men's as well as women's groups might use. However, they are not really connected so I shall probably make a "clumsy mixture" of these "good ingredients."

First of all, I was interested to learn of the Asheboro circle leader who set as her goal "one new member every month." And, when last I heard, her circle was meeting that goal. She also set a goal for attendance from her circle at various group meetings, and they met the goal — attending in far larger numbers than before. This leader has enthusiasm, she set definite goals, she worked toward achieving them — and infused her group with the desire to do the same.

Then I heard of the member of our Ramseur Women's Fellowship who made good come out of a "bad" situation. When the snow and ice made driving to a World Day of Prayer meeting seem dangerous and the meeting was cancelled, she did not simply say, "Isn't that too bad" and forget it. Instead, she (and a Methodist woman in the community did the same for her group) started a telephone chain, asking women not only to telephone others about the cancelled meeting, but to pray at home and to bring their offerings for the important projects sponsored by the Council for Church Women (migrant work in N. C., for instance) to church the next Sunday. And the largest offering ever was received for the World Day of Prayer in the church group!

Sometimes our groups are so small that we feel we cannot attempt the regular program — or even have all the suggested officers. I heard about one small group in a new church who put all the names in a bowl. The first name they drew was the president, the next vice president, and so on until they had all the officers needed to carry on a full program and everyone had a job! Not the best method, maybe, but I understand it worked fine in this situation.

Somewhere I read, "The difference between a prejudice and a conviction is that you can explain a conviction without getting angry." The woman explaining the social action material at a district meeting recently asked us to use our heads in overcoming our prejudice in regard to race relations, and suggested reading the great number of factual articles dealing with the problem which one can find in "secular" magazines. As examples she recommended articles in the September, 1958, issue of **McCall's**, the June, 1960, issue of **Redbook**, and the June, 1960, issue of **Good Housekeeping**.

IS IT "SEND" OR "GO"?

W. R. Cullom, Wake Forest, N. C.

In my Bible what we call **The Great Commission** reads thus: "Go ye, therefore, and teach all nations" (Matthew 28:19-20). If we turn then to the New Testament story of what these first Christians did, here is a typical sample of it: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, Cyprus, and Antioch, preaching the word" (Acts 11:19). In my judgment the weakest point in the Christianity of our day is to be found in substituting the word "send" for the word "go". Our Lord's final commission to his disciples was that they should be his witnesses (Acts 1:8).

When did you hear a Christian give to those about him a piece of personal Christian testimony? When did you hear even a minister give such testimony in the pulpit? Many of the so-called "sects" are taking the word "go" literally and are giving witness to the living Christ, but our organized Christianity is mainly "money", "machinery", and "lectures". I think I hear one say, "yes, and these 'sects' are laughed at, ridiculed, and abused." Exactly so, but did not our Lord promise that just such treatment would befall his faithful followers along the way?

If we want a revival that will make the church a real power in transforming the world about us, we shall have to bring into it a vital realization of the living Christ and bring men to know of a trust that this living Christ is transforming selfish human nature into loving kindness and personal care for every human being on earth. Sending is all right as far as it goes, but the personal witness can be effected only by going in person.

GOD PROVIDES

The sunshine of this lovely day
Is bright and warm here where I'm
basking;
Encompassing my universe,
It shines on me without my asking.

The golden grain waves in the wind
And it reminds me I am richly blest.
Behold, I have my daily bread
Before I even make the humble quest!

Harold A. Schultz
—In Pleasant Grove Bulletin

A Communion Meditation

Given at The Second General Synod of the United Church of Christ
July 7, 1960

By Dr. Everett A. Babcock, Superintendent
Ohio Congregational Christian Conference

Although the Church is in the world, it is also not of the world. The spirit of the Church, the Christ of the Church, the Church that is not of the world is governed not by a constitution but by the new covenant blood of the Lord.

The constitution has to do with the affairs of the United Church as it relates to the world of institutions, situations, causes, society. There is as great a difference between the words constitution and covenant as between the Greek word for newly made wine and the Greek word used by the Gospel recorders of the last passover meal meaning a new fellowship of a spiritual order under new conditions.

The word covenant is derived from the word convene, the coming together to make a binding agreement. All of us here, as Christians everywhere and for all time, have entered into a covenant with Christ, we are a part of the promises that God has made to man, a spiritually binding agreement. The bread and the wine are symbols of the spiritual character of Christ's suffering, a suffering for the remission of our sins. They are symbols of the covenant betwixt Christ and his Church. The word became flesh and dwelt among us; the Church was created in the very fact of Jesus Christ himself; the Church is the body of Christ; the Church is God at work in the world.

We of the Church are not just at the receiving end of this covenant with God, but are a part of the promise of God to his people. In a way the Church is the loaf which Jesus took and broke and said "this is my body broken for you."

It is to be both a reconciled and a reconciling fellowship, reconciling the world unto Himself. It is the agent of God in reconciling men to him, through which men find acceptance and love. The Church is the raised letters of the message written in Braille that people may feel and touch the truth of God, the promise of his love and forgiveness, that they may lose the estrangement between them and the Savior, that the unknown shall become known.

One of the interpreters of Jesus' words in the upper room has put them this way — "I am among you as the one that waits on table, and you have grown while I waited upon you to be like servants." Jesus ministered to the disciples, made himself a servant to them, and in that experience of being ministered to, the disciples simultaneously learned to minister. The Church at one moment is the body of Christ in the world, and by that fact it simultaneously is the Servant to the world, ministering in his name.

The promises of God to his children involve the Church not just in being the recipients of this promise but in the obligation of keeping the Covenant of God with the children of this world. The Church, especially the United Church of Christ, must exist in a realm and on a level as high above the constitution as the soul of man is above the soil of the earth. The Covenant of God promises us the love of God, but it also binds us to reveal to the people of the world that love through our own sacrifice and devotion to righteousness. There is nothing in the constitution about love or sacrifice or devotion. But except as they spring forth from the table of the Lord to become the flesh and blood of the United Church it will not be of Christ. It is a part of the covenant that the Church know God, that its mission come from and of God, that the Church listen for the truth from him, that its very life be this truth. There is nothing in the constitution about truth and life, these are found only in the agreement between God and his Church gathered about the symbols of our Lord's life and death. This truth however is that which will make us a church, not a constitution.

The Church, especially the United Church, must also exist in a realm and on a level as far below the constitution as the earth is below the horizon. The Covenant of God promises us forgiveness, but it also binds us to reveal to the people of the world that healing, forgiving Father through our own utter humility and constant search for redemption. A Christian community should be able to receive into itself all sorts and conditions of men in the spirit of love and acceptance, which does not judge or condemn, but accepts them in the humbleness which knows that all men need God's forgiveness.

Through these days there has been much logical reasoning and intellectual jockeying of phrases, but we of the United Church basically must search for a humility and meekness which will be understood by the most naive African and felt by the newest member of the confirmation class. There is nothing in the constitution about humility, or meekness, or redemption or forgiveness. These enter into our agreement through the covenant which is written in the blood of our Lord on the Cross and in our lives and mission if we are to be the Church of Christ.

Our covenant is to be a Church that is strong, glorious, transforming the world and simultaneously to hold the cup of milk for the hungry, to clothe the naked, to be companion to the outcast and the persecuted.

The new covenant is to cause the nations to tremble with God's truth and at the same time to wash one another's feet in utter humility and innocence.

The new covenant was given stark emphasis by Paul who said, "I think God has exhibited us apostles as the lowest of the low, like gallows birds; for we have become a spectacle to the universe, both angels and men. We are fools for Christ's sake, while you are most prudent Christians, we are feeble while you are strong; we are disgraced, while you are honored. To this very moment we are starving, thirsty, ragged, battered tramps — we are like dregs and scum of society!" But Paul also said: "In all these things we are more than conquerors through him that loved us." We proclaim in our Statement of Faith that "He calls us into his Church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the Gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory."

The covenant is to be fearless and bold in proclaiming the Gospel, but at the same time to confess our weakness, fear and sin. This covenant is for the Church to affect legislation, justice, peace through strategic actions and organizations, but simul-

A Layman Explains

Limited Membership of General Synod

By A. Glendon Johnson

Some of these days when we get better acquainted, I'd like to ask a good honest E. & R. delegate what he really thinks about our "informal" approach to a "difference of opinion;" but a good fighting Southern Baptist would have approved of our C. C. brethren — and their willingness to go in swinging.

We are not very reluctant to put our "two cents worth" onto the pile — to add or omit a word or phrase more meaningful or less objectionable to ourselves; and in expressing our thoroughly democratic, though sometimes less well informed final approval, we were most willing to attest a definite proprietary interest in this new Constitution through the stamp of our personal handiwork.

We were most mercifully guided in our efforts to "gild the lily," however, and though a great majority of the motions to amend were "lost," the arguments against the change, or the reasons given for the original wording or proposition, were in almost every instance adequately satisfying to justify the effort and time expended, but not wasted, in discussion.

To illustrate, a question was raised about the By-Law provision fixing the number of Conference delegates to the General Synod at "not less than 675 nor more than 725."

A colored brother objected that this rather small total figure reduced their delegation to only 4 or 5 representatives, and suggested strongly that a greater impact and wider spread of enthusiasm or good will would result from greater participation. Then the boys used to town meetings got on the band wagon for democracy (small "d"), and would well have run the number of delegates to 1,000, 1,500, or maybe 2,000 — open the doors and let everybody come!

But the Commission to Prepare a Constitution had done its "footwork," and some pencil work, on the availability and cost of securing adequate size halls and other accomodations for different sized audiences — delegates, their alternates, associate delegates, and the visitors, without whom few meetings can be really democratic.

While considering the mathematics and merits of limited attendance vs. limited debate, they hit upon a human item which outranked either — a serious, and for many of our churches, heavy problem: Who should bear the expenses? The delegate, the local church, his conference or the General Synod? It was a point of principle, and they did not duck:

The expense of the meeting place and travel expenses of the voting delegates will be borne by the General Synod. Other expenses of the conference delegates will be the responsibility of the conferences.

With no beating of the breast about "fair play" or any word about "equality in the eyes of God," they stated simply the fact that all too often the best man for the General Synod, or the best man for the Conference, might not be the one most able to go on his own; that **eligibility** and **availability** of a delegate should not be restricted by his inability to bear the extra expense of the trip involved.

* * *

In the overall planning it is contemplated that our associations may be sufficiently local or restricted in area that all who wish to attend a meeting may do so, start from their homes and return the same day. On the Conference level, corresponding somewhat to our present Southern Convention, or perhaps a little smaller if we find it more convenient, distances should be short enough to be covered in 2 or 3 hours for the majority and 3 or 4 hours by even those farthest away.

For a national meeting, however, a good percentage of the delegates have got to cross a large part of our continent — going east, west, north or south — and at the end of the line it becomes impossible for most of them to spend the necessary night or two with friends. It is therefore a source of deep satisfaction that while we as little individuals were busying ourselves on little things, the Commission entrusted by us to seek out the best answers was indeed guided by a Christian spirit, to protect in print our general welfare.

MEDITATION, Cont.

taneously to be above and beyond organizations, programs, reforms, being the spirit and mind of Christ in the hearts and souls of men.

This covenant includes the promise that those who would be first must be last, that the Church exists not to be ministered unto but to minister, that whosoever shall compel us to go a mile, that we go with him two miles, that he who asks us for our coat, we shall give him our cloak, also, that we shall love our enemies, bless them that curse us, do good to them that hate us, pray for them that despitefully use and persecute us. The covenant includes that we be perfect as our Father in Heaven is perfect.

So, as we enter again into covenant with our Lord through the Holy Supper, may the promises of God to us, and our commitment to him become the true agreement between us, and between us the United Church of Christ and our Lord.

May these promises be the true basis of union between God and his Church, may this bread and this wine be that which bind us together in the love and fellowship of Christ, redeeming us with his precious blood, given by almighty God who in his great love for us didst send our Lord Jesus Christ.

MY CHURCH

By W. H. Bradshaw

Church life is unequaled if we get in there and take part. One can never really appreciate the great importance of church life until one has put something in it — therein lies the secret of a full church life. If we apply ourselves and get to know its functions, then and then only can we hope to derive any revenue in the way of understanding the real meaning of church life. How can we get to know what it is all about if we are just occasional "pew warmers"? I have spent the better part of my life actively engaged in the church, and to me there is nothing akin to the sense of satisfaction of loving one's church enough to give his best continuously, not spasmodically. Spasmodic, haphazard church going is next to nothing. I really think our Creator will accept nothing less than persevering, devoted church members.

Rev. Bland Leebrick of Apple's Chapel assisted Rev. Elmore Powell at Mt. Gilead church, near Louisburg, with special services the week of July 10.

News From Izmir

Rev. and Mrs. Raymond Fowler

EASTER IN TURKEY

The newness of inspiration and the close quality of the fellowship here promise deeper meaning for us this Easter, as at Christmas. On Maundy Thursday we gather at the Blakes for a 'passover' supper — lamb, pide (peeday) bread, greens, and hard-boiled eggs — led by Ray (Mr. Fowler). He is also giving morning devotionals (7:30 a.m.) all next week in the absence of Mr. Blake, who has gone to our Talas school for a while. On Good Friday after school we will walk through some very old (6-700 years) olive groves, with their lovely twisted trunks which are so full of holes and are often just shells of former trunks — but all lovingly scraped and harvested each year by descendents of the peasants who first planted them, using about the same tools. These orchards are not the neat, efficient straight-row plantings of American orchards, but are artistic scattered plantings over uneven green hills and dales, carpeted with wild flowers, and overlooking the blue bay which, altogether, is perhaps even more beautiful than the present Mt. of Olives in Jerusalem. Easter Sunday we join the busses leaving from the NATO military chapel at 4:00 a.m. (these early hours are not to our liking!) for Ephesus. There we will watch the sun rise over the ruins of the immense marble theatre where Paul was almost killed 1900 years ago by angry merchants who did not like a Christian God who had no need of their profitable silver idol trade. Easter night we gather at the Blakes again for supper and a play reading (even the children participate) of "Cry, the Beloved Country." How we wish you could all share the inspiration and joy in these experiences; why do there seem to be more of them here than in our urban American religious life? It's **not** because we're missionaries and therefore either sub- or super-human; none of us fit any of the missionary stereotypes we keep reading about. We're just people. (This may be one of our problems, in our attempt to know just what our role is!)

NEW PERSPECTIVE ON THE U. S.

It's **very** exciting to read about the people, worthy and unworthy, who have lived in Turkey throughout the centuries. Aesop (of the **Fables**) was a Syrian slave here; and King Midas, whose touch turned everything to gold (and who was once considered to be a fairy tale), was the name given many kings in a very wealthy culture recently uncovered here; and from 1200 to 1918 the Turkish Ottoman Empire was building and declining in these lands around the Mediterranean. St. Polycarp has recently emerged from the 'limbo' area of my brain into reality. We can stand, here in Izmir, on the edge of the large arena (grass and stone depression now) where in 85 A.D., at the age of 82, he was killed by a bloodthirsty crowd who called Christians "atheists" because they did not worship the then-popular anthropomorphic gods. Makes one wonder if religion insights of tomorrow are perhaps being started today by some whom we, in our mass comfortable allegiance to conventional Christianity, condemn quickly in shocked tones as unbelievers. Over here, you have to keep wondering. We are surrounded with dramatic and often pathetic proof that the American way, and the American Protestant way are not always the best or the only way. We **feel** what we formerly only **knew** — that there are almost as many million Muslims as Christians, plus Hindus and Buddhists, and

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Istanbul. Large city of 1,500,000 at mouth of Bosphorus (used to be called Constantinople), which is commercial and cultural center of Turkey.

July

31—**Rev. and Mrs. William Woolworth, Jr.,** have always been ready to fit in where needed most: He did evangelistic work in Marash and Kayseri 1919-28; she taught in Marash and Aleppo (1920-24) before marriage. 1928-49 he was principal of boys' school, Tarsus; he has assisted in Boston office; was secretary of the Mission and acting publications department chairman 1950-55; acting Mission treasurer 1955-57; now on furlough; his last year was in special work on property matters; she teaches at Uskudar.

August

1—**Miss Carol Wright** graduated from Oberlin College in 1957 and is teaching English at American Academy for girls, Uskudar, for 3 year term.

2—**American Academy for Girls** stands at the crossroads of Asia and Europe; does senior high and junior college work; has 500 students, of whom 170 are boarding pupils from all parts of Turkey. Also has program of adult education.

Izmir. Ancient Smyrna. Seat of one of seven churches of Book of Revelation. Now a city of 300,000 with large and beautiful harbor.

3—**Rev. and Mrs. Everett Blake** carry heavy responsibilities — he is business manager of American Collegiate Institute and associate minister of community church. She (brought up in Turkey as the daughter of Dr. Fred Field Goodsell) is principal of American Collegiate Institute. Their daughter, Jacklyn, graduated from Oberlin in June (**Sun,** June 21) and goes this month to Turkey to teach. Mr. Blake was at Moonelon last summer.

4—**Miss Cynthia Chaney** graduated from University of South Dakota in 1958 and went to American Collegiate Institute for 3-year term as teacher of home economics.

5—**Miss Naomi Foster** is associate director of American College Institute and teaches mathematics. She graduated from Mt. Holyoke, Hartford School of Religious Education, Hartford Theological Seminary (B.D. 1943, S.T.M. 1944) and taught in North Carolina 5 years before going to Izmir for 3-year term in 1944 — which has turned into a career.

6—**Rev. and Mrs. Raymond Fowler,** both graduates of Pomona College, Claremont, California, where he was assistant minister of the Congregational Church, went to Izmir in 1959 to teach English for 5 years at American Collegiate Institute. See article by them on this page.

there are still more materialists (religious and non-religious). Our map of the world published in America, understandably but not wisely places the Americas in the center and splits the other continents off to each side. So it was sort of an ugly shock to see, on a different map, that the European "Western Civilization" which we studied exclusively in public school, is just the tiniest spot on the map compared to Russia, China, Africa, India, and the Middle East. So be sure all your children and grandchildren have both kinds of maps on their bedroom walls as they grow up! Geographical location does alter one's perspectives; as Sarah said the other day, "Mommie, is Turkey larger than America?". "Oh, no, America is much larger than Turkey." "Well, you know, America just looks so tiny from here."

TEACHER GOING TO IZMIR

Margaret Ann Hanson of Proctor, Minnesota, has been appointed to a three-year teaching term in Turkey under the American Board of Commissioners for Foreign Missions.

She will leave in August to teach English and Physical Education at the American Collegiate Institute in Izmir.

Miss Hanson, daughter of Mr. and Mrs. Willard C. Hanson of Pine Island, Minnesota, has been a Physical Education teacher in the elementary and junior high school in Proctor for the past year. Before coming to this position she taught Physical Education for two years at the Denfeld Senior High School in Duluth.

A native of Grafton, North Dakota, Miss Hanson graduated in 1953 from Lynd High School, Lynd, Minnesota, and in 1957 from Mankato State Teachers College, Minnesota, with a major in Physical Education and a minor in English and Speech.

Long active in church work, she is a member of the Lakeside Presbyterian Church in Duluth.

The American Collegiate Institute at Izmir, where Miss Hanson will be teaching, was founded in 1877 and has an enrollment of about 500 Turkish girls between the ages of 12 and 22. Twenty-four American Board teachers serve on its faculty as well as a number of Turkish teachers.

MISSIONARY RETURNS TO CEYLON

Rev. Sydney K. Bunker, president of Jaffna College in Vaddukoddai, Ceylon, returned there June 12 after a year's furlough in this country. (He is a friend of Mrs. William Joyner, the former Bouneva Farlow, who served a term in Ceylon.)

Mr. Bunker, a Congregational Christian educator in Ceylon under the American Board of Commissioners for Foreign Missions for more than 20 years, will spend three weeks en route to Ceylon in Japan and the Philippines observing Christian colleges there.

Mr. and Mrs. Bunker have spent most of their furlough in Oberlin, Ohio, where a daughter, Charlotte, is a student at Oberlin College. Another daughter, Grace, is a student at Earlham College, Richmond, Indiana.

Jaffna College, one of the leading Christian colleges in the area, is a coeducational institution with classes from kindergarten through college. More than 1200 students are enrolled in the primary and secondary departments and about 300 are in the liberal arts college.

Born of missionary parents in Natal, Union of South Africa, Mr. Bunker was educated at Oberlin College and Union Theological Seminary. He was granted Union Seminary's highest academic honor, a two-year fellowship at Oxford University, England, where he studied literature and African problems.

Returning from England to the United States, he did graduate work at Yale and taught at Talladega College in Alabama from 1935 to 1937. In 1938 he was invited to go to Ceylon as president of Jaffna College.

Mrs. Bunker has been a leader in primary, kindergarten and nursery school work. She has made an active contribution in the training of teachers for the model Sunday school of the Vaddukoddai Church and has also served as chairman of the Council
sionary Children in South India.
for the Kodaikanal School for Mis-

A Responsive Reading for Worship

"A Witnessing Body of Expectant Pilgrims"

By Mrs. Guy A. Benchoff, Woodstock, Virginia

Leader: This good news of the kingdom will be proclaimed to men all over the world as a witness to all nations. Matt. 24:14

Response: You will be witnesses to me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth. Acts 1:8

Silent Meditation: To what am I witnessing? To a complete surrender to Jesus Christ? To an indifferent acceptance? To my own ego?

Leader: And now He is the head of the body which is composed of all Christian people. Col. 1:19

Response: Now you are together in the body of Christ and individually members of Him. I Cor. 12:27

Silent Meditation: Are we making our church a 'colony of heaven?' Am I using the gifts God has distributed to me in such a manner as to be in harmony with the other members or to disturb?

Leader: At present you trust Him without being able to see Him and even now He brings you a joy that words cannot express and which has in it a hint of the glories of Heaven. I Peter 1:8

Response: Never flag in zeal; **be aglow with the Spirit;** serve the Lord. Romans 12:11 RSV

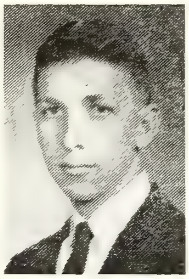
Silent Meditation: Am I as a sluggard and a drone, or do I glow with the Spirit?

Leader: They freely admitted that they lived on the earth as exiles and foreigners. Heb. 11:13

Response: Men who say that mean, of course, that their eyes are fixed upon their true homeland. Hebrews 11:14

(Used at meeting of Joint Committee on Laity, Cleveland, Ohio, July 8)

A Page for Young People Edited by Hubie Young


Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

VOLUNTARY SERVICE

Based on a Presentation by Carl Bade

Hubie Young

Before exploring the many possibilities of voluntary service, it is first necessary to define the word "service."

According to our Christian beliefs, service is any act in which a person uses his talents to help others in need — whether directly or indirectly. Although this clearly defines service, it does not, however, explain why the Christian renders service.

Why do we as Christians render service? The shortest and most concise answer we can give is that Christians render service because they are loved, and because of this love, they love others through God, as revealed by Jesus Christ. True Christian service is governed by the attitude of the individual. The many little acts of courtesy which we perform — such as cutting off lights and opening doors for others — are all small acts of service. Although these services may be rendered, they are not, however, enriching to the server unless a good Christian attitude supports them. It is at this point that a true distinction is made between the self-centered person and the God-centered person.

In the life of the average Christian youth, there are four areas in which service is usually rendered. These are in the community, church, home, and school. It is relatively easy to find ways to serve in the community because of the many hospitals and institutions of service. But do we look for ways to serve in the church, home, or school? There are omnipresent opportunities.

The list of voluntary service projects is long and varied. It would be impossible to list all of them; I have, however, listed a few of them below in their general classifications.

1. For Pilgrim Fellowship groups, whether large or small, donation of service by assisting the church janitor, helping in the choir, or by playing musical instruments such as the piano or organ. To make money groups can sponsor a Work Day for Christ, a paper drive, or a car wash.

2. Individuals may volunteer service in the Sunday school, on caravans or synovans, at workcamps, or through some form of plan sponsored by the Student Summer Service Program.

The field of voluntary service is ready for contributors. As Christians, shouldn't we be the first to volunteer?

HOLY NECK P. F. HAS MONTHLY MEETING

Mollie Holland

The Holy Neck Pilgrim Fellowship held its regular monthly meeting on June 12 in the Fellowship Hall. The meeting was called to order by the vice-president, Stanley Weaver. Devotions were led by Mollie Holland.

The secretary, Mamie Harrell, read the minutes of the last meeting, and they were approved as read.

We were reminded of the Ruritan supper in July. At this time we shall serve the Whaleyville Ruritan Club. The following committee was appointed to plan the menu: Doris Holland, Mamie Harrell, and Oscar Fowler, Jr.

We discussed plans to attend Nags Head, North Carolina, from July 17 through July 24.

It was reported that we had $75 in our treasury. Dues amounting to $5.80 were presented, thus increasing our treasury to $80.80.

We were pleased to have with us Mary Cross Brittle to speak on the local, conference, convention, and national levels of the Pilgrim Fellowship. She was introduced by Bonnie Rountree.

Bonnie Rountree spoke to the group on the various religions of the world. It was our privilege to have Eva Sue Wright to tell us about the Quaker Religion.

A new member, Joe Smith, joined in our fellowship. The meeting was then adjourned.

Following the business meeting refreshments were served.

CYPRESS CHAPEL P. F. MEETS

The Senior Pilgrim Fellowship of the Cypress Chapel Christian Church met on Tuesday night in the home of Lynn Brinkley. Those present were Frankie Case, Sandra Privott, C. S. and Dickie Holland, Billy Lewter, Rita and Sandra Brinkley, Peggy Jones, Michial Brinkley, Mr. and Mrs. Norfleet Brinkley, B. F. Case, and Mrs. Johnnie Speight.

The meeting was called to order by the president, Peggy Jones. Devotions consisted of scripture from the seventh chapter of Matthew. Mrs. Johnnie Speight, the assistant advisor, led in prayer.

The roll was called and dues amounting to $1.40 were presented. Frankie Case, the treasurer, reported a balance of $28.64 in the treasury.

The program was presented by Frankie Case who told a story entitled "Yellow Butterflies."

The meeting stood adjourned to meet in July at the home of Sandra and Rita Brinkley.

W. N. C. RALLY

The Western North Carolina Pilgrim Fellowship will have a Rally August 7 (note change of date) at Pleasant Grove church beginning at 2:30, according to announcement by Jane Rush, secretary. "Fellowship" will be the theme, although there will be a business session at which time new officers will be nominated and a budget presented. Everyone is asked to bring sandwiches for a picnic supper. The church is located just off highway No. 902 between Coleridge and Bennett. A sign points to the church.

P. F.'ers Are Building Bridges" is the title of the article in the July 17 issue of our denomination's YOUTH magazine which tells about the P. F. group in our Raleigh church.

The Youth Fellowship of Mt. Pleasant church near Vass, North Carolina, is planning to sell home-made ice cream and cake Saturday, July 30, at the church, beginning at 6:30 p.m. Beulah Cameron asks us to announce that the public is invited.

$100 Donated

The Laymen's Fellowship of the Bethlehem Christian Church has voted to donate $100 to Moonelon Camp and Conference Center at Elon College, North Carolina.

"Action" is the name of the quarterly mimeographed bulletin published by the Youth Fellowship of the Southern Synod of the Evangelical and Reformed Church under the direction of Alice Hedrick of Winston-Salem, Action Commission chairman. The summer issue includes the news that Jane Greer, president of the Southern Synod YF cabinet, was chosen Action Chairman of the National Youth Fellowship at the recent meeting at Elmhurst College.

A teen-age choir has been organized at Bay View, Norfolk, under the direction of Mrs. Charles F. Pegram, the minister's wife. This group is furnishing music for the 11:00 worship service during the summer. An average of one new member per Sunday has been received at Bay View this year. 110 attended the Mother-Daughter banquet and 96 the Father-Son banquet.

Dr. Billy Graham, in his first formal address to a World Council of Churches meeting (Consultation on Evangelism, July 6-11, Bossey Institute, Switzerland), said: "A return to dynamic, vital New Testament evangelism is the solution to the problem of an anaemic Christianity and a loss of spiritual strength on the part of the churches... I am equally convinced that the Gospel of Christ is the only answer to the rising tide of atheistic dialectical materialism."

ECUMENICAL YOUTH ASSEMBLY

The 1800 delegates to the first European Ecumenical Youth Assembly meeting in Lausanne, Switzerland, were challenged by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, to make the Church relevant to the world today. "Are we the beat generation in dying churches in an exhausted old continent? Or are we a real youth movement in churches which are being renewed in a continent which discovers a new vocation?" he asked. The 12-day meeting (July 13-25) has delegates from 14 European nations (including Russia) and youth visitors from all over the world. Some of the "observers" are young Roman Catholics. Interestingly enough, the Roman Catholic Bishop asked the Roman Catholics in Lausanne to attend a special mass "to invoke God's blessing on the work of the assembly," saying that while their Church does not belong to the World Council "it nevertheless teaches that all humble and sincere efforts aiming at reconciliation of all Christians are the work of the Holy Spirit."

How Dedicated Are We?

William T. Joyner

Our Lord gave up his life because He was dedicated to the will of God. Since then thousands of courageous Christians have likewise given their resources and themselves toward the fulfillment of that will. These men and women have offered themselves for the sake of Christ in the face of threats, persecution, and untold hardship. The church of today is challenged by such examples of dedication to put away its churchly "toys" and get back to the business of God's Kingdom.

All of the ills, weaknesses, and sins of the church can be traced back to a lack of real dedication on the part of church members. When a church is low on dedication it will also be low on witnessing; low on fellowship; low on zeal; low on giving and low on the Spirit of Christ.

The only remedy for such a low condition is a genuine surrender of one's self to God. This means a daily act of dedication whereby we renew our allegiance to God and place at His disposal all that we are and all that we have. Herein lies the real source of a Church's strength.

The Northview Star

SOMEONE LISTENED

A famous clergyman once described Jesus' Sermon on the Mount as a collection of His choice sayings "gathered from many sermons by someone who listened and was inspired to preserve the Master's words."

But there is a divine orderliness, an organization, in the Sermon that make it much more than a mere collection of choice sayings. It is rather, as one authority has put it, "the Gospel of the Kingdom" — a Gospel beautifully and concisely arranged in three short chapters of Matthew (5-7) totalling but 111 verses. Added bit by bit to any life, these precious words of our Lord present a complete, perfect blueprint for living, in the fullest sense of the word.

Jesus begins with the "prologue" (Matt. 5:3-12) of the beatitudes, drawing the multitudes to Him with their encouragement and soothing comfort. Determination and fortitude are further bolstered in those who would follow Him with the reminders (Matt. 5:13-16) that they are the salt of the earth and the light of the world.

Thus we are fluently led into the second part of the Sermon: the Law of the Kingdom. In the latter part of the fifth chapter and the early part of the seventh, the Saviour clearly spells out the Father's law on such vital issues as anger; love; murder; adultery; perjury; revenge; and others. Then He neatly sums it up (Matt. 7:12) with the Golden Rule. Interspersed with the Law the third part of the Sermon, in chapter six, tells of the Life of the Kingdom, with the Lord's Prayer at its heart; and the "Gospel of the Kingdom" ends appropriately with Christ's lucid parable of the house built on sand and the house built on rock.

That, in summary, is the Sermon on the Mount, to which someone listened, and wrote. It is ours now, to hear — and, for those who would live in the house on the rock, to live.

Mrs. D. D. Houck, Jr. reports a daily vacation Bible school at Bay View, Norfolk, with an enrollment of 162 and an average attendance for two weeks of 132. A family picnic was held Thursday, June 30, and "graduation" was the next evening. The Women's Fellowship held a vesper service at the beach home of Mrs. Martone July 14.

News Of Elon College

Luther N. Byrd

A NEW FOOTBALL STAFF

The appointment of Gary Mattocks former East Carolina football stars, and Johnny Wike, both of them as assistant grid coaches at Elon College for the 1960 season has been announced by Dr. J. E. Danieley, Elon College president.

The naming of Mattocks and Wike rounds out a completely new Fighting Christian football staff for the coming year, for Coach George M. Tucker, also a former East Carolina player and coach, was appointed earlier this spring as a new head football coach at Elon, succeeding to the post held by Coach Sid Varney for the past seven seasons.

Gary Mattocks, who will be backfield mentor for the Christians, is a native of Southern Pines, where he starred in three major sports. He played prep school ball at Greenbriar Military Academy and one year of freshman football at Duke before going to East Carolina, where he was a fine halfback and quarterback. He also played baseball and basketball for the Pirates.

Coach Mattocks comes to Elon after serving during the past year as freshman grid coach and head track coach at East Carolina. He had previously coached all sports at Hamlet High School and served as physical director at the Fayetteville Y.M.C.A. following college graduation. He also played and coached sports during a stint of Army duty.

Johnny Wike, a native of Wilmington, N. C., who was a fine guard with the East Carolina football squad during the past two years, will serve as line coach at Elon. Wike had two years of Marine Corps service prior to entering college and played two years of football at Wingate Junior College before rounding out his college grid career at East Carolina.

LADIES HALL IS BEING REPLACED

Construction of a new dormitory for women on the Elon College campus has begun. The new dormitory will be located on the northwest corner of the Elon campus on the site formerly occupied by Ladies Hall.

The Ladies Hall, a smaller dormitory which was built in 1913, has been torn down after inspection revealed that it was unfit for renovation. The building has not been used as a dormitory in recent years, and since 1957 it had been occupied by the offices of the Southern Convention of Congregational Christian Churches and for offices of the Elon faculty.

The decision to demolish Ladies Hall and replace it with a larger and more modern structure was made by the executive committee of the Elon College board of trustees. The new dormitory, which will be similar to other dormitories built at Elon in the past five years, will be designed to accommodate 80 women students.

The new dormitory will be a further step in Elon's extensive building program, which has included within a five-year period the McEwen Memorial Dining Hall, Virginia Hall for girls and Carolina Hall and Smith Hall for boys.

A DESCRIPTION OF THE MATURE CHRISTIAN

The following, which the pastor clipped from somewhere, is, in the mind of the pastor, the best brief description of a Christian he has run into. It is in the form of questions which each of us ought to ask ourselves every now and then. Here it is:

CAN YOU—

Admit an error?
Follow instructions?
Acknowledge your faults?
Do more than is required?
Take opposition good-naturedly?
Take criticism without resentment?
Stick to something until it is finished?
Work faithfully without being watched?
Withhold judgment until sure of the facts?
Resist the temptation to speak cutting words?
See good qualities in those who disagree with you?
Make yourself do the unpleasant tasks that need to be done?
Use the property of others with the same care you give your own?

—**The Round Robin,** United, Winston-Salem

CHRISTIAN FUN

The Faithful Workers Class of Union Grove church enjoyed a trip to Tanglewood Park, near Winston-Salem, on Sunday, June 12. We traveled in four cars; leaving the church at 8:30 a.m. after making the secretary's report, and arrived at Tanglewood at 10:00 a.m. in time to have our Sunday school lesson taught outdoors by our teacher, Mrs. Paul Tedder.

Everyone carried a picnic lunch which was thoroughly enjoyed by all.

After lunch — Fun: Paddle-boat rides, horseback riding, "train" rides and swimming. It was a day of fun and Christian fellowship enjoyed by all who went.

—Betty Sue Hammer
in Union Grove **Fellowship**

At Work With The Service Committee

REFUGEE RESETTLEMENT

Plaudits to the Rehoboth, Massachusetts Congregational Church, of which the Rev. Edith Wolfe is the energetic and spirited pastor. It is not a large parish, but an imaginative one, with Christians in it not unwilling to pound the pavements of nearby Providence seeking jobs for neighbors they have never met.

The results? Sponsorship of three fine and worthy Dutch Indonesian families involving nine individuals, soon to be on the way in this direction.

World Refugee Year has been by and large a disappointing experience for Americans with a sense of concern for the problem of refugees. Other nations have resettled sizeable numbers, but the USA has not passed any legislation to enable us to do our share with the hardcore cases, 135,000 still in camps since the war.

Under existing legislation, since 1956 the Congregational Christian Service Committee has handled 684 cases, which is among the denominations a fair record, in the face of the problem a bare beginning. President Eisenhower has urged Congress to double the number of quota immigrants accepted and to authorize the entry annually of at least 10,000 refugees from oppression and persecution. If this legislation is to pass during World Refugee Year and election year, concerned people may have to tell publicly of their hopes for changes in our immigration policies.

—**CCSC Reports**

Luxury and Idolatry Ruin A Nation

Background Scripture: Hosea 8:1-5; 10:1-12; 13:1-3.

Devotional Reading: Jeremiah 10:6-10.

Memory Selection: **Sow to yourselves righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.** Hosea 10:12.

We have today another lesson from Hosea. From the widely selected sections of Scripture which the Lesson Committee has chosen as the Background Scripture, it can be seen that the prophet is concerned and alarmed about three aspects of the life of his beloved nation: LUXURY, MORAL APATHY OR INDIFFERENCE, AND IDOLATRY.

LUXURY AND LUXURIANT LIVING

"Israel is a luxuriant vine" — scholars suggest that this is the proper translation for the verse, Israel is an empty vine — he bringeth forth fruit unto himself; according to the multitude of his fruit, he hath increased his aptars." The truth embodied in these words is that Israel is **luxurious** and **empty.** Luxury was everywhere — that was one of the things that impressed and disturbed Amos as it distressed and disturbed Hosea. But with luxury had come shrunken hearts. The sanctuary at Bethel was a gorgeous thing, but it was not producing vital religion. One is reminded of the many magnificent cathedrals in Europe and the gorgeous temples in Asia, which of themselves do not produce real religion. Paul Gallico, in an article in The Reader's Digest several years ago, called attention to some of the luxurious aspects of life in America, as expressed in giddy Miami Beach. Here he found princely suites costing $175 a day in the winter season, dining rooms, night clubs, bars and shops of Byzantine luxury and ostentation. Guests paraded the lobbies and lounged in the beach cabanas, dining on steaks that cost $8.00 each and drinking liquor at $2.00 a drink. It all seemed so vulgar to him in the light of the needs of the peoples of the world for the elemental things of life. To be sure this is an extreme case. But all too many people in America today are seeking thrills and pursuing luxury, with but little thought of great causes. Personal pleasure and not philanthropy is the chief end of folks. A nation which becomes rich in material things is in danger of losing its soul, not because material things are wrong in themselves, but because they constitute a danger, insidious and often unrecognized. Is it too much to say that the average person is concerned unduly with his personal material comfort, his personal pleasure, his personal privileges, and not concerned to any great degree with the needs of others? This is true: many nations that have gone to the graveyard of the nations have succumbed to luxurious living which often issues in immoral living.

MORAL APATHY

That is exactly what happened in Israel. Because luxury flourished, moral decay set in. They had no sense of civic responsibility. Moffatt translates the words, "We have no king, because we feared not the Lord; what then should a king do unto us?" thus; "Ah, if men have no reverence for the Eternal, what is the good of a king?" There was no reverence for God as there was no trust in the king. Jereboam had no sense of decency or dignity or sense of dependency on God. As Harold Cooke Phillips says, "What good is a king or a president if the people have no sense of responsibility; if honor, honesty, integrity, decency are lacking?"

This lack of civic responsibility is characteristic of our people. For instance only a very small proportion of the people of Virginia — and I suspect that the same thing is true of North Carolina — take the trouble to vote in a gubernatorial election. And other elections call less people to the polls. And this is often true when great issues are at stake. People have a moral apathy in regard to their civic responsibilities.

IDOLATRY

The third thing that disturbed Hosea was the idolatry of the people. He refers to "the calves of Bethel." This is a reference to the idols which the people had set up, and of all places at Bethel which was the center of the worship of Jehovah for the Northern Kingdom. It was perhaps a throwback to the worship of the golden calf which Aaron made in the wilderness. The calf was probably encrusted with gold. When the Assyrians came, as Hosea predicted they would come, they carried off both the people and the idols — the idols were helpless to protect the people.

It may seem strange to us that people would make an image of something, sometimes of a calf or a bird or something similar and bow down and worship it. The custom had its origin undoubtedly in the fact that people wanted a god they could see. Which reminds me of the story of the little girl who was told one night by her father not to be afraid for God was in the room with her. Whereupon she replied that "she wanted a God with a face." She wanted a God she could see. That was the supreme contribution which Jesus made to the world. He was a revelation of the invisible God. He himself said that those who saw him saw the Father. In him people saw a God with a face, in him God who commanded the light to shine into the darkness shined into the hearts of the people to give them the knowledge of the glory of God in the face of Jesus Christ.

People still have idols. People in heathen lands have "totem poles" and idols and images before which they bow down and before which they worship. And people in our land and in other so-called Christian lands also have idols. To be sure they do not make images or idols as did the people of olden times. But they have their idols which they worship. A big bank account or material wealth; pleasure and luxury and ease; success, usually in the sense of making a lot of money; clothes, yes many folks worship clothes just like folks used to worship idols; social standing; automobiles; television — thousands of people worship these and other things and give far more devotion to them than they do to worship in the church and in service to God. In the last verse of the last letter which the aged apostle John wrote he says "Keep yourself from idols." He knew full well how easy it was to forget the God whom we cannot see and to worship the things that we can see and touch and taste and handle.

SUNDAY SCHOOL LESSON
JULY 31, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN **John G. Truitt, Superintendent**

It Is Moving Day

Dear Friends:

One more of these reports and I shall be through with what has been a real pleasure. It has been good to think of you out there everywhere and to let you hear how we are doing here at the Home for Children.

Mrs. Truitt and I have moved into the home built by a former president of Elon, Dr. E. L. Moffitt. It is the home which was later owned by the late Charles D. Johnston, a former superintendent of the Home for Children. After considerable rearranging, and some re-modeling we moved into it July 14, and we think it is going to be quite comfortable.

It is a time for moving at Elon. The Ladies' Hall, one of the older buildings of the College campus has been torn down and the ground where it stood is smooth as a very smooth lawn. Where are the Southern Convention offices? They have been moved to the first floor of the late Dr. J. O. Atkinson house. The five offices, and the storage rooms occupy the entire first floor of that fine old Home.

The Rev. and Mrs. Clyde L. Fields were here today selecting colors for the redecorating of the home for the Superintendent of the Southern Convention. They will be moving into it sometime around the first of September.

The Rev. Walstein W. Snyder and his family will be moving into the home of the Superintendent of the Home for Children very soon now. So, as I say, it is moving time in our town. Within less than two blocks we shall have the Convention offices, and the office and home of the Convention Superintendent, the minister of the Elon Community Church, Dr. W. J. Andes, with Mrs. James L. Foster, and the Truitts sandwiched in between. In fact, come to think of it, we have a good town here on many blocks, with none of us so good that we cannot wear well together as neighbors.

The children of the Home for Children are happy and enjoying these fine summer days, and all the wonderful summer activities. They are a happy lot, indeed, and their "Hi! Dr. Truitt" rings out to me wherever I see them, or meet with them. It has been good to have such lovely children, and faithful helpers, with which to work. I covet for them each one, the in-coming superintendent, and the excellent board of trustees thrilling days ahead.

REPORT FOR JULY 18, 1960

MONTHLY REPORT

Amount brought forward			$20,697.48
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Morrisville	10.00		
Mt. Auburn	24.00		
New Elam	10.00		
Oak Level	12.00		
Wake Chapel	25.61	$ 83.61	
Eastern Virginia Conference			
Centerville	5.00		
Dendron, S. S.	8.25		
Liberty Spring	50.00		
Liberty Spring, S. S.	2.50		
Norfolk, First	8.00		
Norfolk, Little Creek	4.00		
Rosemont — for Lee West	20.00		
Oakland	56.25		
Prince George	15.00		
Lynnhaven Colony	13.00	182.00	
North Carolina and Virginia Conference			
Bethel, S. S.	24.47		
Greensboro, First	49.15		
Greensboro, Palm St.	15.00		
Happy Home	43.25		
Ingram	48.00		
Pleasant Grove	30.00		
Tryon	21.00		
Union (N. C.)	200.00		
Burlington, Edgewood	10.00		
Lynchburg	3.00	443.87	
Western North Carolina Conference			
Albemarle	8.00		
Big Oak	6.00		
Needham's Grove, S. S.	9.00		
Mt. Pleasant	15.00		
Ramseur	5.00		
Smithwood	10.00	53.00	
Virginia Valley Conference			
Antioch	16.00		
Bethel	7.00		
Bethlehem, S. S.	25.00		
Dry Run, S. S.	9.00		
New Hope, S. S.	9.00	66.00	
Total			$ 828.48
Grand Total			$21,525.96

SPECIAL OFFERINGS

Amount brought forward		$43,322.82
Mrs. J. H. McEwen, Burlington, N. C.	200.00	
Mrs. Ida M. Higgins, Kernersville, N. C.	50.00	
H. A. Rawles, Suffolk, Va.	15.00	
Sunday School, First Cong. Christian Church, Roanoke, Ala.	10.79	
Young Married Couples' Class, Danville, Third Ave. Christian Church	5.00	
In Memory of Mrs. Laura Swaim	5.00	
Special Gifts	463.13	
Total		$ 748.92
Grand Total		$44,071.74
Total for the Week		$ 1,577.40
Total for the Year		$65,601.70

AMERICAN BIBLE SOCIETY REPORTS RECORD DISTRIBUTION OF SCRIPTURES

The American Bible Society, which is observing this year the 125th anniversary of its work for the blind, has reported record breaking distribution of Scriptures to both the sighted and the sightless.

According to its Annual Report, the Society distributed 17,650,917 volumes of Scriptures throughout the world during 1959, a record for any year in its history. The figure exceeds by a considerable margin the 15,000,000 volumes the Society averaged in the previous six years.

Distribution for the blind included Scriptures in Braille, other embossed printing systems and Talking Book records. These totaled 73,194 for the year, another record. In the 125 years since 1835, the Bible Society has distributed 790,035 books and records for the blind.

Embossed books were sent to the blind in English, French, German, Spanish, Portuguese, Arabic, Greek, Hebrew, Armenian, Italian, Chinese, Turkish, Korean, Japanese and Hausa — used in Nigeria — during the year. Three tons of Braille paper also were sent to Korea for the printing of embossed Scriptures there, and a new printing of the English Braille Concordance was made to meet the needs of blind ministers, church school teachers, students and librarians.

Despite the substantial increase in Scripture distribution, the report noted "that the annual increase in population in most countries far outstrips the circulation of Scriptures in each year. The total issue of whole Bibles and Testaments across the world by the 23 United Bible Societies, of which the American Bible Society is one, is barely one-fifth of the total annual increase in population."

During the year, the number of languages in which at least one book of the Bible had been published rose to 1,151. The complete Bible now has been published in 219 languages; complete Testaments, but no complete Bible, in an additional 271, and at least one complete book, but no complete Testament, in 661 more.

The Society estimates there are still about 1,000 languages in which no part of the Bible has been published. Translations into these languages are being made at the rate of about one new language a month.

In Memoriam

FULLER

Mrs. Minnie Pearl Fuller, 72, wife of Rev. W. B. Fuller, and a resident of Harrisonburg, Virginia, for the past thirty years, died at 6:15 Sunday evening, June 5, at her home, 272 Franklin Street. Mrs. Fuller had not enjoyed good health for the past thirty years and had to spend much of her time in the hospital. In spite of her lingering illness she kept a sunny disposition and had a strong determination to live. Because of her illness she was not able to take an active part in church work.

Mrs. Fuller was born in Gates County, North Carolina, on December 8, 1887. In early womanhood she joined the Damascus Christian Church near Sunbury, North Carolina. On April 4, 1921, she married the Rev. Mr. Fuller and after their marriage they made their home at Ivor, Dendron, and at Linville where Mr. Fuller held pastorates in the Congregational Christian Church. Rev. and Mrs. Fuller moved to Linville in 1926 and in 1930 moved to Harrisonburg where they have resided ever since.

Mrs. Fuller was a daughter of the late Junius Benton and Mary Small Benton. Besides her husband she is survived by one daughter, Mrs. C. J. Payne of Luray, Virginia, and one son, W. Bennett Fuller, of Lewisburg, West Virginia, three grandchildren and one brother, C. H. Benton of Sunbury.

Funeral services were held Tuesday afternoon, June 7, 1960, from the Lindsay Funeral Chapel with the Rev. S. E. Madren as the officiating clergyman. The final resting place was in the Woodbine Cemetery at Harrisonburg.

Active pallbearers were: A. R. Hosaflook, Owen Graves, C. A. Phillips, W. A. Woodward, J. K. Ruebush and Glen Shomo, Sr.

CHURCH APPROVES INTERRACIAL COMMUNICATION

We, the members of the United Church of Raleigh, at a duly called meeting of the congregation on April 3, do hereby approve the statement of more than fifty ministers of Raleigh on February 26, 1960, relative to the practice of Christian principles in order to improve the relationships among all racial groups in this region. In particular we support them in the following:

(1) That we support leaders of Raleigh civic, business, governmental, and religious life in opening and using every possible channel of communication for discussion and understanding of the problems and needs of all races and citizens.

(2) That we encourage individuals and the public to refuse to participate in physical or verbal violence and name-calling.

(3) That we commend students and all other persons who use orderly and non-violent means in a forgiving spirit to express their views on the practices of discrimination.

(4) That we uphold freedom of speech for all persons, and urge that all of us learn to disagree agreeably over differences for conscience's sake while we search for a solution to our mutual problems.

(5) That we urge prompt steps be taken which give opportunity and service to persons as persons in all community relationships such as worship, education, business and employment regardless of race, creed or color.

National Meeting Of Laymen

United Church Of Christ

August 25-27

Statler-Hilton Hotel **St. Louis, Missouri**

Every Congregational Christian and Every Evangelical and Reformed Man an Official Voting Delegate.

Thursday, August 25

9:00 a.m.—2:00 p.m. — Registration.

2:00 p.m.—3:00 p.m. — Worship, Greetings, Introductions.

3:00 p.m. — Address "The Church" — Dr. Robert Moss, president, Lancaster Seminary

3:45 p.m.—5:15 p.m. — Discussion Groups on above topic. Dinner on your own.

8:00 p.m. — "State of the Union" — William E. Peterson and Kenneth Kohler, co-chairmen. John E. Morse (CC) and Ben M. Herbster (E&R) speakers. Discussion.

Friday, August 26

9:00 a.m. — Devotions

9:15 a.m. — Address, "Servants of the Church" — Dr. Roger Hazelton, Dean of Oberlin Seminary.

10:00 a.m.—11:30 a.m. — Discussion on the above topic.

12:30 p.m. — Luncheon together.

3:00 p.m. — Address, "Servants of the Church in Action"—Dr. O. Walter Wagner, Council of Churches.

3:45 p.m.—5:15 p.m. — Discussion Groups on the above topic. Dinner on your own.

8:00 p.m. — Musical Program

Saturday, August 27

8:00 a.m. — Worship and Communion.

9:00 a.m. — Noon — Business.

12:30 p.m. — Luncheon together.

2:00 p.m.—4:00 p.m. — Tour — gratis for all who wish it.

Send registration immediately to CHURCHMEN'S FELLOWSHIP, 1720 Chouteau St., St. Louis 2, Missouri. Include fee of $15.00 per person (wives are invited) for luncheons Friday and Saturday; fee of $8.00 per person without luncheons. Make checks payable to Second Joint Convention. The Churchmen's Fellowship will make reservations for you at the Hotel Statler-Hilton, if you so specify, or you may make them direct. You may specify single room, double room, or dormitory style room with 3, 4, or 5 in a room. Rates range from $10.50 per night for best single room down to $4.50 per person in largest dormitory room.

THE SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP SHOULD BE REPRESENTED.

WHY NOT INCLUDE THIS IN YOUR VACATION?

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churche

The Christian Sun

Church History Room X
Box 232

VOLUME 112 AUGUST 2, 1960 NUMBER 30

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

OUR COMMISSION:

"Go ye
into all the world
and
Make disciples
of all the nations."

Organ of the Southern Con-
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hristian Churches.
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Subscription office:
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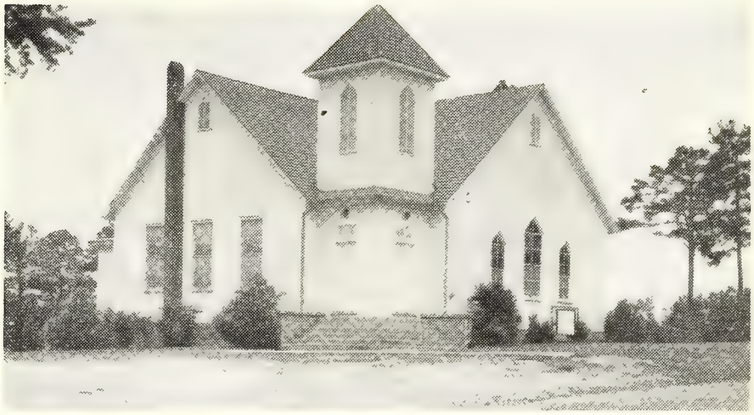

ETHER CHURCH TO CELEBRATE 50TH ANNIVERSARY

Mrs. B. T. Kern

Ether Christian Church will celebrate its 50th anniversary August 7 with services beginning at 10:30 a.m. Rev. J. Frank Apple, who was the third pastor to serve the church (the two preceding him have passed on), will bring the keynote message. Twelve additional ministers who have served the church are living and each has been especially invited to return for this special occasion. Fourteen of the thirty charter members are still living and each has been extended a personal invitation to be present and will receive special recognition during the service. All members and friends are cordially invited to return for a day of fellowship and renewing old friendships.

Here And There Among The Churches

Rev. Glenn Garrett, pastor of Mt. Zion, Mebane, is attending the summer session at Duke Divinity School.

Last Thursday morning the annual cradle roll party for that group of our First, Burlington church was held in the kindergarten room.

Rev. Gaylord B. Noyce has resigned his pastorate at United, Raleigh to accept a position at the Divinity School of Yale University beginning September 1. He is to be the assistant director in religious field work and assistant professor of pastoral theology.

Rev. W. A. Rich, pastor of Ingram, Liberty and Pleasant Grove churches in Virginia, will be on vacation the month of August. This week he is serving as a counselor-teacher at Moonelon. Then he and his family will visit in North Carolina.

Leslie W. Wagoner II of Elon College tells the editor that he has answered the plea of Emmanuel Ohunniyi for a pen pal. He says, "Perhaps by this correspondence Emmanuel and I can become well acquainted and can spread a little understanding to the community that we each live in."

Mr. J. H. Pell of Pleasant Ridge, Ramseur, has been chosen as the nominee from that church's Laymen's Fellowship for Layman of the Year in the Western N. C. Conference. In addition to the more usual church offices held, Mr. Pell is commended for having had a "Lord's Acre" project for many years, having planted one for the Laymen's Fellowship, and having plowed the preacher's garden!

Rev. Lynwood Hubbard, pastor of Pleasant Ridge and Spoon's Chapel, will preach each evening next week at Big Oak church.

Rev. O. D. Poythress of South Norfolk supplied the pulpit at Great Bridge while Rev. Bill Simmons and family were on a two weeks' vacation.

Readers of The Sun will be sorry to learn that Dr. L. E. Smith is a patient at the Norfolk General Hospital. Best wishes from The Sun family for a speedy and complete recovery.

Rev. Reuben S. Askew has resigned the pastorate of Zion, Turner's Chapel and Moore Union churches to become pastor of Pleasant Hill church in the Western North Carolina Conference September 30.

Rev. Thomas F. Liverman, pastor of Liberty and Smithwood churches, preached the week of July 18-22 at Turner's Chapel. At the close of the service the members came to the altar and rededicated themselves to Christ and his Church.

Rev. Max Vestal of Shallow Well church, Sanford, is preaching each evening this week at nearby Zion church. Church choirs of the area will provide special music each evening, according to announcement by Rev. Reuben Askew, pastor.

Rev. W. W. Hall of Union, Virginia, will be on vacation in August. It is planned that speakers while he is away will include Mr. T. N. Daughtry of Clayton, North Carolina; Dr. John G. Truitt; and the Rev. Harry James of South Boston.

Bible school is being held for two weeks at Rosemont, South Norfolk, under the direction of Mrs. Ruby Fentress. The Men's Softball Team from this church recently won the championship in the church league for the first half of the season, with 13 games won and only 2 lost.

A reminder to all interested in church music and drama: You are invited to share in the E. and R. conference on the above subject at Blowing Rock August 12-14. The cost is $2.00 registration, $1.25 per meal, $1 50 for lodging each night. The conference will begin at 10:00 a.m. Friday and close at 3:00 p.m. Sunday. Mrs. Hiram Davis is the director.

Rev. Melvin Dollar writes from Mission Village, San Diego, California: "We are thrilled over the progress our new church is making here. I set 100 members for my goal for the first three months of my ministry. July 24 we received 14 people into our fellowship, making a total of 102. So we went over the top a week ahead of schedule. We are making plans to begin dual services for both the worship service and church school in September."

OLD LEBANON PILGRIMAGE POSTPONED

According to word from Supt. W. T. Scott, the pilgrimage proposed for Sunday, August 7, to Old Lebanon church, Surry County, Virginia, has been postponed. This church, the site of the organization of the Christian Church in 1794, will be visited in September. Announcement of the date will be made by Dr. L. E. Smith and Dr. Scott.

Volume 112 Number 30

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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NEWS FROM BETHLEHEM

Mary Jones, Church Reporter

Our pastor, Dr. R. E. Brittle, assisted Rev. Lafayette Wilkins in revival services at Lebanon church, Semora, North Carolina, the week of July 18.

Mr. and Mrs. Arthur Wilkins have presented an amplifier to our church.

The annual church picnic was held July 20 at Planters Club.

SCOTT HONORED

Superintendent W. T. Scott was honored with a birthday party July 6 in his room at the Hotel Cleveland where he was attending the General Synod. Those present included Supt. Fred P. Register of Nebraska and Supt. James H. Lightbourne, Jr. of the Southeast Convention, both formerly from the Southern Convention; and the following Southern Convention delegates to the General Synod: Revs. George D. Alley, Earl T. Farrell, Clyde L. Fields, W. Walter Hall, S. E. Madren, Charles Pegram, William T. Scott, Jr., and Mr. A. Glendon Johnson.

Delicious refreshments were served, including a beautiful birthday cake.

NEW REFUGEE PROJECT

Dr. A. Russell Stevenson (brother of Rev. William R. Stevenson, pastor of our Tryon, North Carolina, church) flew to New York from India the middle of July to report on setting up the formal organization of Bengal Refugee Service, one of the most comprehensive rehabilitation projects ever undertaken by the world's churches.

Beginning October 1, Dr. Stevenson will have his headquarters in Calcutta, upon invitation of the National Christian Council of India. Work will start on the C. F. Andrews College campus where 80% of the students are refugees. Gradually units will be set up in the refugee colonies where the people will be helped to be self-supporting by trained personnel from Europe, the U. S. and other countries as well as India.

This is one of the special projects financed by funds received during World Refugee Year.

Rev. Harold Tribble, pastor of Hunterdale, Franklin, Virginia, attended the 13th Eastern Christian Social Action Institute at Framingham, Massachusetts, July 25-29. The theme was "Christian Responsibility for Freedom."

PROJECTS OF NEW CIRCLE

Betty Carter

The Followers Circle of Hines Chapel, near Greensboro, took on the project of equipping the nursery in our new educational building. So far we have bought venetian blinds, diapers, four new beds, two jumping chairs and two rocking horses. There were quite a few toys given by women of the church, as well as sheets and pads for the beds.

We have also purchased 50 drinking glasses, 2 pitchers, bud vases, toothpick holders, and sugar and cream sets to be used in the Fellowship room.

We decided to have some picture plates made of our church to be sold at the 100th anniversary celebration. These plates have been selling very well.

AT SOPHIA - FLINT HILL

Mrs. Pearl Hayes

The Sophia and Flint Hill Congregational Christian churches are fortunate in having secured the services of the Reverend and Mrs. Lacy M. Presnell. Mr. Presnell is also the Pastor-at-Large for this Conference.

Services will be held the first Sunday in each month at 10:00 a.m. at Flint Hill and at 11:00 a.m. at Sophia; the third Sunday in each month they will be held at 10:00 a.m. at Sophia and at 11:00 a.m. at Flint Hill.

Reverend and Mrs. Presnell are at home at the parsonage on Highway 311 in Sophia and will be of service to anyone in need. The phone number is Randleman 8540.

There will be a family night picnic at the Sophia church at 6:00 p.m. the first Sunday night in August, with Flint Hill joining in. Everyone is invited to come and bring a picnic basket. Mrs. F. C. Lester will give a talk on her trip to Europe. Mrs. Lester was sent by the Women's Fellowship to Europe to represent them. I am sure it will be interesting.

Revival services will start at the Sophia church August 21 and continue through the week with services each evening at 7:30. Mr. Presnell will conduct the services to which everyone is invited.

Last Sunday Algie Blaclock was speaker and P. N. Thompson liturgist at Union Ridge, Burlington, while the pastor, Rev. H. Winfred Bray, was on vacation. Next Sunday Felix Simmons will be the speaker and Dean Rainey the liturgist. These are laymen of the church.

PROGRESS AT NORTHVIEW

Mrs. H. S. Clark

In July, 1959, the Northview Congregational Christian Church, near Sanford, North Carolina, held its first Sunday school session in the new building with 35 members present.

In July, 1960, just one year later, we had 95 present. We have a splendid staff of teachers in our Sunday school and they are doing a wonderful job, especially with the small children.

We have two Pilgrim Fellowship groups meeting on Sunday nights, and a very active laymen's organization. Our Women's Fellowship meets monthly with a well planned program. The attendance is good, with from 10 to 14 at each meeting.

We feel that the church is growing and making progress under the splendid leadership and guidance of our pastor, Rev. Bill Joyner, and his wife. We thank God for them and for what they are doing in our church and community.

SNYDERS HONORED

Mrs. O. D. Poythress

Rev. and Mrs. Walstein W. Snyder and family were guests of honor Friday, July 22, at a cook-out and picnic dinner given by the ministers and their wives of the Tidewater area of Congregational Christian churches. The party was held at the Smith Cottage, Sylvan Beach.

Rev. Mr. Snyder, now pastor of the Rosemont church, left the last of July to take over his new duties as superintendent of the Home for Children at Elon College. We are all very sorry they have to leave us, and we know he will do a wonderful work for our Home for Children.

Those attending the farewell party were: Rev. and Mrs. John G. Truitt, Jr., Rev. and Mrs. O. D. Poythress, Rev. and Mrs. Kennyon Edwards, Miss Frances Newman, Mr. James Pendleton, Rev. and Mrs. M. T. Joiner, Rev. and Mrs. Lowell Smoot and family, Rev. and Mrs. Sammy Nelson and family, Rev. and Mrs. Julius Rice and family, Rev. and Mrs. Olin Pendleton, Rev. and Mrs. Charles Pegram and family, and Mr. and Mrs. B. C. Smith and family.

Rev. and Mrs. Joiner of Shelton church, Portsmouth, and Rev. and Mrs. Sammy Nelson of Lynnhaven Colony were welcomed as newcomers to the group. We were sorry that Rev. and Mrs. Frank Hamilton and Rev. and Mrs. Bill Simmons and family were out of town.

EDITORIALS

Changing Leadership

When July silently changed to August last weekend the Congregational Christian Home for Children traded superintendents. Dr. John G. Truitt retired, and Rev. Walstein W. Snyder assumed the leadership of this institution.

Eleven years is not a long time in the cycle of the centuries, but it is approximately one fourth of the active years of a human leader. Dr. Truitt gave these mature years to the development of the institution established and supported by the churches for the care of children who might not otherwise have adequate homes and opportunities for education and religious instruction. Almost a complete generation of children in the Home will remember him only as their Superintendent, which means Foster Father to them. That he did his work conscientiously and well is to say that his work there was in keeping with his life purpose. As pastor of small churches during college days, and later as minister at First Church, Norfolk, a church at Dayton, Ohio, and then at Suffolk, Virginia, John Galloway Truitt gave the best that he had to the people he served. Of course he did no less for the children supported by the Church he loved.

Now we are to become acquainted with another minister's letters to this paper as he tells of his activities in the Home for Children. Rev. W. W. Snyder is no stranger to the people of this area. He was born near Elkton, Virginia, and was trained in Bethel church. He has served in Carolina churches, and more recently at Rosemont in Virginia. People in Burlington and Alamance County know him well. He entered the ministry during my administration as superintendent of the Southern Convention, and it was a joy to see him progress through college, as pastor of churches, and later to note his successful study at Duke Divinity School and as minister in important churches. He brings to this new job complete dedication, a trained mind, and an eagerness to serve. The Christian Sun commends him to the affection of the people who contribute to the welfare of the children in this Church Home for Children.

In this transition of workers, it is interesting to note that there is a rapid change in the leadership of the Convention. During the past five years we have changed officers in the convention (including president, secretary, superintendent and editor of this paper), college president, superintendent of the Home for Children, presidents of the five conferences, (one of whom has died and another moved away), presidents of the women's, laymen's and young people's groups, and thirty ministers have died or moved from our area. Five years is not a long span of time, but the past five years have seen a tremendous change in our leadership.

Change is inevitable and desired. That is the way of progress. Without it everything would become static, which means dead. However, too rapid change may cause real difficulty. There needs to be a continuing ideal. As in the case of our nation, when younger men are coming into leadership positions, we are reminded that the ideals of the founding fathers have run through the currents of national life and should be continued in an exploding world. So in the Southern Convention there needs to be enough continuing knowledge of ideals that the changing plans and programs will carry us forward along paths of progress. This in no sense means that new leadership should follow ancient trials. It may be essential to make new highways through a wilderness of confused ideas. That is why we can be delighted that new leaders are assuming responsibilities.

Ministers And Missionaries Are Needed

Vacant churches scattered across the Convention are mute evidences of our urgent need for more ministers. Part time service where full time is needed tells eloquently why we are not making the progress that is our right. New communities growing rapidly in our midst without benefit of church constitute God's call to us to minister where we have not yet gone. The geography of our two states will easily show that we make no real coverage of the area, and that eastern and western North Carolina and central and western Virginia are still inviting mission fields for our freedom-loving denomination.

Since we do not have sufficient preachers to fill the present pulpits, we have little chance to enter larger areas and establish more churches. The growth of our United Church in this area depends upon securing more ministers.

The American Board of Commissioners for Foreign Missions is this year celebrating its 150th anniversary, and is hopefully trying to secure 150 new missionaries. Have any of them been found in North Carolina or Virginia?

Why are ministers and missionaries not coming from our churches in adequate numbers? That question screams for answer in every church. Or does it? Perhaps the question is seldom, if ever, raised. But it ought to be. Discussion groups could find this a profitable field to enter. Pastors, deacons, and Sunday school teachers might profitably consider the matter.

We discuss air conditioning of the sanctuary so we can be comfortable the one hour of the week when we should completely forget ourselves while we draw nigh to God with the hope that he will draw nigh to us. We build more and better class rooms for the children and young people. But when it comes to receiving volunteers for ministerial and missionary service, what happens? Is the atmosphere too cold for anyone to consider sacrificial service in the name of the Lord?

We would welcome brief, clear-cut, and constructive answers to this problem of Christian leadership for our generation. But better still, we would welcome a study in local churches of this vitally important matter. Something really needs to be done to challenge the intelligent young people of our churches to enter full-time work for Christ through the Church. If we fail in this, we can expect our Church to live for only one generation.

About

TREASURES OF THE EARTH

When fields are lush with crops, meadows green, and trees laden with foliage, it is easy to forget that below the earth's surface lie many things important also to man's existence, happiness and material advancement.

"... the earth is full of goodness of the Lord", wrote the Psalmist, who in this instance used language more like a geologist than a poet or prophet.

Spouting from the earth's veins come more than a million barrels of crude oil every day, going into thousands of uses from driving airplanes and ships to lubricating the most commonplace tool. Transportation the world over would come to a standstill in 48 hours if the nation's oil supply suddenly ceased.

In 1792 when Nicho Allen discovered that a few "black stones" found near Wilkes-Barre, Pennsylvania, would burn, there was started a light whose rays have shown around the globe, and whose far-reaching effects no human being can record. Coal is still the source of many wonders and benefits.

The earth's richest mineral is iron ore from which steel is made. From plowshares to pens and from giant ships and airplanes to the most delicate watch spring, the uses of steel go to make a modern and everprogressive world. Great bridges, giant factories and indispensable movement of freight depend upon steel.

Copper, too, is a valuable product of the earth and one of the oldest known metals. Copper was found in great abundance in the flourishing days of Palestine. The famous temple built by King David, who lived a thousand years before Christ, had immense quantities of copper in it. Long before the white man came to rout the North American Indian from his haunts, copper in a pure state was used. Since copper will not rust, the demand for it increases with every mechanical improvement.

The most precious of the earth's treasures is gold. From the earliest period of the world's history, gold has been used as a chief medium of buying and selling. The quantity of gold, as compared with other metals, is small, yet in every part of the world particles of this precious metal may be found. The prodigiousness of the gold prospector helps keep the world supplied with gold, and he is still a living character in many stories and novels.

There are many other valuable treasures in the earth for man's advancement and comfort. Truly "... the earth is full of goodness of the Lord."

C. B. Riddle

This Interested Me

Emily C. Lester

It interested me greatly to see about 200 young people from Congregational Christian and Evangelical and Reformed churches in a meeting at Elon College Sunday, July 24, at which a Christian view of politics was the subject for discussion. (My guess is that more E. and R. young people were there than C. C. — and 8 or 10 E. and R. ministers against four I saw from our group. I also think most present were North Carolinians.)

The caravan group of four young people from churches across our country (California to Pennsylvania) led in a program of fellowship, recreation, discussion and worship (in that chronological order). Furthermore, they involved young people from our local churches as leaders in this program in a most effective way.

1960 election issues "that make a world of difference" were discussed by these surprisingly well-informed young people from our communities: People of emerging nations, civil rights, developing institutions for peaceful change (UN, World Court, etc.), tensions of the cold war and problems of disarmament, education and welfare (federal aid, medical care for aging), economic policies, inflation — taxes — a balanced national budget, immigration policy and refugees.

You might be surprised to note that in a straw vote, Kennedy was the person "you think will be elected president" while Nixon nosed him out as "the person I would like to see elected president." Several votes went for Alfred E. Neuman — and if you don't know who he is, ask a teen-ager friend. (I assume you aren't a parent of a teen-ager, or you'd have met "Mad" magazine!)

Well, the men of the Southern Convention and Southern Synod have held a joint session, the young people have now had this joint rally — must the Women's Fellowship and Women's Guild lag far behind? I hope not!

Is It "For" or "In"?

A friend read this sentence to me this morning. "Building for eternity went on day after day in my parental home." I have come to feel that the proper preposition for that sentence is "in" and not "for". In my boyhood I served as a clerk in a country store. It was easy to sell almost anything on a credit, and many people are planning on getting to heaven in the same way. The Pharisees were very religious people. One of them asked our Lord one day, "What do you mean by this matter you're always talking about; The kingdom?" (Luke 17:20)

If I understand our Lord at this point, he is telling us that the place to look for the kingdom of heaven is within ourselves. The person who **thinks** as God thinks, **feels** (emotionally) as God feels, and **chooses** as God chooses, has the kingdom of heaven within him. In other words, the kingdom of heaven is **what** a man is and not **where** he is.

A popular song with those about me in my childhood was: "Don't you want to go to heaven when you die?" The refrain following: "Yes, I want to go to heaven when I die." That song has long since passed out of use with me and with those about me. I want heaven to come into me right now and just where I am, and to come in increasingly as the years and the ages pass. Hence my insistance on the use of "in" (eternity) rather than "for". I am like a friend who says he can claim only one of the beatitudes. Viz. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

W. R. Cullom

Wake Forest, N. C.

The Indians worshipped corn and offered sacrifice to it. Worship of a cereal might seem strange to people of today, but the lives of the Indians centered around the success of the corn crop.

A Letter From the Parents of Effie Zikas, who is international visitor at Moonelon this summer.

Present Conditions In Greece

Dear brethren and fellow workers in Christ,

We have been thinking and praying much for you during all the time since we wrote you last. Acknowledging that the Lord has been very gracious to us we come to share with you some of our experiences as we continue endeavoring in his vineyard.

January was a very hard month for the people of this area. Demotica, Komotinie and quite a large number of villages suffered much because of floods. Thousands were left homeless and many shops and all they had were destroyed. Fortunately not many lives were lost but many got sick and spent miserable days. We were very much moved when we saw how the floods affected our brethren and our Moslem friends yet we rejoice in the way they faced such a trying experience. We saw the beauty and power of their faith and the way they could endure all these with patience depending on God for their safety and life. I will never forget the day I visited a Christian family that had practically lost everything. I was accompanied by a young man and as we were talking over their trying situation we wondered what we were going to meet. I had a small gift of love for them and expected to see them at least exhausted and somehow depressed for having fought with rushing, threatening waters in the midst of the night. We were met though with joyful faces and beaming eyes and in response to our question how they were doing they said, "Glory be to the Lord almighty for though we lost nearly all we had, we ourselves have been spared." These words sounded to us like a triumphant anthem. We went there to comfort them yet we ourselves were comforted even more seeing their utter reliance on the faithfulness and love of the Lord.

I had a small gift sent to me by friends in the States to use it as I deemed best. I thought of giving it to a Moslem family that was affected by the floods. The man receiving it with a deep sense of gratitude prayed, "God bless this unknown to me good Samaritan and make him prosperous and happy always." I had another small gift (less than five dollars) sent to me by the little children of a Sunday School in U. S. A. and I decided to give it to another Moslem family, victim of the same floods. It sounded like a very solemn ceremony. As I told them where the money came from they listened holding their hands in prayerful position. The daughter, a girl of twelve, came in just then barefooted and carrying her three-year-old brother on her back. She put her brother on the ground and, having listened to my story asked, "How did these little children ever know about us here?" And then added very solemnly, "I know it is the good God that puts love in their hearts to do such good deeds. I want to be like them."

Mary and I visited another Moslem home with another gift of love from Greek Christians. It was a long time since we had last called on them and we could realize that they could see even clearer the real giver of the gift and raising her eyes the widow mother prayed, "May God the merciful and gracious be blessed forever."

DECISIONS FOR CHRIST

We are carrying on all our scheduled program of services and other activities and are much humbled as we count the blessings with which he has visited us and our work. We had many more newcomers in our different meetings and we rejoice over the number of those who have made firm decisions for Christ.

We are greatly encouraged by the zeal and endeavor of our young people and we rejoice over their initiative and the results they have as they carry on their own program for their own spiritual growth and as they witness to others. There were special meetings arranged both here and in Agnandia where many newcomers had attended and heard their glorious and effective testimony. As we follow the marvelous change of life and conduct we see more results that enrich the

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Izmir. Ancient Smyrna. Seat of one of seven churches of Book of Revelation. Now a city of 300,000 with large and beautiful harbor.

August

7—**Miss Carol Gallagher** went to Turkey in 1959 to teach English for three years. She graduated from Drew University, having taken her junior year in Munich, Germany.

8—**Mr. and Mrs. Samuel Glass, Jr.** went to Turkey in 1956. He was drafted almost immediately and did military service until 1958. He teaches English and his wife teaches science in the American Collegiate Institute.

9—**Miss Kathleen Hadden** went to Turkey last year to teach home economics at the American Collegiate Institute. She is a graduate of University of California.

10—**Miss Maurla Haehlen** graduated from the University of Wisconsin in 1958 and then went to teach physical education for 3 years at American Collegiate Institute. Her interest in the Near East began during a trip there with her family.

11—**Miss Virginia Hermann** graduated from M.I.T. in 1957 and taught chemistry at Sweet Briar for 2 years; then she went to Turkey as a high school science teacher for 3-year term. Two summers she worked in Europe in work camps.

12—**Miss Christine Ingram,** who has a doctor's degree in education, has spent many years in the field of education for the handicapped child. 1953-54 she served as consultant to the Turkish Ministry of Education and in 1956-57 was visiting professor at American University in Cairo. She is teaching psychology and English at the American Collegiate Institute for one year.

13—**Miss Audrey Monsen** is teaching English and music at American Collegiate for three-year term. She has worked for two summers in Europe and had taught high school in Wisconsin 2 years.

lives of their own families as well as the life of our church.

Though we do not regularly have great numbers of newcomers to our regular services there were special occasions when a really great number came and they all still speak of the deep impression that the Word made in their hearts. We are well assured that there are many who would take a definite stand for Christ and his gospel if there were not such a pressure on them on behalf of the established State Church. But we are also assured that there are many a Nicodemus and Gamaliel who often speak up their minds giving a testimony of their own of the power of Christ. The need of more Bibles and pews is more imperative now.

We face many difficulties with the work of the boarding house for girls of our rural families. The help we get for this project is too small to meet even part of the expenses. Please do pray especially for this work.

A TOUCHING STORY

Here is a story that will give you an insight of some kind of the difficulties we face: One of our elderly brothers died a few weeks ago. He had been ill for many long months. His two sons and daughter are all married but their attitude towards Christ and the Church was negative. His prayer and longing was that they turn to Christ acknowledging him as their Lord and Saviour. The last time that we had prayed by his bed he also prayed saying, "Lord I rejoice because I will see you soon but my desire is that thou wilt draw my children too." His wife had died many years ago and he had raised them all alone. His prayers for them seemed to have been unanswered and their hearts were as hard as granite. He passed away with prayer on his lips. After so many years of Evangelical work in this area we never thought that we would again meet with difficulties we had gone through before for burying our dead. The priest of the village used all means to deny us the right to bury him in the municipal cemetery. He first succeeded to cancel the license we received for his burial in the cemetery. On that day I made the trip from Alexandroupolis to Agnandia eight times. Fortunately the other government and local authorities did not yield to the pressure of the Greek Orthodox clergy and we were finally permitted to bury him in the communal cemetery. The whole population of the village reacted very strongly to the priest. He tried to prevent the people at least from coming to the funeral service but on the contrary not only almost all the village was there but even many others from the surrounding villages had come. I delivered two sermons, one in the church and one by the grave. We saw the marvelous work of the Lord. Both of his sons made their decision for Christ and so did his daughter on that day. Soon there was pressure on them by some relatives. They tried to persuade the wives of his sons to influence their husbands so that they would return back to where they were before but their answer was that they have seen such a change in them that they, too, decided to follow Christ. Now they and their children come to church very regularly and all enmity that was between the two sons which had created so many bitter experiences to the deceased is replaced by divine love.

CHRISTIAN WOMEN IN GREECE

The women's fellowship here is extending their program by arranging more visits to homes. On the Universal Day of Prayer for Women they had a very inspiring program. They were hostesses to all the Protestant women of Agnandia, Aristinon and Ferrea, and after the prayer meeting they had a common meal. It was the first time the women of this area gathered together in this way. They were all very pleased and enthused over the lovely Christian fellowship. You see, this too is a new idea that Mary brought along from the States. They all wished that such meetings may be held more often.

FELLOWSHIP WITH U. S. SERVICEMEN

Two weeks ago we had the visit of the U.S.A. destroyer "Cone" to our harbor. The Mayor and other officials asked us to help in the program of the receptions that they wanted to have for the officers and men. The first reception was given at the new luxurious motel "Astir". All the high government, judicial and gendarmery officials were there with their wives. This was a wonderful opportunity for us to show our Christian love. We had very helpful talks in all respects. On the following evening we were much delighted to have some of them come to our midweek prayer-meeting. It was a special joy to have two of them address our congregation. We all rejoiced over the faith and love that binds us together in his one universal Church. As we all joined together in singing each in his own language we realized the oneness of the heavenly family on earth. After the meeting we had a special fellowship in our home. Next day some of the officers, the Mayor and others went for duck hunting on the Evros River. Though there was not much game we enjoyed the fellowship we had there. In the evening we were very delighted to have the commander come home and spend a few hours with us. He seemed very much pleased and said that he felt really rested for he had not been in a home for a long time.

Wishing you all many blessings from above, we remain prayerfully,

In Christian love,
Mary & Phil Zikas

Old Clothes Help!

In the spring-summer issue of the Southern Union College newsletter there appeared the following concerning the value of the Thrift Shop, which is managed by Mrs. A. R. (Jewell Truitt) Van Cleave, and to which some of our Women's Fellowship groups send friendly service gifts of used clothing.

Our Thrift Shop

We have received many parcels and packages of used clothing for our Thrift Shop and we are indeed grateful for each of them. The college receives an income of nearly $5,000 annually from the proceeds of the Thrift Shop, or enough to pay the full salaries of two professors.

Sales are made to students, members of the faculty and staff, citizens of Wadley and surrounding county, both white and Negro. All items are sold unless a family is burned out or suffers some other calamity, whereupon each member of the family is given one complete outfit.

A memorial service for Dr. Toyohiko Kagawa of Japan was held June 22 in the new Interchurch Center in New York City. Dr. Edwin Dahlberg, president of the National Council of Churches, conducted the service in which Dr. Kagawa's daughter, Umeko, took part. Dr. C. Darby Fulton said, "In Kagawa we saw a vital fusion of the two essentials of the Christian faith — personal commitment and social action."

A Lay Delegate to the General Synod Describes

A Dramatic Incident

A. Glendon Johnson

There are few scenes more beautiful than a rolling pasture, and few items harder to produce at home than the few thousand blades of grass we call a lawn. But even then, a single mustard seed on the hillside — if you want to follow along with the Biblical citation, or a single flower in a well landscaped yard, can stand out as the point in a parable, for which the creator prepared the scene.

> A little salty expression put some salt upon a wound; brought forth a lot of salty tears,—and highlighted who were "the salt of the earth".

* * *

In the heat of an argument over what was required and what was left to discretion in a qualifying phrase, a delegate in a hurry expressed his fears or justified his question with a concluding phrase about trying to avoid a "nigger in the wood pile." I think it might have passed me unnoticed, except for the fact that I had used the same expression a few days before in a letter to a friend, and became entangled with its gramatical presentation: spelling, capitalization, and whether or not quotation marks were required.

I could not be sure I actually heard a few extra coughs or that there actually were a few seconds of silence — and even if I did or there were, the coughs could have been those temporarily suppressed in deference to the speaker, and the silence could have been in anticipation of a considered or unequivocal answer. Most of us were more interested in the spirit of the answer than the form of the question, then the attention shifted to the platform speaker.

At a following session, however, a colored minister requested the courtesy of the floor to protest the unfortunate choice of wording which was inherently objectionable. His voice and language were above reproach, and he did not make a point of taking personal offense at an expression which so many have used so many generations. But he did make a sincere if not eloquent point of the fact that those who hope to enjoy the wider fellowship of a greater oneness in Christ must accept also the burdens, or the responsibility, both in thoughts and in words of maintaining awareness of the feelings of others. No Christian could have asked for less; no gentleman would object to granting so little.

We had had a little sermon which was food for the soul; and few expected icing on the cake. It was with some surprise therefore, a little later, that another delegate requested permission to say a few words. He got in the information that he was the speaker who had made the unfortunate remark, that he was temporarily not on the floor when exception had been taken to his expression — and that he desired to make a statement.

The moderator was courteous, but conscientiously trying to "push along" as he expressed it in the vernacular of his African missionary district, and felt the matter needed no further discussion. The delegate was equally courteous and equally persistant, and before the moderator could fully explain why such remarks were not subject to debate, the crowd sensed a feeling of urgency — almost as if the light had gone off and on — and the moderator ignored his own explanation to extend the floor.

The exact words which flowed out were unimportant, but their import was profound, as the delegate tried to tell us of his years of effort in Christian work in a mixed neighborhood of so many races and so many nationalities — and that the farthest thing from his heart was to add a thorn in any man's crown. The moderator may have been slightly deaf, but he was in no wise dumb; and no man felt inclined to interrupt. It was all over, and the voice had stilled too quickly; but it carried conviction. I could not say how many looked downward and away — while a man laid bare his soul; I lost the continuity on a jarring thought: "there, but by the Grace of God, go I!" And this "foreigner" suffered on a cross I did not create, but all too often helped to keep — a stumbling block to others!

It is difficult to describe tears in a voice; but I do know how they trickle down your nose, gum up your glasses and blur external vision — and a few hundred people want a handkerchief now. The point of the story was in no wise restricted to the apology: It was based upon the foundation of an every day innocent mistake, almost unavoidable in the speaker's immigrant tongue; another stone was laid in a courteous request to be spared the other cheek — asked in the name of all, and that others might not be hurt; the abortive effort to "push along", so much in good faith, could have been another washing of the hands — and a chance for justice sacrificed on the altar of haste; that stone added height too; then we saw the courage and humility of a man who had the guts to stand before a thousand people and say "I was wrong" — how much we need such men in public life!

But even here there was needed a crowning stone, and the Spirit which guided this far was not slow to supply it. The response from that audience was glorious. You can verify tears in other people's eyes only 10 or 20 feet around you, but you can see a daring white handkerchief all the way across a hall — even through tears of your own. My distant vision is excellent, when I flip off my glasses, and as your layman delegate to the meeting, it was my duty to observe.

The whole thing was over in half the time taken to tell it. The gavel sounded ominously, over the call to "push along"; but we had seen in being a new monument to the fellowship of man, and could count our steps from a new milestone, as we returned to business as usual.

A great number of those who were there — who saw, and heard, and felt — will think twice before using that expression again. Some will choose to bury it, without a Requiem Mass.

Each church should send for the new list of 'Audio-Visual Aids Available from the Southern Convention Office." Write Miss Ruth Dunn, Box 336, Elon College, North Carolina.

Dr. Alford Carlton, who spoke at the recent School of Missions, flew to Scotland July 24 to participate in the 150th anniversary of the famed Edinburgh Missionary Conference held in 1810. He will also attend meetings of the International Missionary Council in Edinburgh and St. Andrews and will preside over a meeting of the Committee on Religious Liberty, World Council of Churches. He will return August 21.

Eye Witness To History

It is amazing how coincidence makes it possible for us to gain insight where we least expect it. This happened to me yesterday. I went to Augusta, Georgia, to attend a meeting, and I took the bus. At Columbia, a group of about a dozen soldiers got on the bus from Fort Jackson. They were a bright-eyed group of young men in their twenties. One of them was a Negro. They all got on, found seats, and were talking, and cussing a little bit as the bus made its way south.

On the way there was a stop at Saluda, South Carolina, a small town in a rural section. It was a hot day. The bus stopped, and the driver got up and announced that there would be a ten minute break, and you could get a sandwich if you wanted one.

So everybody got up and went out and filed into the little bus station. Everybody went in the same door; the soldiers went in as a group, and when they went in everybody was surprised. Completely surprised! The owner looked at the Negro soldier, flushed the most vivid red I have ever seen, and in language that I can't repeat to you, ordered the Negro out of the lunchroom.

There was dead silence.

Then something happened which I absolutely would not believe if I hadn't seen it. Everyone of those persons turned on their heels and walked out the door.

Well, there was dead silence outside. Eventually, the bus driver said, "Let's go." So we all got into the bus. It was very tense. One of the white soldiers broke the ice, and said in good Brooklyn accent: "What a lousy part of the country!" The Negro soldier, with a big smile on his face, in a deep Southern accent said, "No, it's a fine part of the country. It's just some of the people."

—From a sermon by the
Rev. Sidney L. Freeman
Unitarian Church,
Charlotte, North Carolina

Theodore Cox, superintendent of the church school at Pleasant Ridge, Ramseur, reports: During the past quarter we gained 36 new members; had an average enrollment of 222.46 and an average attendance of 207 or 93%.

N. C. Rural Church Convocation

State College, Raleigh
August 9-11

The attention of all our rural ministers, laymen and laywomen is called to the Rural Church Convocation to meet in the College Union Building at State College, Raleigh, North Carolina, August 9-11. The theme is: "The Church Serving the Rural Community."

Rev. Weldon T. Madren supplies us with the following information:

PROGRAM

August 9

7:30 p.m.—**Where Are We and What Is Happening in Rural North Carolina?** This session includes a statement of the purpose of the meeting by Rev. Morton Kurtz of the Council of Churches, and an address by Hon. L. Y. Ballentine, State Commissioner of Agriculture.

August 10

8:30 a.m.—Worship in song and prayer.

9:00 a.m.—**Agencies: Allies of the Church in Serving Rural North Carolina.** Agencies represented will be: Public health, public education, public welfare, farm bureau, grange, law observance.

11:15 a.m.—**Interest Groups**
- Family Life in the Rural Community
- Music in the Rural Church
- Building the Rural Church
- Financing the Rural Church
- Recreational Needs of Rural Community
- New Developments in Farming
- Agricultural Economics
- Community Development
- Rural Youth
- Beautifying the Church Grounds

2:15 p.m.—**The Church Serving** — Stories told by church leaders.

3:15 p.m.—**Interest Groups** (same as above)

7:30 p.m.—**Considering Our Resources.** Address by Dr. Phillip Aylesworth, Director of Program Relationships, USDA, Washington D. C.

August 11

8:30 a.m.—Worship in Song and Prayer.

8:45 a.m.—**The Church Challenged to Serve** (Presentation by denominational representatives)

10:30 a.m.—**Interest Groups** (same as above)

11:45 a.m.—**The Church in the Rural Community at Home and Abroad.** Address by Dr. Garland Hendricks, professor at Southeastern Seminary, Wake Forest.

Cost

Registration Fee — $2.00; Housing — $3.00 for two nights in college dormitory with delegate furnishing own linens; Meals — on your own in College Union or State College Cafeteria.

Advance Registration

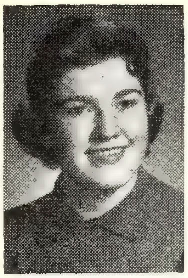
It will be helpful if you will send your name, address, local church, and $2.00 registration fee to The Rural Church Convocation, Box 5191, State College Station, Raleigh, North Carolina. Please list the three interest groups in which you wish to participate.

During the month of August, when Rev. Frank Hamilton is on vacation, The Christian Temple, Norfolk, will have two navy chaplains supply the pulpit: Captain Roy Bishop, District Chaplain of the Fifth Naval District and Commander R. W. Ricker, Staff Chaplain of the Air Force, Atlantic Fleet. A guest soloist has been secured for each Sunday, since the Temple Choir has a vacation in August, too.

Dr. Douglas Horton and Dr. Paul Minear were two members of our denomination attending the meeting of the 100-member Faith and Order Commission of the World Council of Churches which met at St. Andrews, Scotland August 3-8. Composed of distinguished Protestant, Anglican and Orthodox theologians and church leaders from all continents, the commission deals with questions of church unity.

A Page for Young People Edited by Hubie Young

Youth Faces The Future



Becky Harward

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

NATIONAL COUNCIL DAY

Becky Harward,
Faith Commission Chairman

Recently I attended the Joint National Youth Council at Elmhurst College, Elmhurst, Illinois. One of the main events was the National Council Day, Sunday, June 19. Sunday morning NACOVAN (National Council Caravan) teams went out to 36 local churches in and around Chicago to participate in church school and morning worship.

The NACOVAN team of which I was a part went to the First Congregational Church in Oak Park, Illinois. Oak Park, a suburb of Chicago, is the world's largest village. The church which we attended has a membership of 1,600. It was operating on its summer schedule, which has no church school. The morning worship service was from 9:30 until 10:30.

After the morning worship service our team met with members of the Oak Park Pilgrim Fellowship group. We introduced ourselves and told the group a little about the National Council and why we had come to them. We told them that we needed their help in preparing ourselves for the task which we were to perform at National Council. We wanted to know their ideas concerning what constitutes good youth programs.

We divided into two discussion groups. The purpose of these groups was to find out what young people today are like and what are their social and spiritual needs. After 30 minutes of discussion the two groups came together and made a list of the likes and needs of young people. In discussing what young people are like, we found that they are as a group conformists, at times they are rebellious, and they seek recognition and acceptance. We made a long list of the needs of young people and found the basic ones to be worship, mature beliefs, recreation, concern for others, understanding one's self, and high goals.

We had a fellowship luncheon with the Oak Park group and afterwards sang songs. We closed our meeting with a worship service.

Our NACOVAN team felt that it had been successful. We obtained many ideas from the Oak Park P. F. and felt that we had stimulated enthusiasm within some members of their group. All in all it was a very meaningful experience.

EASTERN VIRGINIA P. F. INSTALLS OFFICERS

Alex Oliver

The Eastern Virginia Pilgrim Fellowship installed its new officers at a picnic on June 26 at the Bethlehem Christian Church. The installation service was conducted by the Rev. Julius Rice of Bayside Christian Church and by Miss Mary Cross Brittle, past president. Miss Sue Harrell of Liberty Spring Christian Church was chairman of the nominating committee.

Patsy Hayes of Norfolk was chosen and installed as the new president. Other officers were as follows: Loren Waldo III of Holland, vice president; Sandra Privott of Cypress Chapel, recording secretary; Sammy Barnes of Holy Neck, treasurer; and Alex Oliver of Suffolk, corresponding secretary.

The new commission chairmen were as follows: Peggy Saunders of Chuckatuck, Faith Commission: Louise Harrell of Bethlehem, Action Commission; and Carolyn Wilkins of Windsor, Fellowship Commission.

Dorothy Wilkins of Liberty Springs was installed as pianist, and Barbara Smith of Norfolk, Wayne Blythe of Franklin, and Mary Lou Hogan of South Norfolk were the new members-at-large.

Advisors are the Rev. Julius Rice of Bayside, Mrs. E. C. Wilkins of Suffolk, and Rev. John Truitt, Jr., of South Norfolk.

The installation was preceded by a picnic on the Bethlehem Church lawn.

P. F. OFFICERS' CAMP

Charles Garren, Past President

The youth role of leadership is one of the exciting parts of Pilgrim Fellowship. There are always new persons stepping into roles of responsibility in the P. F. program. That is why a training program in a summer conference is so very essential to the growth of the Pilgrim Fellowship. It allows us to evaluate past work and to explore new areas and ideas.

Again this summer the Southern Convention Pilgrim Fellowship would like to invite each local and state officer to spend a week at Moonelon Conference Center developing skills and understanding P. F. work. There are always new insights to be gained in the P. F. program. A thorough examination of the purpose of P. F. will make a stronger local fellowship.

This summer the officers' training conference will be of special significance because of the recent Joint National Youth Council meeting which was held at Elmhurst, Illinois. At this meeting new emphases in the Faith, Action, and Fellowship Commissions were presented for 1960-62, and they will require some extensive examination. The report of the Plan of Organization Committee is important to the Pilgrim Fellowship and Youth Fellowship future. This report involves new outlooks on our present program.

As an officer you owe it to yourself and your local church to attend this summer's officers' training conference August 13-20. It is important that you acquaint yourself with the Southern Convention P. F. local, state, and national leaders. Through fun, hard work, and exploration you will broaden and deepen your concept of Christian faith, action, and fellowship.

See you at Moonelon!

Who Will Volunteer?

150 Missionaries Needed This Year

On May 15 the Congregational Christian fellowship celebrated the birth of American foreign missions in a great meeting at Bradford, Massachusetts. Here the American Board of Commissioners for Foreign Missions was organized just 150 years ago, the first foreign missionary society in this hemisphere.

Foreign missions were born in this country because half a dozen young Congregationalists discovered that God was calling them to live among people of another land in order to share their Christian faith. The world mission of our churches will die when that impulse no longer sends our choicest men and women into such service overseas. **Neither grants of money nor shipments of used clothing can possibly take the place of the personal witness and creative service of the missionary.**

For that reason the American Board and the Board of International Missions together are seeking 150 new missionaries in this Sesquicentennial year of the American Board. Through death, retirement, illness and revolutionary conditions in certain fields the overseas personnel of our churches has been dangerously reduced. With many uncertainties looming larger in some areas of Africa and Asia it is desperately important that every station be brought to maximum possible strength now.

Specifically, the American Board is looking for at least 85 new candidates for overseas service. Among those most needed in 1960 are the following:

Seven ministers for Angola, India, Japan and the Philippines;

One Bible translator for the Marshall Islands;

Three physicians for Angola, Turkey, and India;

One surgeon for India;

Eight nurses for Angola, Southern Rhodesia, India, and Turkey;

Three public health nurses for Angola and India;

One laboratory technician for Angola;

One arts and crafts supervisor for India;

One agricultural family for the Philippines;

Five educational families, thirty-seven single teachers, and two librarians for schools throughout the world.

A considerable number of these new missionaries have already been found. Special attention is called to the following persons who are sought for 1960.

Four ministers: After learning Portuguese and Umbundu, one minister would join hands with the American, Canadian and African colleagues in the Angola Mission in Portuguese West Africa in the total task of the church.

Two would sail for Japan, learn Japanese and become acquainted with the people, and prepare for work which will be assigned a year or two later by the Interboard Committee of the United Church of Christ in Japan.

One would go to the Philippines to become a partner with other foreign and Filipino ministers and lay leaders and preach and demonstrate the Gospel through the United Church of Christ in the Philippines.

Two physicians and one surgeon: The Near East Mission needs a second doctor to assist in the 49-bed hospital at Gaziantep, Turkey. We are asked to find a doctor who is, or will become, trained for leprosy work in the Madurai diocese of the Church of South India.

The surgeon for the Wai Hospital in Western India is expected to be qualified and willing to teach the Indian doctors the latest surgical techniques in any one field of surgery except neurological or thorasic, and handle some of the operations. A special term of one to five years may be given to the surgeon.

Six nurses and one public health nurse and a lab technician: Two of our hospitals in Angola and Southern Rhodesia are desperately in need of four trained nurses for hospital nursing as well as for training young men and women who are eager to qualify for the same vocation. Some of our American medical missionaries do not have a single qualified nurse to assist them in caring for their patients.

The Near East Mission needs two nurses for work in the Gaziantep Hospital and the Talas Clinic.

One laboratory technician, with knowledge of X-ray, is still to be found for the Angola Mission.

One arts and crafts supervisor: A woman who is qualified to supervise the Sisal Fiber Industry, Ahmednagar, India, is another urgent need because the present director is completing her term.

Short term teaching positions are still available! Twelve teachers for high schools are required for teaching English, mathematics, and science, in South Africa, Turkey, and Japan. Minimum qualifications: Bachelor's degree with teaching certificate or major in the subject to be taught. Also, two librarians are needed.

Two English teachers with Master's degrees for girls' Junior College in Athens, Greece.

One Ph.D. in English for Women's College, Madurai, South India.

One Ph.D. in physics for Men's College, Madurai, South India.

Those wishing to volunteer, make inquiries, or suggest names of qualified people, should write, phone, or wire the Personnel Secretary, American Board, 14 Beacon Street, Boston 8, Massachusetts.

—Mission Today

WHEN DAY IS DONE

May light be soft at evening,
The glare away be gone;
Let twilight crown with glory
The day, when day is done.

May peace be felt at evening,
And calm, and sweet the light
That brings a blessed stillness,
And stars . . . stars at night!

—John G. Truitt

Our own attitudes are continually being challenged by those of our students. When the ship arrived last month, Derhius received a new Hawaiian print shirt — and any shirt is more highly prized here than an American young person could imagine possible. Several days later I was surprised to see the same bright shirt on another boy. "Manapu only has one shirt," Derhius explained to me when I inquired. "I have three already, so I gave the new one to him!"

—Elden Buck, Kusaie, Micronesia

"Every man is said to have his pet ambition. Whether it be true or not, I can say for one that I have no other so great as that of being truly esteemed by my fellow men by rendering myself worthy of their esteem."

—Abraham Lincoln

President of Southern Convention Writes Churches

Plans For Voting On Constitution

Dear Friends:

As most of you know, the delegates attending the adjourned session of the Second General Synod of the United Church of Christ, held in Cleveland, Ohio, July 6-8, unanimously approved the revised draft of the proposed Constitution for the United Church and have referred it to the Congregational Christian churches and to the Synods of the Evangelical and Reformed Church for study and vote.

The Southern Convention was represented at this historic meeting by its full complement of 12 delegates, (a small, but active part of the nearly 700 present and voting) as well as several visitors and associate delegates from our churches in North Carolina and Virginia.

We who serve as officers and members of the Executive Board of the Convention are fully aware of our responsibility to have our churches and their members informed regarding the Constitution and hope that we may be of help in developing an intelligent approach to and understanding of all that is involved. To this end, we would urge you to keep the following facts in mind:

1. First of all, we are no longer concerned with whether or not there shall be a new denomination, brought about by the merging of the Congregational Christian churches and the Evangelical and Reformed Church to form the United Church of Christ. Our churches voted on this question more than a decade ago, with a large majority of them approving the merger and with the delegates to the 1948 session of the Convention giving unanimous support to it. Moreover, the United Church of Christ is already a fact and has been so ever since the Uniting General Synod was held on June 25, 1957.

2. The 1960 session of the Convention, held on April 26-28, was adjourned to re-convene on October 18, 1960, in Henderson, North Carolina, for the express purpose of giving consideration to and taking action on the proposed Constitution of the United Church of Christ.

3. It is intended, further, that the action of the Convention at the adjourned session will be referred to the several Conferences for consideration at their annual meetings, to be held in late October and early November of this year.

4. The action of each Conference will, then, be referred to the local churches for their consideration.

5. The steps outlined, (paragraphs 2, 3, and 4, above) have been carefully planned by us and agreed to by the secretaries of the United Church because they follow an historic pattern which has long been customary in the life of our Convention. We, therefore, earnestly hope that all of our local churches will respect this procedure and will postpone their voting on the proposed Constitution until the first two steps have been carried out.

In the very near future we will set up a series of area meetings in which all of our churches and their members will have opportunity to discuss every facet of the proposed Constitution. We will also have available some 30 persons, (including all of those who have represented the Convention at the Oberlin and/or Cleveland meetings of the Second General Synod) any of whom may be invited to meet with a local church to provide information and counsel prior to the taking of its vote.

We have arranged for official report blanks concerning the vote of the local church to be mailed from our national offices to each minister and church secretary in early August, but would again request that these not be used until after our Conference meetings in the Fall. Meanwhile, we trust that every local church will begin plans for the taking of its vote in order that all reports may be in not later than April 15, 1961.

Your Convention officers and staff and the officials of each Conference stand ready to give assistance wherever we may be of help. Please call on us if there is any service we may render in this important matter.

Cordially yours,
George D. Alley, President
The Southern Convention

Majority In Congo Deplore Violence

Only a small minority of Africans in the troubled Congo have gone on a rampage, the Rev. Donald F. Bobb declared recently on his return with his family from Leopoldville. They caught the last plane out before the airport was closed July 6, to begin their scheduled year's furlough as missionaries of the Presbyterian Church, U. S.

"In general," Mr. Bobb said, "the Congolese have been kind to the missionaries whom they regard as their friends and have protected many of them from marauding bands of soldiers." Because they are mostly Belgians, the Roman Catholic missionaries have had a more difficult time than Protestants from Europe and the U.S.

During the uprising in Leopoldville in January 1959, he continued, the people begged the missionaries not to leave. However, tensions between the Balubas, who are better educated and more capable than their rivals, the Luluas, have made it prudent now for many missionaries to send their wives and children to neighboring countries, but most of the men are sticking to their posts, he said.

"At this point," said Mr. Bobb, "United Nations troops and authority are the only means of restoring order and confidence in the country."

He also reported there is some Communist infiltration evident in in the Congo. "In their insatiable desire for education, the young people readily accept the all-expense-paid offers of Russia and its satellites to study in those countries." Mr. Bobb added that it is known that a small group of Russian technicians is working in the country.

The Rev. Theodore L. Tucker, executive secretary of the Africa Committee of the National Council's Division of Foreign Missions, stated that, early reports of violence in Kimpese and other mission stations could not be confirmed but that the Committee was keeping in close touch with the situation.

A brief report from Church World Service says that another shipload of surplus foods for the Congo is on its way to the port of Matadi, which has been closed during the disturbances but is expected to reopen soon.

God's Love For His Children

Background Scripture: Hosea 11.

Devotional Reading: Hosea 1:1-7.

Memory Selection: **See what love the Father has given us, that we should be called the children of God.** I John 3:1.

Today's lesson, the eleventh chapter of Hosea is "the finest love chapter" in the Old Testament. It compares favorably with I Corinthians 13 in the New Testament, considering the times in which Hosea lived and the revelation of God which he had. God's love for His children, even His erring children, runs like a refrain throughout the chapter. There is tenderness, pathos, even heartbreak and tears in it, even though of necessity there is an element of judgment or discipline as well.

GOD'S CHOICE OF ISRAEL AS HIS CHOSEN PEOPLE

First of all, Hosea tells about God's choice of Israel as his chosen people. The language is taken from an appealing scene in a home. It is the picture of a man, a father taking his child by the hand and teaching him to walk. "I taught Ephraim also to go, taking them by their arms." Why Ephraim or Israel and not some other nation? Why not Egypt with its ancient civilization and culture? Because Egypt lacked spiritual awareness and strength. Why not Assyria with its great military might? Because Assyria had a brutal heart. Why not Phoenecia, the millionaire among the nations? Because Phoenecia loved gold more than she loved God. No! God chose Israel, a slave nation — indeed it was not a nation when He chose it — because He saw in Israel great potentialities in the things of the spirit. Israel had a genius for religion. God saw this, even as a father sees great possibilities in his son, and sets himself to do all he can to help the son to develop his talents. Even in Egypt, when Israel "was but a child" God saw these possibilities and started to train his people for the future.

The tragedy in the life of Israel was, of course, that they mistook or misinterpreted their role as the chosen people. They emphasized their privileges and shirked their responsibilities. God chose them not to be spoiled but to serve. There are, of course, many examples of how peoples and nations have thought of themselves as the chosen people. Cecil Rhodes once said "The greatest people the world has ever seen are the British." The Japanese call themselves "the sons of heaven." The Germans shout "Deutschland uber alles" and "Gott mit uns." And there are Americans who think that the only really significant thing that God ever did was to make an American. He started down the line somewhere, making first one nation and another, advancing a bit every time, until finally on the day of all days, He fashioned an American, sat down, folded his hands and said "It is good enough; I cannot do any better." Of course, all this is nonsense and in our best moments we know it. God doesn't belong to the Jews or the Germans or the British or the Americans. He isn't necessarily on our side or on my side. But there are many folks who think He is. They are the chosen people. As an evidence of this fact, a statement to the fact that there is no such thing as a "superior race" was recently cut out of a text-book which is used in our public schools! ! !

THE CHOSEN PEOPLE AND DISCIPLINE

Like any normal son, Israel often did things that were bad, and misbehaved. Again and again Israel disobeyed. And this was particularly true when Israel settled in Palestine, for the people then began to worship Baal, a native god. They forgot all the blessings which God had bestowed upon them, and showed rank ingratitude. What was God to do? Say "Tut, tut, boys will be boys" and let it go at that? Was that the way to bring up children and prepare them for their divine mission? Of course not! There must be discipline, and in spite of the fact that God loved Israel, nay rather **because God loved Israel** He had to discipline them. It was not easy for God to do this. No parent, no normal parent likes to punish a child, however bad the child has been. It hurt God, but his love made it necessary.

When we were children we wondered why our parents punished us or disciplined us if they really loved us. Now we know why. It was because they loved us that they disciplined us. God's disciplines and God's judgments are expressions of his love. Whom the Lord loveth he chasteneth. Dr. Leslie Weatherhead, the great English preacher, tells how he used to envy one of his schoolmates, whose father was an indulgent, doting fellow. If the weather was good the boy was allowed to stay home and play in the fields. When examinations came up, the boy was not required to take them. All the while, Dr. Weatherhead's father, seemingly a cruel heartless tyrant made him go to school and to take his examinations. Which father loved his son best? And which son has cause to be eternally grateful because of what his father had done?

THE CHOSEN PEOPLE AND DISASTER

With a breaking heart Hosea foretold the doom that was coming. "The sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels." "The people are bent on backsliding from me; though they called them to the Host High, none would exalt him." God does not punish people but He does send judgment upon them. Nations as well as individuals cannot sin with impunity. And Hosea with fine spiritual insight saw what was coming. Powerful Assyria would come from the north bringing desolation and destruction and death with her. And Israel would again become captive, not to Egypt as at the beginning, but to Assyria. Indeed she would cease to be a nation. Was this prophet crazy? The idea of "God's Chosen People" being overrun by a heathen or pagan nation! But it was true.

But even in all this, God would not desert his people, He would not give them up. His love was so broad and so deep that He cannot bring himself to "execute the fierceness of his anger." He is God and not man, the Holy One of Israel. When the punishment and the exile were over, God would still be there, loving, forgiving, hoping, suffering, redeeming. What a God we have! ! We little comprehend the meaning of these words "GOD IS LOVE."

SUNDAY SCHOOL LESSON
AUGUST 7, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

Dr. Truitt Makes Final Report

Dear Friends:

Thank you for the good report this final week of my administration. You have all been very faithful in seeing to it that this should be one of the best years I have had with the Home for Children. Tomorrow our books will be audited, and according to our record all bills we have on hand are paid to date. That is the first time that could be said at this time of year since I came to this job.

The audit will show considerable of the Chip funds on hand, and other reserved funds, too. This makes me quite happy. It is because friends have shown their interest in the work which is being done by all of those who are interested in this Home. I am deeply grateful, and humble to think it could be so.

Friends lately have been telling me as I have preached almost every Sunday somewhere that they would miss my letters in The Christian Sun, and I have promised them that I would find some excuse to write once in a while.

It is a joy to turn the work over to our good friend, the Rev. W. W. Snyder. He is interested in every phase of the work and enjoys getting the job done wherever he goes. He has been around several times since his election to this position, and has posted himself on the whole general situation. As you know he has been a very active member of the board of trustees for several years, and knows the inside working of the institution. He has held conferences with the staff members, and with members of the board, and is quite ready to take over as of August 1. Mrs. Synder is also quite enthusiastic. Their home is being readied since our getting out several days ago, and they moved in Saturday, July 30. I pray God's blessings on them and their three lovely children.

I want to ask you to show them even greater loyalty, if possible, and help them with the job which is before them. They will need your prayers and help as well as your congratulations.

There are new children to be coming in, new buildings to be built, new procedures and programs, and in it all there will be ways in which you can show your desire to cooperate and help. Such makes the load lighter, and the job of really caring for, and training the needy children one of which we can all be justly proud. Let us remember the children, and offer each of them the best possible chance to meet life on the level. It is easy to love them, and it is necessary to show our love in ways that are very realistic.

John G. Truitt, Superintendent

REPORT FOR JULY 25, 1960

MONTHLY OFFERINGS

Amount brought forward			$21,525.96
Eastern North Carolina Conference			
Auburn	$ 70.00		
Henderson	9.00		
Niagara	3.00	$ 82.00	
Eastern Virginia Conference			
Great Bridge	14.00		
Burton's Grove	2.00		
Cypress Chapel	104.00		
Norfolk, Bay View	19.13		
Portsmouth, Shelton Memorial	9.00		
Suffolk, S. S.	39.00	187.13	
North Carolina and Virginia Conference			
Danville	24.00		
Reidsville — special	212.89		
Reidsville	103.00	339.89	
Western North Carolina Conference			
Antioch (C), S. S.	50.79		
Asheboro	14.00		
Seagrove	9.00	73.79	
Virginia Valley Conference			
Winchester — CHIP	130.00	130.00	
Total			$ 812.81
Grand Total			$22,338.77

The Importance Of The Sermon

A leading Protestant clergyman said today that the best way to prepare a better sermon is to prepare a better minister.

"It is not so much a matter of a sermon prepared as a man prepared," said the Rev. Dr. James N. Gattemy, president, Hartford Seminary Foundation, Connecticut.

Dr. Gattemy spoke before 40 Congregational Christian and Evangelical and Reformed ministers attending the Eastern Summer School for Ministers at Deering, New Hampshire.

He said that the "salvation of the predicament" of the minister who must "be inspirational by the clock every Sunday at 11" is to "listen to the lives" of his parishioners and to hear "what they don't say as well as what they do say."

In addition to being faithful to his pastoral duties, Dr. Gettemy said the minister must be a "continuous student of the Scriptures and know what is being said by God."

"In speaking of human problems and basic Christian convictions the minister must be sensitive to life as it is," he said, "and to God as he has made himself known through the Scriptures."

He called the sermon a "place of meeting between men and God" and a "real moment in the tradition of the Protestant" and said that no matter how pressed the minister becomes during the week with his responsibilities that the importance of the sermon should not be overlooked.

"Have your eye on the bull's eye," he told them. "You may not hit it, but at least you will probably hit the target and not end up in the woods."

He cautioned against the use of "portable conclusions" which may be "stuck on anywhere" and "fit any sermon."

He told the ministers not to attempt to include in every sermon "an easy answer or a quick way out."

"It is better to leave the listener with an awareness that the are often not any solutions and that he must sometimes live for a very long time with a problem before there is any solution to it at all," Dr. Gettemy said.

It is more important, he said, that the congregation be brought to a "sense of Divine graciousness which is continuously forgiving and judging and that one must live from day to day by the grace of God."

Dr. Gattemy, a native of Greensburg, Pa., has headed the Hartford Seminary Foundation since 1958. For 14 years he was minister of the Community Church, Garden City, L. I. N. Y.

The three-week school, sponsored by the Board of Home Missions of the Congregational Christian Churches, gives ministers who have had at least five years' experience in a parish an opportunity to hear and talk with leaders in the fields of Bible, Christian theology, preaching, religious education, parish administration, and the special problems of the rural and urban church.

Other members of the school faculty include: Rev. Dr. Robert V. Moss, Jr., Lancaster, Pa., president, Lancaster Theological Seminary; Rev. Dr. B. Davie Napier, New Haven, Conn., professor of Old Testament, Yale University Divinity School; Rev. Dr. Roger L. Shinn, New York, professor of Christian Ethics, Union Theological Seminary; Rev. Yoshio Fukuyama, New York, secretary for research, Congregational Christian Board of Home Missions, and Rev. Dr. Robert W. Spike, New York, general secretary for program, Board of Home Missions.

The school closes Tuesday night, August 2.

The junior high Sunday school class of Great Bridge, Norfolk, had a "car wash" July 30. Proceeds are to be used to purchase chime records for the church.

Spoon's Chapel, Asheboro, will have revival services each evening at 7:30 August 21-26 with Rev. Dolan Talbert of Pleasant Grove as the visiting minister.

SPECIAL OFFERINGS

Amount brought forward		$44,071.74
Adult Bible Class, Monticello Church	5.00	
Vacation Bible School, Eutaw Comm. Church, Fayetteville, N. C.	8.61	
Mrs. A. L. Lockwood, Anderson, S. C.	25.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Vacation Bible School, Mt. Lebanon Church, Shenandoah, Va.	16.35	
Women's Fellowship, First Cong. Church, Asheville, N. C.	100.00	
In Memory of Mrs. C. E. Tapscott	3.00	
Special Gifts	174.82	
Total		$ 357.78
Grand Total		$44,429.52
Total for the Week		$ 1,170.59
Total for the Year		$66,772.29

In Memoriam

WILLIAMS

We, the members of Mt. Carmel Christian Church, wish to pay tribute to the memory of our beloved member, Charlie E. Williams, who passed away April 10, 1960 after a long illness. Therefore be it resolved:

(1) That we bow in humble submission to the will of our heavenly father, who doeth all things well.

(2) That we express our deep sense of loss, our gratitude for his Christian spirit and extend our sympathy to the members of his family.

(3) That a copy of these resolutions be sent to the family, a copy entered in the record of our church, and a copy sent to The Christian Sun for publication.

Miss Louise Rose
Mrs. Loyd Bradshaw

JOYNER

We, the members of Mt. Carmel Christian Church, wish to pay tribute to our friend and brother, Clifton H. Joyner, who departed this life suddenly on May 9, 1960.

He was born and reared in sight of the church and was an active member until his death. He served as Sunday school teacher for many years.

In his passing our membership has sustained a great loss. However, we acknowledge God's wisdom, love and mercy.

We wish to express to the family our deepest sympathy.

We request a copy of the tribute be sent to the family, a copy entered in the record of our church, and a copy sent to The Christian Sun for publication.

Miss Louise Rose
Mrs. Loyd Bradshaw

Great Lessons Of My 88 Years

S. L. Morgan, Sr., Wake Forest, N. C.

On my 88th birthday I registered several of the greatest lessons learned in my long life. I could hope they may become texts for sermons by preachers — and teachers, why not?

1. That a real Christian — a truly good person — is one who deeply CARES. Jesus always cared, "was moved with compassion." One is shallow who is not moved by suffering.

I wrote a tiny note to a woman I've never seen. I knew her father was near to death and her husband false to her. I said, "Know that I'll care, and pray for you." She wrote, "You can never know what it did for me. I put the note in my purse and took it out and read it several times in the school room, just to feel that somebody **cared.**"

Who hasn't felt the need? Several years ago my own heart was breaking. I knew hardening arteries were closing in round the brain of my brilliant wife, dooming me to walk almost alone. Did anyone know or care? The young wife of a seminary professor called to me at the post office, and with the tone and look of one who deeply cared, said, "I'm SO SORRY!" In the sheer gladness of it my heart sang for days. I was sure **somebody cared!** I've wondered that so few others say it!

2. The greatest need of the millions of aged and lonely — like myself — is **people, not things.** A church group sent a tray with a lovely dinner to a shut-in saint. She sent back the message, "Thank you, but it's **people** I want — more than things!" A grand old lady, 90, wrote me from Texas, "It's a red-letter day for me when my pastor comes for five minutes, reads a verse and prays. But he can get to me but about once in a quarter; and that's a long time to wait!" Even I find this true. To meet this need for our millions of aging shut-ins is a grave unsolved problem of the church. No pastor can meet the need personally today.

3. The sick world needs the ministry of a church and pastor that goes after people **where they are.** Pastoral counseling, yes, but much more the shepherd who goes after the sheep, with a heart.

In a touching letter from a burdened wife, her husband a drinking philanderer, she says, "I asked my pastor, 'Won't you drop in and see my husband at his office?' He said, 'No, I can't do that; people know they can find me in my office, if they want to see me.' " But she laments, "People like my husband will never go to the church office."

Jesus even invited himself to the dinner table of the despised Zacchaeus. And he got his man! He is the model for the pastor and church.

4. Nothing else is so important as to be good, and to make wrongs right. A recent touching letter illustrates, the writer an elderly woman. Fifty years ago she was a beautiful girl in my Sunday School. She married early and the marriage failed. Her fine son, an only child, was killed overseas. She must confess to someone, and so wrote me. She grieved over having been a poor wife and mother — and Christian.

Pitifully she lamented, "I know I can never have peace nor be well **till I find forgiveness.** Today psychiatrists — as truly as the gospel — declare she is right. Moral law violated works havoc in body, mind and soul. Get the wrong right — with God and men — or never know either happiness or health! That's God's law written in our nature. A happy old age requires a conscience at peace with God and men.

5. In the end we'll find that nothing paid so well as simple deeds of kindness, and going the "second mile" beyond duty. A woman, once my parishioner, wrote me just before her death, "I don't remember any of the sermons you preached, but I'll never forget that one cold day you dropped in to see me. I was sick in bed, and cold, and no one to make a fire, and you made me a fire."

A simple act of kindness more than ten years of sermons!

A happy, devoted school teacher writes, "I longed to teach, but I had no sense to learn Math., and failed twice to pass. Then I took a college summer course, and the young math teacher offered to coach in Math before and after school — and he helped me; I'm a happy teacher — and love him for it." So do I.

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved hath truly spoken:
The holier worship which He deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—John Greenleaf Whittier

Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Rcom X.
Box 232

VOLUME 112 AUGUST ~~2~~ 9, 1960 NUMBER 3~~0~~1

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SUMMER

ummer suns are glowing
Over land and sea;

Iappy light is flowing,
Bountiful and free;

Everything rejoices
In the mellow rays;

ll earth's thousand voices
Swell the psalm of praise.

—William W. How

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Jesus, I Live To Thee

Tune — Lake Enon

Rev. Henry Harbaugh, Author, 1850

Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy Life in me,
In Thy blest love I rest.

Jesus I die to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.

Amen.

This hymn is from the Evangelical and Reformed Church Hymnal. It is one of the most famous of all hymns to come out of the former Reformed Church. The hymn is greatly beloved by the Evangelical and Reformed people, and its message will be an inspiration to Congregational Christians as well.

Here And There Among The Churches

Rev. Charles Bell will conduct special services at Pleasant Ridge, Ramseur, each evening at 7:30, August 28 - September 2. He is the new minister at Bethlehem, Altamahaw.

Those interested in church music and drama are reminded of the conference on those subjects to be held at the Blowing Rock Assembly Grounds of the E. and R. Church, August 12-14. Total cost — $13.75.

Rev. W. W. Snyder, new superintendent of our Home for Children, spoke at our Asheboro church last Sunday while the pastor, Rev. Clyde Fields, was on vacation. Rev. W. W. Hall of Virgilina preached in Asheboro the preceding Sunday.

New officers of the Junior High Fellowship at First, Greensboro, are: Sharon Davis, president; Barbara Monroe, vice president; Sharon Rogers and Paul Squires, co-editors of "Junior Hi World." Mr. and Mrs. Robert Hinshaw are advisors.

One hundred and seventy-five attended the church and community picnic at Holy Neck, Holland, Virginia July 23, which was in the form of a fish dinner. The church bulletin for July 24 says: "This was another typical demonstration of the good food and fellowship that we enjoy."

August is vacation-time for Rev. R. T. Grissom, pastor of Holy Neck church, Holland, Virginia. Visiting teachers will teach the four adult classes during the month. The annual revival will begin August 28. Guest speaker will be Rev. Lowell Smoot, pastor of the new church at Hodges Ferry, Portsmouth.

Mr. Hayes Ritter, who is serving Ether church under the care of the pastor-at-large, Rev. L. M. Presnell, is conducting revival services there each evening this week.

Rev. and Mrs. Billy Joe Willett of Demorest, Georgia, plan to arrive August 28 to serve Seagrove and Union Grove churches in the Western N. C. Conference. He is a member of the Sanford church.

A special meeting of the Mission Board of the Southern Convention is called for 10:00 a.m., August 16, at the Elon College Community Church, according to announcement by Rev. Carl Wallace, chairman.

The missions committee of our First, Greensboro, church, of which Mrs. O. H. Paris is chairman, is sponsoring a "Minute Mission Program" in each adult class every Sunday morning. Lasting not more than two minutes, these presentations make the people more aware of their church's outreach.

Rev. Carl R. Key, whose home church is Brown's Chapel in the Western N. C. Conference, was honored at the fifth annual ecumenical institute at Blue Ridge, North Carolina, sponsored by the National Council of Churches. Mr. Key, who is completing his third year as full-time secretary of the West Virginia Council of Churches, was presented with a medallion for his work in organizing and developing the institute. Rev. J. Edward Lantz, Atlanta, Georgia, executive secretary of the southern office of the National Council, was similarly honored.

Rev. Robert L. Howard, pastor of the United Church of Craftsbury and the Methodist Church of Albany, Vermont, has been appointed to a three-year teaching term in Japan under our American Board. He studied at Pomona College, Earlham College, and Andover-Newton Seminary.

Attention, Ministers: Remember the Ministers' Conference at Blowing Rock, North Carolina, August 22-24, sponsored by the Southern Synod of the Evangelical and Reformed Church. The theme will be "Evangelism." Leaders include Dr. Robert Moss, Jr. of Lancaster Seminary, Rev. Clyde Fields, our new superintendent-elect, as well as four Southern Synod ministers — Revs. Odell Leonard, Van Grimes, Marlin Schaeffer and Banks Peeler. Rev. Lawrence Leonard is the director. Registration is $2.00; two nights' lodging, $3.00; meals, $1.25 each.

REVIVAL AT LONG'S CHAPEL

Revival services were held at Long's Chapel, near Haw River, North Carolina June 12-16. The pastor, Rev. William M. Loy, had as the guest minister Rev. Guy H. Veazey of Elon College, a former pastor of Long's Chapel.

The revival opened Sunday evening with an impressive candlelight communion service which included special music. Services were well attended throughout the week and five new members gained: Donald Faulkner, Jr., Robert Fonville, Gary Massey, Martha Carey and Fairley Carey. They were baptized at the morning worship hour June 18.

Volume 112 Number 30

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Rev. Fred P. Register, superintendent of the Nebraska Conference and formerly a member of the Southern Convention staff, preached at First, Burlington, August 7.

A swim-picnic for the church school staff and members of the Board of Christian Education of our Tryon church was held at the home of Dr. and Mrs. William Bosien August 2.

All officers of our local Women's Fellowship groups should be subscribers to **Guide Posts** (50c per year from The National Women's Fellowship, 19 South LaSalle Street, Chicago 3, Illinois). The July - August issue centers around Friendly Service, the department of work headed by Mrs. W. E. Wisseman of Greensboro.

Nancy Hall reported on Bible School at Lee's Chapel in their church paper, "The Challenger." Mrs. Gilbert Hall was the director. The theme was "The Teachings of Jesus." 21 had perfect attendance for the week. Sunday morning, June 19, the pupils, director, and teachers led the opening worship in Sunday school. They sang songs learned there and Frances Hall read "What Bible School Means to Me." Linda Gunter led the responsive reading.

DR. KIRK STETSON WRITES FROM MT. SILINDA

As you can gather . . . things are moving fast in Africa. Africans are no longer satisfied to remain second-class citizens on the continent of their birth . . . There appear to be two courses possible: the continued blocking of African aspirations by every means possible with increasing bitterness and bloodshed, or the acceptance of the situation as it is, throwing our whole energy into preparing the Africans to do the job they have set their minds on. . . One of the corner stones of this program is the "Christian Higher Education Fund" to push as many Africans right to the top as quickly as possible. . . We prefer to educate our African leaders as far as possible in this country . . . but for college-level work the only university . . . is hopelessly inundated. To send our most promising young people abroad . . . the money is very scarce. Any help individuals or churches can give in this very urgent work is very much appreciated. One church has guaranteed the support of one African student. . . The quality of the leaders that are trained now will make a very great difference in Africa's future.

United, Raleigh, Newsletter

United Church Office Advocated

By Carl Wallace

After over one hundred years our Southern Convention still has no permanent headquarters. In fact, our offices have been located in three different places in the past three years (all at Elon). This lack of a definite location is understandable up to now in that Elon College apparently had available space but now the growth of the college eliminates this opportunity. Should we not now begin to think of a permanent location for our offices?

The merger will undoubtedly affect our plans. The idea of a permanent office separate and apart from the other constituent groups of The United Church of Christ in this area seems strange, to say the least. Why can we not begin to think of a central office of the United Church of Christ for this area? This type of structure could have separate suites of offices for each constituent group. The location could be a compromise agreed upon by the involved groups.

A central office would offer the following advantages:

1. A permanent location for our Southern Convention offices.
2. A symbol to us and to the people of this area of the United Church of Christ.
3. Opportunities for cooperation and sharing heretofore unknown.
4. A definite headquarters for the United Church. This is of utmost importance to our new United Churches being established in this area. For instance where can these new churches relate themselves if we have no central headquarters?

Our future is one outlined by merger, new churches and an honest effort to do all that we can to relate Christ to the world. Let us think and plan together to fulfill our commitment to our Lord through the denominational structure and opportunities afforded us in this day. Let us leave to the generations that follow a legacy that reflects in part the breadth and vision of the Man of Galilee.

Dr. J. E. Danieley will preach at Union, Virgilina, next Sunday. Dr. John Truitt will be there the following Sunday, and August 28 the speaker will be Rev. Mr. Harry James, principal of Cluster Springs School and an ordained Baptist minister.

CHURCH HAS NEWSLETTER

Volume I, Number 1 of the **Newsletter** of the First Congregational Christian Church, Winchester, Virginia, appeared in July. Among interesting items found therein:

Get Up, Lazy Bones!

The congregation voted to have Church School at 9:00 and Morning Worship at 10:00 each Sunday during August.

When A Mule Pulls

It is said when a mule pulls he cannot kick, and when he kicks he cannot pull.

Last fall 265 sets of church offering envelopes were distributed. The Financial Secretary reports that only 130 sets are now being used.

Are you pulling or kicking?

Whitten Hall

The Parish house, 108 W. Clifford Street, is now called "Whitten Hall" in memory of the beloved former pastor, the Reverend Robert A. Whitten. This action was voted by the congregation of the church.

"Whitten Hall" is now being used to teach children and youth of the church family the Christian way of life.

THINGS TO DO ABOUT ALCOHOL

What can our church do about the alcohol problem? How can we help alcoholics or their families? Can we keep alcohol out of our community?

"A Set of Blueprints for Temperance Action," produced by the General Board of Temperance of The Methodist Church, aims at answering questions such as these.

Centering on the board's four-point program of Education, Commitment, Rehabilitation, and Legislation, the set of four blueprints offers a well-rounded program of temperance action for local churches.

Each of the four booklets in the packet covers fully one of the four phases of the temperance program. Each booklet contains a program of study, discussion, planning, and action, and describes numerous resources.

Order from Service Department, 100 Maryland Ave., N. E., Washington 2, D. C. Each set costs 75 cents.

EDITORIALS

Joyous Living

When summer suns are glowing and multitudes of people are huddled by the beaches, swimming in the ocean, climbing the mountains, or speeding along magnificent highways in gorgeous limousines, it would seem that our American people are exceedingly happy, that they are filled with the joy of living.

But such is not the case. It is said that last year doctors issued some forty million prescriptions for tranquilizers, and it is well known that other millions of powders and pills were bought across the counter to relax the nerves and put to sleep the hectic people who rush from one place to another without time to consider the beauties of nature or to enjoy inner calm and peace.

The world is afraid. And there is reason for fear. Certain religious people have prophesied that the end of the world is likely to come any moment. Now scientists and politicians know that the word of either of two men could set the world on fire with such destructive force that within hours civilization would be in ruins. It appears that God will not need to destroy the world, as certain religionists have believed that he will; man will do that for him.

But the summer sun still shines, rains come in their seasons, flowers and fields unfold their harvest of beauty and wealth as usual, the birds sing, little children look to adults with expectancy and love, and the universe is as bright and beautiful as it was when "the morning stars sang together."

Only man is unhappy. And that is a shame.

God has made us to enjoy living. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) Jesus and Paul told of a religion that is full of joy — "Rejoice, and again I say, rejoice." What have we done to it, or with it?

Children are happy when they feel a sense of security. Take away that security and the bottom falls out of their world.

Young people are happy when dreams of the future are filled with love. The road of life may stretch to the unseen future, but if a lover is to go hand in hand that journey is an adventure filled with thrills and a joy that overflows.

Adults who must work for a living need to find fulfillment in their efforts if joy is to be their portion. A wife may find her greatest joy in preparing food, cleaning house and making ready clothes for those she loves. A farmer produces foods and fiber for people, factory workers make useful things for unseen multitudes, engineers build highway bridges where highways never ran and see skyscrapers rising to dizzy heights, and ministers and missionaries "give of their best to the Master" so there can be an ever new world in which people live. Those who feel that they are using all their talents to the best advantage, that they are making the world better because of their efforts, have a sense of joy deep within. They are doing that for which they were intended.

Often we need to remind ourselves that joy runs through the currents of life, that God made us to rejoice, and that the poet was eminently correct when he said, "Joy to the world, the Lord is come."

What Is The Answer?

What will happen to a Congregational Christian church that does not vote to enter the United Church of Christ?

Let it be said at the outset that every church has a right not to vote, or to vote against the Constitution of the United Church of Christ. There is no authority in the merging groups, or in the United Church of Christ, that can make a local church do anything that its members do not desire. This freedom is guaranteed in the Constitution under consideration, and this part can never be changed. However, it must be remembered that freedom carries with it responsibility. Intelligent response is expected.

It should be further understood that the Southern Convention will desert none of its churches. Its fellowship and service will be available to all who desire such. Any failure along these lines will come from the church, not from the Convention.

Failure to join the United Church will, however, remove a local church from the main stream of church life. Contributions to national and international activities will go through the new official family. Aid to local churches will need to come from the united treasury. A church that is not a member cannot send delegates to the General Synod to help shape the policies of this organization. It will have no adequate source from which to receive ministers to serve as pastors, since most of the ministers will be members of the United Church and will preferably serve such cooperating churches. Perhaps the most dangerous thing to be considered is just what will happen to the members of the local church. If opposition is adequate to make it withdraw from the fellowship which gave it birth and sustenance, that non-cooperative and critical spirit is likely to reach into other channels, and to release a deadly poison to spiritual life. That should never happen in a church dedicated to Christ.

Churches that do not vote to approve the Constitution or to unite with the United Church will still be members of the Congregational Christian Churches. They will be listed as such, and carried on separate roll. Just how long this will be continued no one can say at this time. We do know that the old Christian Church still has a skeleton organization to handle certain legal matters after almost thirty years since the merger with Congregational churches. Any attempt to cling to the past without willingness to move forward with the large majority is not something to be recommended or desired. It is therefore to be devoutly hoped, as this writer sees it, that every church in the Southern Convention will eagerly consider the Constitution, and then joyfully approve it. Of course it is not a perfect document, but it is the one we have made — every church and every individual was invited and urged to make suggestions —and it is an instrument that will permit our four former denominations to work together harmoniously, and, we believe, effectively.

About

WHERE IT IS WINTER IN AUGUST

November is a spring month in Australia, so are the months of September and October. The winter months are June, July and August. Australia is the home of the kangaroo, the world famous merino sheep, and the koala — the living teddy bear.

But the country has other distinctions. It produces the finest wool in the world, as well as some of the best wheat and timber. For many years London paved its streets with Australian hardwood.

Once considered one of the most isolated parts of the world, Australia is now one of the most progressive commonwealths of the British Empire. Pearls famous the world over come from West Australia. The black opals mined in New South Wales are incomparable, and are found nowhere else. Gold production is enormous and much of the country's other mineral wealth is untouched.

In 1772 Captain James Cook sailed along the eastern coast of a southern hemisphere continent then known as New Holland. Cook called the coast New South Wales and claimed the land in the name of George III.

When England lost its colonies in American in 1776, it was decided by the British that the new territory sighted by Cook would serve admirably as a penal colony, for no longer could prisoners be sent to the American colonies. Accordingly, Captain Arthur Phillip on January 26, 1788, arrived at Fort Jackson — now Sydney — in Australia's Mayflower. But unlike the passengers on the Mayflower that sailed to colonial America, three-fourths of the more than 1,000 persons who arrived with Captain Phillip were in chains. But what was to be a colony of criminals and slaves became, instead, one of the world's greatest democracies of free men.

Remarkably little assistance in mastering the continent was given by the natives. They had adapted themselves to the extraordinary conditions of the continent and preferred their own rites and customs. However, like the Indians in America, the original stock has diminished to a ratio of 125 whites to one original.

Australia's area is approximately that of the United States. The population is approaching nine million, not counting descendants of the original inhabitants. Canberra is the capital with a population of about 15,000.

Australia has about 115 million sheep producing in excess of one billion pounds of wool annually; 15 million acres of wheat yielding more than 150 million bushels of grain; and 14 million head of cattle. Dairy farms produce more than 500 million pounds of butter and cheese each year, while mine production in a like period is valued in excess of $125 million.

In addition, Australia has more than 24,000 factories employing nearly a half million workers, paying approximately $400 million in annual wages, and producing commodities of nearly all kinds at an aggregate value of about $2 billion.

Australia is called "the land down under", but it deserves another title: The Horatio Alger of the continents.

C. B. Riddle

HEAVEN AT LAST

An editor knocked at the Pearly Gates,
His face was scarred and cold;
He stood before the man of fate
For admission to the fold.

"What have you done?" St. Peter asked,
"To gain admission here?"
"I've been an editor, sir," he said
"For many and many a year."

The Pearly Gates swung open wide,
St. Peter touched the bell—
"Come in," he said "and choose your harp,
"You've had your share of hell."

Exchange

This Interested Me

Emily C. Lester

At the closing session of the leadership training school held at the University of North Carolina recently under the auspices of the N. C. Council of Women's Organizations, Dr. John Caldwell, chancellor of State College, Raleigh, spoke on "The Dimensions of the Task Facing American Society."

It interested me greatly that a person who is the head of a great school of the practical sciences — engineering, agriculture, and the like — would emphasize the need for leadership in the realm of spiritual and esthetic values.

Now Dr. Caldwell believes in improving the standard of living for our people, that there is no virtue **per se** in poverty. He also stated that we can raise that standard of living by ⅔ by 1975, even with the 50,000,000 extra people expected by that time.

But he also believes that millions of American people are "living only fractionally above a minimum standard of spiritual, cultural and esthetic values." He emphasized that we should be concerned with our "standard of loving" (consideration for all of God's creatures), as well as our "standard of living." He stated a **standard of life** for each should include emphasis on the values of truth, beauty, intellect, the spirit.

He thinks that our nation — and the world — is facing many tasks of great importance, but he thinks that is as it should be: "I will overturn, until he come to reign whose right it is." He reminded us that if people had been satisfied with the status quo, Moses would not have led the children of Israel out of Egypt — nor would there be any problem with the emerging Congolese nation, nor with integration in the south — nor would there be any progress. In the words of one of his favorite hymns:

A glorious day is dawning,
And o'er the waking earth
The heralds of the morning
Are springing into birth.

Listening to him, one could almost believe that we have come to the Kingdom for such a time as this, that the tasks facing God's world are challenges and not burdens, and that we have the tools — both material and spiritual — to meet the challenges of our day, if we will but use them.

HIGHLIGHTS FROM THE MEETING OF THE EXECUTIVE BOARD OF THE WOMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION

Carey Andes

During the School of Missions held on the Elon College campus, June 21-24, two sessions of the Executive Board of the Convention Women's Fellowship were held.

The following items are submitted for the interest of local women's groups:

Mrs. F. C. Lester was eleted Chairman to coordinate the six areas of wok of the Women's Fellowship of the Convention.

Mrs. J. R. Kernodle, Burlington, was elected Chairman of Social Action, replacing Mrs. Marvin Sherrill.

Fall Conferences were announced as follows, with Mrs. F. C. Lester as speaker:

North Carolina Conference—October 4—at Union Ridge.

Eastern Virginia Conference—October 6—at Great Bridge.

Virginia Valley Conference—October 7 (?)—at Winchester.

The offering for the Fall Conferences will go to the Homeless European Land Program. This was the same project to which our Spring Retreat offerings went, the total for which amounted to $502.00.

The Spiritual Life Chairman, Mrs. Mark Andes, stated that we have three goals to emphasize: (1) Daily Devotions, (2) Study of Luke, (3) Visitation of each chuch family.

Mrs. Kenneth D. Register, Friendly Service Chairman, reported that $247.00 has been raised for mattress covers for Moonelon.

The Women's Convention will be held April 18-19, 1961, with Miss Frances Kapitsky as guest speaker.

The dates for the Spring Retreats are: (1961)

April 4,5,6—Eastern Virginia.

April 7—Valley Virginia.

April 8—Asheboro.

April 10-14—North Carolina.

Mrs. Marjorie Schoen will be guest speaker for the spring meetings.

The Women's Fellowship of the Convention voted to pay $2,000.00 over a four year period for Barbaros Chelikkol of Turkey to attend Elon College.

REPORT ON WORLD REFUGEE YEAR

Churches around the world have given or pledged funds totaling $4,305,249 (on a goal of more than $8,000,000) for special World Refugee Year projects proposed by the World Council of Churches.

The projects for relief work in 19 countries were submitted to the WCC's 172 member churches in an 88-page Work Book at the beginning of World Refugee Year last summer. It was the largest single refugee relief plan ever blue-printed by the churches.

The funds are in addition to the churches' regular program for refugees through which 1,500 were settled in new homes last year and thousands of others were aided in integration and rehabilitation projects at a cost of about $3,000,000.

The special projects for World Refugee Year totaling $8,423,927 are primarily for local integration of refugees who cannot be moved from their countries of asylum. With the funds received, refugees will receive special vocational training. Local dwellings for the abe-bodied and church established homes for the aged and handicapped. Land resettlement schemes and anti-TB programs are to be supported in India and Pakistan and self-help projects will be promoted in the Near East and Hong Kong.

Although the WRY has officially ended, the many churches which operate on a different timetable for finance and program are only at the half-way point. The response of the churches thus far has been encouraging, according to a spokesman for the Division, although it has varied from country to country. Whether the liberalized immigration laws for refugees, increased governmental support for refugee programs, and other objectives of World Refugee Year are fully realized remains to be seen, he stresses.

The churches in their efforts for WRY have emphasized that "every year is world refugee year."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION
TURKEY

14—**Miss Natalie Beth Oliver** graduated from Skidmore College in 1959 and went to teach science for 3 years at American Collegiate Institute.

15—**Miss Anna Mary Parakilas** teaches commercial subjects at American Collegiate Institute. She served for 20 years as secretary to the superintendent of schools in Enfield, Connecticut. During this time she studied and received her B. S. in Business Education and M. A. degree, also. For 3 years she taught commercial subjects at Northampton Commercial College before going to Turkey.

16—**Miss Fernie Scovel** graduated from Pacific University in 1949 and went to Turkey for 3-year term. She is now a career missionary, teaching math and physics and serving as treasurer of American Collegiate Institute.

17—**Miss Margaret Sue Shafer** graduated from Doane College in 1957 and went to Izmir to teach English for three years.

18—**Miss Beulah Wang** went to Izmir to teach physical education for 3 years — extended time a year and now is back. She has developed an intramural program in cooperation with Turkish teachers of physical education in the city schools.

19—**Mrs. Ruth Washburn** has been president of our Massachusetts Women's Fellowship and a member of the executive committee of the National Women's Fellowship. Following the death of her husband, she worked as church secretary in our church in South Hadley and now is dormitory supervisor of American Collegiate Institute for 3-year term.

20—**Miss Abigail Wood** graduated from Hollins College in Virginia in 1955 and studied 2 years at Harvard Divinity School. For a year she was traveling secretary for World University Service, visiting 150 colleges in 10 southern states. She now teaches English at Izmir.

The Church Can Prevent Juvenile Delinquency

"The church is the best agency for the prevention of juvenile delinquency," a nationally known Protestant Brooklyn clergyman told the 13th Christian Social Action Institute today (July 26) in Framingham, Massachusetts.

The Rev. Archie Hargraves, Negro pastor of the Nazarene Congregational Church and co-founder of the East Harlem Protestant Parish for teenagers said that the church "has been concerned with the remaking of human nature over a longer period of time and with more effective results than any other human institution."

The church should get involved with the youngsters of the neighborhood and should specifically try to contact them so that it can remake them, he said."

The church must "know the score, know exactly what the youngsters are like." This means the "hard job of so organizing the area or neighborhood that church members act as eyes and ears of the church on blocks where they live."

Even in the largest church neighborhood no more than 15 teenagers above 16 years are enrolled in teen programs, Mr. Hargraves said in speaking of his experiences in Brooklyn and Harlem. They are the disciplined ones, he continued; yet in the same neighborhood there are thousands of teenagers. They are in "limbo." He defined the "limbo" group as "confused, unsure of themselves, and uncertain of their direction."

"The 'limbo' group of teenagers constitute the greatest source of challenge to the church today and should be the springboard for a 'crash' missionary effort," said Mr. Hargraves. "Everyone is neglecting the 'limbos'."

"It is my thesis that we are not measuring up to our Christian task when we neglect the 'limbos'," Mr. Hargraves warned. Most are lonely and want to belong; they can be reached, he asserted.

In the East Harlem Protestant Parish for teenagers which he and three fellow students from Union Theological Seminary helped to found, the church meets the "limbos" head on at the point of their greatest needs and interests. He has instituted a summer job program. A job gives a 'limbo' "status and a sense of doing something constructive," he states. Jobs are also supplemented with a community leadership training program.

A substitute parent plan can help too, Mr. Hargraves stated. Adults can give time to help the "limbos".

"We try to teach the teenager his responsibility as a member of his community," Mr. Hargraves told his audience. Jobs alone do not solve the problem. "We must establish a social contact." The church provides a "half-way" house; it is a place to hang out, to play, and a focus where the church can meet the "limbo" half-way and share its insights with him.

This has resulted in the establishment of a teen church with about 75 members. They worship every Sunday and evangelize among other teenagers.

TWO "MISSIONARIES" FROM JAPAN TO IOWA

Japan is sending two "missionaries" to Iowa.

They are Rev. and Mrs. Masaichi Honami of Mito (near Tokyo) and they are coming to this country as a part of the Mission to America program of the American Board of Commissioners for Foreign Missions.

Celebrating the 150th anniversary of its founding this year, the American Board is bringing outstanding nationals from a number of countries to the United States in the interest of a better understanding between peoples. These "missionaries" are sponsored by Congregational Christian state conferences. The Honamis will be the guests of the Congregational Christian Conference of Iowa.

Mr. Honami, who is 57, is minister of a large Kyodan church (United Church of Christ in Japan) in Mito, just north of Tokyo. Previously they served in Matsuyama where Mrs. Honami was an outstanding teacher at the Shinonome Girls School.

Both Mr. and Mrs. Honami speak English fluently. Mr. Honami spent several years in this country as a youth, and his wife was educated in Canada.

Born in Otaru, Hokkaido, Mr. Honami was graduated from the Doshisha Theological Seminary and was for a time a language teacher.

Accepting the invitation to take part in the Mission to America program, Mr. Honami wrote to the American Board:

"We pray that our visits to the United States deepen and strengthen the tie of friendship and brotherhood in Christ. The letters of welcome are already being delivered to us. Your invitation is such a wonderful thing that we have no words to express our deepest feelings of thanks for it."

His church in Mito not only gave unanimous approval to Mr. Honami's request for a leave of absence but assured the Board by letter that "Every member of the church is so thankful of your invitation."

"Organized Leisure"

William Joyner

Most of us have a great deal of free time to dispose of during the long days of summer. Let us be alert to the possibilities of using that time in the service of God, and thereby redeem the priceless hours God has given us. It is an insult to God when we profess the name of Christ and at the same time while away hours of time in useless activity or idleness. We have a responsibility here which is greatly in need of re-emphasis.

Here are several suggestions for your consideration in deciding how you will spend your time this summer. (1) Learn something new through reading or any other means available; (2) Spend some time being helpful to other people; (3) Be alone with God and meditate upon his will for your life; (4) Do something for your church. If your imagination does not suggest something ask your pastor.

Add to those your own ideas for using every minute of time in a constructive and wholesome way.

—Lees Chapel Challenger

Give Your Church A New Look

John R. Scotford

Church Building Consultant
497 North Fulton Avenue
Mt. Vernon, New York

From the point of view of the man on the street, most churches are uninviting. They are reminders of the past, and often seem to stand quite apart from the present. To many who pass their doors they represent something which they sampled a long time ago but on which they have turned their backs for many years. If a church is to reach new people, it must get some of them to revise some firmly held opinions. They must be led to re-appraise the church.

Far more people go by a church than ever come inside. They judge the institution by what they see. Their attention must be gained before their interest can be awakened. The first step towards effective evangelism is to catch the eye of those who customarily hurry past the church. If they can be stopped for even a few seconds, it means that the door of their attention is beginning to swing open an inch or two. This may prove to be all important. A start has been made.

OUTSIDE

Adding eye appeal to the exterior of a church commonly calls for the exercise of the imagination rather than the spending of much money. We have three suggestions to offer.

Although they may pass a prominent church several times a day, it is astonishing how many police officers, taxi drivers and common citizens will have hazy notions as to its name. The first thing that any church needs is **a sign big enough to be read** at a distance, so placed that all may see, and designed in such a way as to provoke rather than stifle interest. Here the children of light should take a lesson from those who sell gasoline in locating their signs so that people driving in cars cannot miss them. The name of the church should be so displaced as to catch the attention and fire the imagination of all who see it. This calls for some real thought.

Church doors commonly present a stiff psychological hurdle to timid souls who may feel an inner impulse to enter. Their massive form and dismal color suggest that their major function is to repel intruders rather than to welcome worshippers. The simplest way to spruce up most churches is to paint the doors. These should have the same relation to the rest of the building that the bull's eye does to the target. As the central spot of red stands out against the blue or green of the surrounding circles, so should the door of a church be in vivid contrast with the surrounding walls. If these are gray, the doors should be red. If the building is red brick, the doors can be blue, green, or white. If the structure is white frame, the doors should be blue or green. In any case they should stand out against their background and beckon to all comers to come in.

After dark the **abundant use of light** will command attention. The last place a movie house ever saves money is on the illumination of the entrance. People are like bugs in that they tend to go where the lights are. Church doorways should be ablaze with light on both the outside and the inside. An increasing number of churches are flood-lighting their facades and steeples. The darker the night, the more inescapable the church, and the greater the delight of those who must be abroad. As a light house guides and comforts the mariner, so a lit-up church can serve as a beacon to the motorist. This is superb public relations.

Too often the outside of a church fails to awaken any eager anticipations as to what may be found on the inside. High walls suggest steep steps. Dark doorways prepare one for dim religious light within. Windows that point towards heaven and other genteely antique features do not quicken one's expectation of a present day gospel.

INSIDE

To be surprised when one opens the door of a church is a happy experience. The newcomer is confirmed in his hope that the church is not what it was when grandpa was a deacon. The old-timers may be a bit startled, but that is good for them. Most women like to freshen up their homes by moving the furniture around from time to time. A similar treatment is overdue in many churches.

There are four ways in which the interior of a church can be given a new look. The cost will vary with the circumstances, but it is usually less than is commonly assumed.

I. Making the entrance to a church a friendly place is an effective morale builder. It can dramatize the warm fellowship of a congregation. It weakens the resistance which most strangers bring to a new church. It warms up the spirits of the regular attendants and prepares them for the worship that is to follow. This can be achieved by the re-furnishing of the narthex (ecclesiastical name for lobby) if that is large enough, or by removing some of the rear pews and setting up a social area at the back of the room. Most old churches can spare a few pews with profit. This space can be separated from the body of the church by a low partition, or just left open. In any case it can be used for overflow congregations when so needed. The aim should be to establish a relaxed, home-like atmosphere by the use of rugs or a carpet, easy chairs, good lighting, and plants or flowers. The real payoff comes after church when the congregation is encouraged to linger and chat, and even enjoy a coffee hour. Sometimes this same room can be used for weekday gatherings.

II. If a church does not already have one, a center aisle will work a particularly happy transformation. The apparent depth of the room is greatly increased. The eye is led irresistibly to the center of interest at the front. The offering can be brought forward with pomp and circumstance. Choir processionals are encouraged. A clear pathway is provided for the brides, who usually increase in number.

The difficulty of installing a center aisle is commonly exaggerated. This can usually be achieved by re-setting the pews, even though these be circular. The first requirement is a good puzzle worker who will measure the existing pews, cut out pieces of paper to scale for each one, and then work out a scheme for re-setting them with the minimum of cutting and splicing. This may reduce the theoretical seating capacity of the regular sittings, but the space that has been cleared can always be filled with chairs — and the necessity of bringing them in has a superb psychological effect on a congregation.

III. A church is an effective place of worship in proportion as it has a strong and meaningful center to which the eyes of the congregation are drawn. If a church lacks such a center, introducing one will transform the spirit of its worship. The waiting congregation has something which commands its attention, while a common visual experience tends to foster a common inner spirit. In a proper setting a group of individuals are subtly fused into a congregation.

A common misapprehension is that this can only be achieved by building a chancel in which the choir is divided and the organ moved — all of which takes a lot of money. This is not a universal necessity. A worship center can be achieved in a number of simple ways, such as placing a hanging in bright color on the front of a center pulpit. Or the organ pipes can be painted an innocuous color and a suspended cross placed in front of them. Or the pulpit can be moved to one side and the communion table placed at the center of the platform with a hanging behind it to serve as a background for the cross. If this is done, there should be steps across the front of the platform and a carpet runner extending from the table to the back of the room. In any of these changes the cross, rather than the minister, becomes the dominant feature of the church.

The virtue of such innovations is that they break the pattern of the past and quicken the imagination of the congregation. This prepares the way for other more expensive changes.

IV. New lighting is a further way to transform an old church. Most of our present lighting is obsolete. It is so weak that it is often difficult to read the printed bulletin; it shines into the eyes of the people, annoying everyone and causing actual pain for some; it is a distraction rather than a help in worship.

Both the appearance of a room and the attitudes of the people in it can be moulded by the way the lighting is handled. At times a church should be a radiant place with both the congregation and furnishings gleaming in a strong light. At other times it should be quietly restful with the individuality of the human occupants lost in the shadows while attention is centered on either the communion table or the pulpit. The more flexible the lighting, the more varied the effects which can be created.

For most churches good lighting need not be expensive. Two rules have evolved out of much experience in this area. The more a church pays for costly hanging fixtures, the worse the result, for the simple reason that it hurts the human eye to look toward any source of light stronger than a candle. It is usually safe to reduce the recommendations of the experts or the lighting company by one half. Churches have been so terribly underlit for so long that the tendency is to go to the opposite extreme and give them far more illumination than they need.

Church lighting should be from concealed sources. If the ceiling is plastered and there is some space between it and the roof, the lighting fixtures can be recessed in it. If the ceiling is supported by wooden beams, the lights can be concealed behind them in such a way that it will come over the shoulders of the people rather than directly at them. A third and even more economical procedure is to use what are known as "bullet lights" hanging from the ceiling. These are fixed focus floods in metal sleeves. The only way to get the light in one's eyes is to look straight up!

Church lighting should be under flexible controls. It should not pop on and off but it should increase and decrease as does the light of the sun. It should direct the attention of the people to different centers of interest at different times: to the altar during prayer, to the pulpit during the sermon, to the choir during the anthem, and to the congregation itself during the hymns, responsive reading, and the offering. These controls should not be operated by the minister, the organist, nor the janitor but by some sensitive person who will give to them continuing attention. They should be so located that the operator can see the result whenever he moves a switch.

Most congregations get more satisfaction out of refurnishing an old church than from building a new one. To add new beauty to an old room which is rich in past associations is most satisfying, with a considerable element of surprise. To accept an old structure and then develop it so as to serve new needs calls for much ingenuity, but it is also a lot of fun. The necessity of respecting the genius of an old building often leads to greater originality than would be exercised in erecting a new one.

Giving an old church a new look can be an exciting venture.

"New Occasions Teach New Duties"

Gaylord B. Noyce

Russian and American arguments about the U2 affair were inconclusive in part because there were precedents neither for this kind of espionage nor, in the minds of the CIA, for the urgency of it in this nuclear cold war. In more creative ways, too, God seems to bring us many an unprecedented situation. In the words of one of our favorite hymns, "New occasions teach new duties."

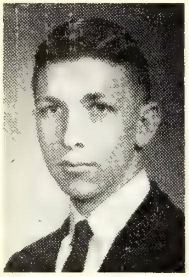
Protestant churchmen and some Catholics are developing new emphasis on the population problem, a result of all the medical and technological advance of the modern era... No longer are our whole energies as a people consumed in wringing food and shelter from the face of earth; our morality now must weigh creative uses of our leisure, our wealth, our talents for culture. Some leading social philosophers say, as a result, that we need a new balance between private consumption and public investment which will direct more of our resources toward education and public services... New occasions of modern mass society challenge us with new duties in achieving justice in employment practices, diplomacy, family life. The teaching mission of the church in this kind of world is no simple assignment.

A few weeks age, we men of earth reached out into space 8 million miles (43 light-seconds) to turn a switch from one amplifier to another inside a solar satellite we had sent up some months ago. We have sent ballistic missiles 6 thousand miles down range right on target. In a world like this, God is not made irrelevant as a few believe. Man is the more in need of Him, so that the new occasions may teach us proper new duties for the enrichment rather than the annihilation of our common life.

—United Church Letter

A Page for Young People Edited by Hubie Young

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

REPORT OF THE JOINT YOUTH RALLY

Hubie Young

Representatives of the Southern Synod Youth Fellowship of the Evangelical and Reformed Church and of the Southern Convention Pilgrim Fellowship of the Congregational Christian Churches met Sunday afternoon, July 24, for a joint rally on the campus of Elon College. This was the first time that both groups had ever met for a joint rally. (It is hoped by many that these two groups will soon become one group in the United Church of Christ.)

Registration began at 3 o'clock in front of Whitley Auditorium. After registering, get-acquainted games and mixers were played. Later everyone was divided into several groups, each group having approximately fifteen members and a leader. In these groups everyone discussed the current political status of the United States and the approaching elections. This was a unique discussion, however, in that it was in the form of recreation.

At 4:30 o'clock when everyone had arrived and the small groups had ended, David Andes greeted and welcomed the entire body. On behalf of the Southern Convention Pilgrim Fellowship, he presented a large Youth Fellowship emblem to the young people of the Southern Synod. This emblem was accepted by Shirley Painter, who is secretary for the Southern Synod Youth Fellowship.

We were privileged to have as sponsors of our rally a team of caravan members who have been traveling in this area of the country. This four-member team consisted of Bill Rumpf of Webster Groves, Missouri, Pat Horstmann from Calumet, Iowa, Marlene Schoen from Easten, Pennsylvania, and Anne Freeman from San Mateo, California.

The theme for the rally was "Christian Politicians in Action." In keeping with this theme the caravaners presented a short play concerning the coming political election. In this presentation the caravaners represented four different attitudes toward the election: one of an interested college student who could vote, one of a teenager who was not interested in the election, one of a teenager who knew hardly anything of the election, and one of an interested teenager who, although she couldn't vote, was interested in and studied the platforms and issues.

Immediately following the presentation by the caravaners the group of nearly 200 persons broke up into eight discussion groups. Each group discussed one of the main issues of the 1960 election. After 30 minutes of discussion, the whole group assembled, and each discussion group gave a report of its discussion, the findings it made, and the insights it had gained.

Everyone ate his picnic supper on the campus of Elon College. During the picnic supper, representatives could purchase Pilgrim Fellowship or Youth Fellowship or joint materials.

At 7 o'clock the group assembled for the last time at the Elon College Community Church for the evening worship service. In this service six of the representatives briefly explained what they considered to be a responsibility that we, as non-voting teenagers, have toward the coming 1960 election. Bill Rumpf, the caravan leader, elaborated on these responsibilities. He asked the group how did they feel that their posterity would look upon them. Would they be thought of as the "informed" generation or as the "hep" and "way out" generation? He reminded us that superficial knowledge is often fruitless; we should study and seek to learn more about this mature world which we are entering.

The worship service concluded the rally.

JOINT NATIONAL YOUTH COUNCIL HYMN

Together let us answer God who seeks to make us whole,
United let us now respond to his divine control.
Not by ourselves can we achieve the oneness we would claim,
But God himself will give us strength to answer in Christ's name.

Together let us praise our God who by his love provides
The vast inheritance of faith that nourishes and guides.
Come thank him for each gift in life, enriching human days,
And for the fact of God in Christ, now let us join in praise.

Together let us serve the Lord and his eternal cause,
As one we dedicate ourselves to labor for his laws.
Committed to his holy church we venture to fulfill,
Through bonds of sacred fellowship our God's immortal will.

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Charles Garren, son of Mr. and Mrs. Martin Garren of Greensboro, and student at Duke University, is spending the summer as a "caravaner" for the United Church of Christ. His first assignment was in Arkansas. Charles is the immediate past president of the Southern Convention Pilgrim Fellowship.

SENIOR HIGH CAMP

Sandra Hubbard,
Member Moonelon Efficiency Crew

The 1960 Senior High Camp at Moonelon began July 9 and ended July 16. The director was Rev. Winfred Bray. Although it was a small camp in number (the staff members outnumbered the campers), all shared in a wonderful experience.

Camp began with a picnic late Saturday afternoon.

Sunday morning after breakfast we had a class of Bible study. Later in the morning we attended the Union Ridge Church where we participated in and enjoyed a very inspirational worship service.

Every morning we had Morning Watch, a period of personal quiet and meditation. Bible study classes extended throughout the week.

In the afternoons workshops were led by the four caravaners: Bill Rumpf, Marlene Schoen, Anne Freeman, and Pat Horstmann. Every afternoon after workshops there was free recreation time.

There was a special evening program each night.

Camp activities ceased Friday night with a very inspirational communion service.

JUNIOR HIGH CAMP

The second Junior High Camp at Moonelon began Saturday, July 16, with Rev. John Lackey as director. On Sunday an all-camp worship service was conducted. That night new friendships were begun in get-acquainted games.

During the week at Moonelon the campers participated in various camp activities; e. g., discussions, nature hikes and hikes to the Christian Home at Elon College, swimming, trips to the McDade Museum at Burlington, and general recreation.

A crafts workshop and a missions workshop were also favorites of the campers.

On Friday afternoon campers participated in all-camp Olympics.

The evening programs were probably the main attractions of the week. One evening was devoted to a study of missions. There was also a "Ghost Walk" and a night for stunts. On the last night there was a fagot worship service.

Campers left Moonelon Saturday morning. All had made new friends and had shared in new Christian experiences.

AN APPEAL

Once more I find it necessary to appeal to you for more articles. Since summer has begun, the rate at which I have received your articles has slowly diminished. Since there are few P. F. activities during the summer, please report all that you have. Send your articles to

Hubie Young
220 Bedford Place
Suffolk, Virginia

Remember that it is up to YOU to make this Youth Page.

The Editor

RICHIE BAINES IS P. F. HOST

The Junior High Pilgrim Fellowship of Cypress Chapel Christian Church met on Tuesday, July 5, with Richie Baines as host. Peggy Harrell, the president, called the business meeting to order. Ginny Brown gave a review of Africa.

The following slate of officers was nominated and approved for the new year: Judith Brinkley, president; Phil Winslow, vice-president; Peggy Harrell, secretary; Richie Baines, assistant secretary; Kenneth Babb, treasurer; and Steve Moore, reporter.

The group planned a hike, cook-out, and vesper service for a picnic on Thursday, July 7.

The program, "Let's Look at Ourselves," was presented by Jackie Holloman and Steve Moore. The meeting was adjourned after the program.

Refreshments were then served. Those present were Richie Baines, Mrs. R. O. Baines, Jr., Kenneth Babb, Betty Jo Brinkley, Judith Brinkley, Ginny Brinkley, Peggy Harrell, Jackie Holloman, Paige Riddick, Steve Moore, Phil Winslow, Shirley Baines, Mrs. Vernon Babb, and Mrs. C. Wesley Brinkley. Mrs. Babb and Mrs. Brinkley are the advisors.

The Executive Board of the Eastern Virginia Pilgrim Fellowship met July 11 at the Bayside church. At this meeting programs were planned for the rallies of the coming year. The junior high and senior high age groups are to meet at separate rallies; thus, it should be possible to make the programs more effective for both age groups. Those attending the meeting were Patsy Hayes, Loren Waldo, Louise Harrell, Alex Oliver, Sandra Privott, Sammy Barnes, Carolyn Wilkins, Wayne Blythe, Barbara Smith, Rev. Julius Rice, Mrs. E. C. Wilkins, and Rev. John Truitt, Jr.

YOUNG PREACHER

Jimmy Lewis Rosser will preach at his home church, Shallow Well, Sanford, next Sunday. He has been teaching the adult reading course twice a week this summer, and has preached at Pleasant Hill church, Liberty, several times.

PLYMOUTH YOUNG PEOPLE BUSY

Susan Ferrell, Reporter

The Pilgrim Fellowship of the Plymouth Christian Church has really been busy during the past few weeks. We began by cleaning up our church and the cemetery, which we do on the second Saturday of each month.

Our group joined with the young people of Hayes Chapel in Garner July 17. We were interested to hear about the projects they've been working on. After the meeting everyone enjoyed refreshments and talking with others.

About thirty of our members spent a wonderful day at White Lake Saturday, July 23. We thoroughly enjoyed swimming and all the other activities. A delicious picnic lunch was spread. We came home late in the afternoon, some of the group stopping on the way for a picnic supper.

We have been working on a new project: Our goal is to reach 100 points by cooperating in meetings and other activities. After reaching this goal each girl is presented a Pilgrim Fellowship bracelet and each boy receives a tie pin. Our first two bracelets were presented to Carolyn Sealey and Susan Ferrell.

Sunday, August 14, we are planning a "community sing" at our church to which all friends are invited.

During the past year we have been led by our faithful counselors, Mrs. Dewitt King, Mrs. O. H. Ross, Mr. Charles Walton, and our minister, Rev. Robert Bennett. Our officers have also been faithful in working with our members: Benny Harmon, president; Harold Davis, vice president; Barbara McGee, secretary-treasurer; Elouise Stancil, song leader; and Susan Ferrell, pianist-reporter.

Tell us about your activities by writing them up for The Sun!

Sanford Pilgrim Fellowship enjoyed a vesper service and picnic at Buffalo Lake Sunday evening, July 10.

Better Ministerial Leadership Needed

Lyness C. Wicker, Sanford, N. C.

Too much habitual ritual and lack of proper ministerial leadership is part of the trouble in the Southern Convention.

In answer to Mr. Carl Wallace's question as to the source of our denomination's present decline in membership and prestige, I would like to give one or two possibilities, which I am convinced are bringing about our downward fall as a growing denomination. My views are not directed directly toward Mr. Wallace, whom I regard as a personal friend, but rather toward the foundation of our problem.

Perhaps our greatest difficulty is the inefficient ministerial leadership with which the smaller rural churches have to contend. The smaller churches always seem to be served by only student preachers. As soon as the student preacher has finished school, he resigns his smaller post, usually within three or four months after graduation, to go to a larger church. I know of one church which has had nine different ministers in the last ten years. No church, in my opinion, can survive healthily under such circumstances. It is necessary that we have student leadership in our small churches. However, I am convinced that we need to focus more attention on the rural church and try to encourage the best qualified leadership there.

Since I have a son in school studying for the ministry, I am fully aware of the small amount of time which a student minister has to spend on his sermon. Hurriedly prepared sermons may sometimes have a negative effect on the congregation. A short while ago, I was in the audience of a young student from Elon. The only time he looked at the audience was when he turned the pages of his evidently unfamiliar sermon. As you can suppose this type of worship service doesn't help the spiritual atmosphere of a church. I suggest that we have an experienced minister in charge of a number of rural churches; this minister could then permit student ministers to hold service under his direction. If the rural churches can not afford the salary of an older minister then request aid from the Mission Board. The rural church is dying because of its lack of properly trained leadership; we will continue losing members in the rural churches unless we take steps to raise the leadership standards.

In addition to improper leadership, I believe that we are getting away from the original, sincere spirit in some of our services. It seems that a new convert cannot be received into the church without the word by word use of a Manual. Communion, baptism, and other such services must be observed word by word as the preacher reads — so it seems. I was in a revival not long ago when several candidates came forward to receive Christ and accept him as Lord, at which time the young minister was running over the church trying to find his little, black manual before he could talk to these new converts. These things take the spirit out of any service. What we need today in our church is a little old-time spirit and originality when the pastor takes a new convert into the Church, talks to him, and looks him in the eye at the same time. The pages of a manual are only a direction by which to go, and by no means must they necessarily be read by the minister. Such words may become very dead when read. Such prescribed ritual and exactness in form of worship opens the pathway to habit and thus to insincerity. Visitors and prospective new members will turn a deaf ear to an invitation for membership under such conditions as I have described.

Having been a member of our denomination for thirty-eight years, and having two sons to enter the ministry, I have a deep interest in the future of our denomination. I am convinced that a new direction in worship and a brighter focus on the smaller rural churches will help bring our denomination up the ladder.

A STATESMAN SPEAKS

As I look back over my long years of concern with our national problems, I have come to believe that moral forces and certain forces embedded in the soul of America are more important than all our other issues—for they lay at the base of their solution. . . . This nation needs a rebirth of a great spiritual force which has been impaired by cynicism and weakened by foreign infections. Call it nationalism if you will. But there is an American kind of nationalism . . . which recognizes changes in the world and requires that we meet them with forward-looking measures.

**Herbert Hoover,
former President, at the
Republican Convention**

ELON BOOK CLUB STUDIES DENOMINATION

Mrs. H. D. Lambeth, Secretary

The Elon College Book Club is made up of twenty women from the Elon College community, some of whom are faculty members at the college. It meets twice each month for a literary program, followed by a social hour and an exchange of current fiction and non-fiction books. The president is Mrs. T. H. Mackintosh.

During the past year the members of this Book Club have enjoyed varied programs on the Congregational Christian denomination. Much of the material for the programs was gleaned from books in the Church History Room at Elon College, of which Mrs. Oma U. Johnson is the curator.

The following subjects were used:

The Calvinistic Reformation.

The Congregational Church Before the Mayflower.

The Congregational Church in America.

Leaders in the Congregational Church.

The Christian Church in North Carolina and Virginia (1792-1931).

The Christian Church in New England in 1931.

The Christian Church in Kentucky to 1931.

Music in Churches Forming the United Church of Christ.

The Union of the Congregational and Christian Churches.

Famous Women of the United Church.

Outstanding Churches Contributing to the History of the United Church.

The Formation of the United Church of Christ.

Controversial Issues Pertaining to the Union.

Recent Developments.

Isaiah's Vision Of The Holy God

Background Scripture: Isaiah 6.

Devotional Reading: Isaiah 12:1-6.

Memory Selection: **The Lord of hosts is exalted in justice; and the Holy God shows himself in righteousness.** Isaiah 5:16.

The death of a great leader had brought a crisis in the life of a nation. For forty years Uzziah had ruled wisely and well and the nation was prosperous and at peace. And now he was dead, and it seemed as if the roof had caved in, or as if the world had crashed on the nation. To make matters worse there were clouds in the horizon. All was not well with the nation — there was more than met the eye — and aggressors from without were girding themselves for action against Israel. The situation alarmed and depressed a young man who was a rare combination of a poet, singer, author, statesman, theologian, and reformer, and also an aristocrat and perhaps a prince. His name was Isaiah, he became one of the greatest prophets of all time, the aristocrat of them all.

A VISION OR A DREAM

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Here was the assurance that though earthly kings might come and go, Jehovah was still on the throne, high and lifted up. He was the real King, the sovereign of the world. The government was upon his shoulders. The earthly king was dead, but the Lord God was not. That thought must have given the young man a new sense of confidence and assurance. It ought to give us confidence and assurance. There are many today who think that God is defeated or doomed to defeat, that evil is conquering or is going to conquer. Let them study this vision of Isaiah with new insight and then thank God and take courage. "Though the wrong seems oft so strong, God is the ruler yet." And of the increase of his government there shall be no end, as Isaiah later predicted.

STAGES IN THE VISION

First of all, Isaiah got a vision of the holiness of the God of Israel. This meant not only his holiness in the sense of purity but in the sense of separateness. And this holiness of God filled not only the temple but the whole earth. "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Here is the primary need of men — to get a vision of the holiness of the living God, to see the King in all his beauty. And we can see this beauty of the King in Jesus Christ. The glory of God is surpassingly great, so great that no man can see it in its fulness and live. But we need desperately to get a vision, a revelation of the greatness and the glory of God.

Secondly, he immediately and instinctively saw his own sinfulness. "Woe is me, for I am undone, because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts." There is a period at the end of this sentence in the Scriptures, but there ought to be an exclamation point. One could make a pretty good case for Isaiah — he was probably one of the finest, most decent, most moral persons in the nation. But when he stood in the presence of the living, holy God, he saw himself as a sinner. This is the inevitable reaction of any man who comes face to face with God. Confronted by God, and God revealed in Christ, even the best man realizes that he is a sinner, and feels even as Peter felt when he said "Depart from me for I am a sinner." Alas for the man who can feel proud and self-satisfied and self-righteous in the presence of God or Christ. The fact that true worship is a disturbing experience makes it all the more desirable and necessary. We need to come into the presence of God to keep us from becoming proud and careless and callous. A true vision of God makes men, even the best of men, humble. And the better they are, the more humble they are.

In the third place, Isaiah saw the sins of his fellowmen. He saw that he was caught up in the social sins of his people. "I dwell in the midst of a people of unclean lips." The order is impressive and suggestive. Before Isaiah saw the sins of others, he saw his own sins. He knew that he shared the social sins of others. We cannot escape that. We are all bound up in the bundle of life. There is hardly such a thing as personal or private sin. One cannot build a wall so high or so thick that he can shut off his sins from others. Sin is both personal and social at the same time. One thing is sure, if we see the King in his beauty and his glory, we will pronounce judgment upon ourselves before we pronounce judgment on others. "I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

SUNDAY SCHOOL LESSON
AUGUST 14, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Finally, Isaiah heard the call to service. "Whom shall I send, and who will go for us?" said the majestic voice of the Lord. With heart cleansed from sin, and with eyes open to the vision of a world in need, there came his call. And in full and complete and life-time commitment, he said "Here am I, send me." And thus began a long and distinguished and at times lonely ministry. At the very beginning of his ministry and in connection with his call, he was plainly told that he would encounter opposition, and meet with discouragement. The hearts of the people had been fattened by prosperity, their ears had been dulled by the voice of the world, their eyes had been blinded by the secular and the material things of life, and there would be but little response to his message. But he had his commission and his credentials and he went forth to preach and to prophesy for over a quarter of a century.

THE MEANING FOR US

It is given to only a chosen few to have an experience such as Isaiah had. God had a special work for him to do, as he had a special work for Paul to do. And in both cases he gave his servants a special revelation which forever made them know that he had called them. But it is given to even the least of us to get a vision of God in the "house of God" (and in other places, too, for that matter), to feel his cleansing touch upon our minds and hearts, and to hear his voice summoning us to service in his kingdom, even in the humble places in which we live and work.

AT OUR CHURCH HOME FOR CHILDREN

Secretary Expresses Appreciation

Dear Friends:

Because Dr. Truitt has ended his service as superintendent of the Home and since this is Mr. Snyder's first day in this position, I have been asked to write the letter this week. May I take this opportunity to express my sincere appreciation to Dr. Truitt for all that he has done for our Home for Children during his years here. It has been a real joy and privilege to work for him during a number of those years.

On behalf of the staff and children I extend a hearty welcome to Mr. and Mrs. Snyder and their family as they come into our Orphanage group and become a part of our community. They united with the Elon College Community Church yesterday (Sunday, July 31), "getting started off right", as Mr. Snyder expressed it.

Last night the Snyders had supper in our dining room — a barbecue supper provided by Mr. John Craddock, a good friend from Gibsonville, N. C. After supper Mr. Snyder spoke a few words of greeting to the group. What a pleasure to see the children gathered around the Synder family, greeting them in their own special way. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Most of our children have completed their vacations and will now have a few days to settle down before the opening of school in about a month. The boys and girls have had good vacations, attending camps, and visiting parents, relatives and friends.

Besides summer vacations, there have been many other activities going on here. Several of our boys have taken the life-saving course offered by the Red Cross. Other boys and girls have received swimming instructions — all swimming lessons given at the Burlington City Pool through the kindness of the Burlington Recreation Department and the American Red Cross. Three of our boys — Herbert Parker, Bobby Byrd and Tommy West — are on the winning Biddy Baseball Team from Elon College and will go this week to Thomasville, N. C. to take part in the state tournament. Tonight a number of our boys and girls will be attending a baseball game through the courtesy of the Burlington Jaycees. Later in the month they will go to another game, this trip made possible by a Graham friend. Many good times are had by all during the summer months.

A word about CHIP. Contributions to the Improvement Program are coming in daily. May we ask church treasurers to send payments on the pledges of their church directly to CHIP, Box 157, Elon College, N. C. Some payments have been sent through the Convention Office and this results in extra work for the Convention Office as well as here in our office.

Thank you for remembering our Home and the children with your visits, letters, gifts of clothing and cash contributions.

Melva Foster
Secretary to the Superintendent

REPORT FOR AUGUST 1, 1960

MONTHLY OFFERINGS

Amount brought forward		$22,338.77
NO REPORT THIS WEEK		
Grand Total		$22,338.77

SPECIAL OFFERINGS

Amount brought forward		$44,429.52
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Church	$ 5.00	
Bethel Church, ENC Conf.	10.00	
Bible School, Antioch (EVA) Sunday School	8.37	
New Hope Christian Church, Roanoke, Ala.	5.00	
Carolina Power & Light Co. (dividend)	1.65	
Class 15, Cong. Christian Sunday School, Reidsville, N. C.	20.00	
In Memory of Mrs. J. L. Pugh	5.00	
Special Gifts	183.60	
Total		$ 238.62
Grand Total		$44,668.14
Total for the Week		$ 238.62
Total for the Year		$67,010.91

Progress Made At Union Ridge

Mrs. R. A. Hooper

As we look across the past year of progress at the Union Ridge Church, (Route 2, Burlington, N. C.) we are truly pleased to be able to give a most encouraging report of our Church's growth.

During this period our church with its new and most capable pastoral team, Rev. and Mrs. Winfred Bray, has had a very progressive year in serving God and the people of this community. Some of the figures in my report will certainly show that our people have been very busy trying to do the Master's will and have had a part in seeing His kingdom grow.

Mr. Bray and his wife, Jolene, and their son, Phillip, came to our church early last year and began serving us as a hard-working and loyal pastoral team. Since that time, our boards, organizations, and committees, which were already set up in the church, have really taken on new enthusiasm and have shown remarkable interest in their work.

Our board of deacons with Robert W. Walker as chairman, has shown great skill in the task of helping to lead our church spiritually and assisting our pastor in every way possible to promote good will and fellowship in the spirit of God in the community and church. Our church has a rotating system in the board of deacons which we find to be very effective.

Our board of religious education gives every help possible in the religious educational channels of the church. This board was led last year by Algie Blalock and is being led this year by Mrs. Betty Lou Garrison. It was responsible for a very impressive Christmas program, a Leadership Training School and one of our most successful Bible schools. At a later date this year, an Officers Training School will be held. Too, they, along with our loyal church school officers and teachers, are responsible for a nice increase in our church school attendance.

The Offical Board has done very well carrying on the general business of our church and has had excellent attendance at each meeting (above 80%). The vision from these members has helped our church to do many good things.

The Laymen's Fellowship and the Women's Fellowship are two strong arms in the church work.

The Laymen are most active in their local fellowship and also keep in close contact with other groups in the area by attending convention, conference and area meetings. They had complete charge of worship services on Laymen's Sunday last October and have assisted in the worship services at several other times during the year. A number of activities have been held at their regular monthly meetings which included their families, thus making a spirit of fellowship outstanding. Several work projects have been carried out by the laymen which helped their group to grow closer together and have helped our church and community.

The Women's Fellowship is divided into three circles: Angie Crew, Richard Jackson, and Laura Ward, each circle bearing the name of a missionary or a family in mission work. We have 68 members on roll and a good average attendance each meeting. However, it is the feeling of a number of our women that by the end of this year there should be at least two more circles organized.

Our youth group has grown so fast that they now have three fellowship groups with a total membership of 76 members and 10 adult advisors.

The Senior P. F., under the leadership of Mac Bowman and Dean Rainey, has been very active in accepting responsibilities of the church work. Part of this group has been assisting Mr. Bray in the services of worship on various occasions. (We averaged 256 worshippers in our services last year.)

The Junior P. F. had a gain of 23 new members this year, making the group too large, which has resulted in the organizing of a new group, the Junior High P. F. As a result, both of these groups are now challenging each other with fast growth.

With the awareness of the importance of taking care of our church, fellowship hall, our parsonage, and chuch grounds, the building and upkeep committee was asked to be resposible for them. The major activities of this committee have been remodeling the interior of the parsonage, building on a carport twenty-four feet square, putting a new roof on the parsonage, and helping to supply many needs to the rooms in the educational department.

The finances of the church is an item of importance. An Every Member Canvass was made and the envelope system was used with a great majority of our members pledging to the support of the budget. Our church feels that this has been a progressive step.

Our church school, with King W. Westbrook and Ray Porterfield leading us, has shown an increase in average attendance of over 20 students within the past year. In addition, they have had wonderful co-operation from their staff of teachers. One class, for seniors and college students, has been added.

Another forward movement has been accepting and joining the Allied Christian Enlistment Program of our Convention. Mr. W. P. Mahan was named general chairman for our church and has a staff of 20 people assisting him.

Our church has purchased almost three acres of additional land which is to be used for playground area. We are now working on a park area with cook-out equipment, have recently poured cement walks around our church educational building at a cost of $1500.00, and plans are being made to put lights on the steeple of our sanctuary.

Time and space will not permit reports from all organizations of our church, but it is the purpose of the people of Union Ridge Congregational Christian Church to go forward in a humble spirit that they may grow in the grace and love of God. We have had an addition of 39 members within the past year, with 30 of these coming to us on profession of faith. We expect to receive more within the next few Sundays. We believe that our church is growing both in number and in oneness of the Spirit through co-operation and good leadership.

Rev. and Mrs. Bray are wonderful people. They ae filled with the Spirit of God, are servants of God, leaders and co-workers for the church, community, and the people with whom they work. They are busy people, taking their place and their part in the convention, conference, and our local church. Last summer Mr. Bray attended the Youth Directors School in Indiana, also directed the Senior Camp at Moonelon, assisted in revivals, and has truly been on the job in the local church. Mrs. Bray is very active in the Women's Fellowship and in youth work of the local Church, as well as in the Convention.

Shortly after Mr. Bray came to us a service was planned and held in the chuch sanctuary, at which time he gave a full consecration of himself and his services to God and the people he was to serve. This service was very inspiring and impressive, and we believe that he is living up to these promises in every way. Too, our people pledged themselves at this service, and we see every sign that we are all trying to work together and serve God in one accord. We believe this is what it will take to continue to grow in our church.

We are looking forward to future growth at Union Ridge. These and many other things help keep the lights of our church burning, the spirit of God flowing, and the fellowship of the people going.

In Memoriam

TAPSCOTT

The Elon College Community Church lost by death one of its oldest members on July 22, 1960. Having lived most of her life in the area of Elon College, Mrs. C. E. Tapscott's many friends gathered in the church where she had served as a member and a former president of the Women's Missionary Society.

Mrs. Tapscott was a teacher in the Alamance County Schools for many years. She was a charter member of the Elon College Garden Club and was active in many of the church organizations.

Survivors include four daughters and one son.

W. J. Andes, Minister
Elon College Community Church

WORSHIP

Wofford Colquitt Timmons

We have taken paths that follow
From the mountains to the sea;
We have watched the pictures gather
On the full-leaved, sun-kissed tree;
We have seen the colors mingled
On a thousand evening skies,
And the radiance that lingered
Left its light within our eyes,
For the God who gives such glory
Meant for us a Paradise.

And our hearts, so strangely lifted,
Felt that time and space were nought;
And our thoughts were cleanly sifted
By the holy impulse wrought;
'Til at length our souls were bended
In the prayer no words could frame,
And there came a sense of Presence,
Sometimes left without a Name,
For the God who moves within us
Only sets ourselves aflame.

If there be some holy unction,
Such as holy lives have known,
Came it by some Prophet message
Whence the "fear of God" is thrown?
Or by smoky, incense burner,
Fetish of a simple kind;
Or a pillared, vaulted temple,
Is God there for us to find?
Holy Christ, Thou taught us truer—
"Worship God with heart and mind."

Yet here we raise to Thee an Altar
Born of beauty in our souls;
Symbol of our inmost yearnings,
Sacred truth of life unfolds!
Here we form our hearts devotion
To the impulse of Thy Will,
Set our faces toward the turnings
Which shall lead us eager still
To the sun-lit, Summit's splendor
Of the Christ's own Holy Hill.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

The Christian Sun

VOLUME 112 AUGUST 16, 1960 NUMBER 32

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Do not pray for easy lives. ray to be strong. Do not pray or tasks equal to your powers. ray for powers equal to your asks. Then the doing of your ork shall be no miracle. But ou shall be a miracle. Every ay you shall wonder . . . at the chness of life which has come you by the grace of God.

—Phillips Brooks

Organ of the Southern Con-entio of Congregational hristian Churches.

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Subscription office:
lon College, North Carolina.

The Golden Cord

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
What-e'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

—John Oxenham

1908

Here And There Among The Churches

The Hustlers Class of Union Ridge, Burlington, held its annual covered dish family night supper in the fellowship hall of the church August 8.

A clinic on race relations sponsored by the Western North Carolina Conference social action committee will be held in the Asheboro church September 19-20 at 7:30 p.m. All churches in the conference are invited.

Rev. Bill Simmons of Great Bridge, Norfolk, was the visiting minister for the revival at Pleasant Grove near Bennett, North Carolina, the first week in August and is also assisting Rev. Ellis Clark at Cypress Chapel, Virginia, this month.

The Asheboro church was blessed with three ministers last Sunday. The pastor, Rev. Clyde Fields, was home from vacation and Rev. Julius Rice of Bayside, Virginia, and Rev. Max Vestal of Shallow Well, Sanford, were visitors.

Mr. Sam Riley of our Beverly Hills church, Burlington, will be the speaker at Mt. Zion church, Mebane, August 28 when the pastor, Rev. Glenn Garrett, is on vacation. Mr. Garrett is to preach at Rosemont church, South Norfolk, that Sunday.

Nine new ministers have been welcomed into the Potomac Synod of the Evangelical and Reformed Church recently. Those in Virginia are: Richard Bayard as assistant to the pastor of St. John's, Richmond; Thomas Perry, Edinburg Charge; Richard Ruof, Harrisville Charge; John Brantly, Mt. Crawford Charge; E. Phillip Senft, Timberville Charge.

The Pilgrim Fellowship of the Asheboro church spent a week-end at the beach recently with their advisers, Mr. and Mrs. Earl Buckner.

A new church bulletin board constructed with background of brick graces Highway 220 at Bailey's Grove church in Asheboro.

Leslie Wicker of our Northview church, Sanford, conducted the worship service at Piney Plains church, Apex, July 24. This is his mothers' home church. He also taught the adult class at Hanks Chapel, Pittsboro, July 31.

First Evangelical and Reformed, High Point, is having the opening service in its new modern sanctuary on English Street next Sunday. Rev. R. A. Mesendiek is the pastor. Our High Point church group is expecting to worship with the E. and R. church that Sunday.

The annual Women's Fellowship picnic will be held on the Northview church grounds August 25. A vesper service will be led by Mrs. C. M. Wicker, a film shown, and installation of the following officers conducted: Mrs. L. C. Wicker, president; Mrs. C. M. Wicker, vice president; and Mrs. W. A. Rogers, secretary-treasurer.

A GOOD IDEA

Because of the spiritual helpfulness received in years long past at the now inactive Johnson's Grove Congregational Christian Church, Mrs. Margaret M. Pulley sent $50.00 to CHIP. It would be wonderful if other former members of this church or other churches would do the same.

The Women's Fellowship of the High Point church, of which Miss Louise Patton is president, is sponsoring a picnic supper for the church in the parsonage yard August 17. This will be followed by an outdoor vesper service in lieu of the usual mid-week service.

A good project: Boy Scouts of Troop 52 of Great Bridge church are painting mailboxes for a small fee. This will not only help the scouts financially but will improve the appearance of the community. This new troop came home from the Golden Camporee at Little Creek Naval Base with two blue ribbons.

Rev. Max Vestal of Shallow Well, Sanford, will conduct special evening services at nearby Northview church Wednesday, Thursday and Friday, September 14-16. Mr. Vestal served the Northview church part-time when it was being organized. Rev. William Joyner is now the pastor.

AT RICHMOND

William H. Gatten,

Public Relations Chairman

Rev. and Mrs. J. Everette Neese and family are back in the parish at First Church, Richmond, after vacationing at Crescent Beach, South Carolina, and Norfolk, Virginia. We are happy over their safe return and are looking forward to a vigorous fall program.

During our minister's absence the pulpit was filled by Dr. Dwight M. Chalmers, Pastor Emeritus and Editor of John Knox Press; Dr. Malcolm C. McIver, Dean of the Presbyterian School of Christian Education; and Dr. Arthur M. Fields, Director of Adult Education for the Presbyterian Board.

Volume 112 Number 32

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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THE MINISTERS' WIVES RETREAT

Thirty-three people enjoyed the Ministers' Wives Retreat at the Assembly Grounds of the Southern Synod of the Evangelical and Reformed Church, Blowing Rock, North Carolina, last week. Interestingly enough, 17 of these were Congregational Christians and 16 were Evangelical and Reformed — and the conscientious registrar, Wanda Daye of St. Peter's Greensboro, counted herself in one group and Aileen Myers of Edgewood, Burlington (both new united churches), in the other. However, there were 3 laywomen from the former group and one from the latter — which made 14 C.C. ministers' wives to 15 of the E. and R. group!

The Book of James became a vital message to each of us as we considered it thoughtfully under the leadership of Mary Kimball of Burlington. God's great world and our responsibility in it was emphasized in the worship services of Sarah Hedrick and Jolene Bray. "Reflections" by Graham Wisseman on being a "child of the parsonage," by Adelia Truitt on being a pastor's wife and by Bernice Keppel on her life for 19 years as the wife of the president of Catawba College brought us all food for thought. Dr. Caroline McNary of Lenoir, a 77 year old gynecologist and active E. and R. church member, found time before hastening back to the hospital to deliver twins to give us health pointers and to bring us delightful reminiscences of her medical career.

Many new hats will be in evidence at the fall conference; old photos were taken home now beautifully tinted; popsickle stick baskets will grace the center table — all as a result of crafts here.

"Count It All Joy" was the theme of the meeting — and no one failed to mention how happy she was to be a minister's wife! This retreat, too, was a time to be counted among the "joys" for those present. From the Southern Convention they were, in addition to the co-director, Helen Knowles, and those mentioned above: Mesdames Lackey, Leebrick, Thomas Madren, Rice (the only one from Virginia!), Stevenson, Traylor, and Veazey.

—Emily C. Lester

BRICKS AND TILLERY FARMERS COOPERATE TO SURVIVE

W. Judson King
President, Franklinton Center
Bricks, N. C.

The Bricks community is composed of a small group of landowners who either secured land about the school several generations ago or were fortunate enough to buy one of the old Bricks School farms when a tract of 1129 acres was broken up into seven family farms and sold. The surrounding territory is made up of several very large plantations, one of which has more than 20,000 acres. Like all small farmers these families have to do a lot of cooperating to pay for their land and survive.

One of the first problems was that of increasing the land's yield. By testing the soil they discovered that it was too sour for peanuts, which is one of the chief money crops. The topography of the land made a unified system of drainage necessary. A joint-survey was secured. Financial resources and labor were pooled. With the assistance of the Soil Conservation Service three miles of open ditches were constructed with several times that of covered ones. The per acre yield of peanuts doubled within two years.

Another serious problem was brought on by the coming of filter-tip cigarettes. Both a new type of tobacco and more skillful grading were needed if the farmers were to stay in the market. At Franklinton Center, the hub of the community, we organized a school for seed selection, cultivation and grading. This school had certain social features and drew more than fifty people to its weekly sessions for special instruction of each phase of the project.

A cooperative process is followed in securing harvesting machinery and preparing the crops and getting them to market. The Bricks Federal Credit Union, which is another cooperative agency among us, plays an important part in the community. With the overwhelming competitive power of the large plantations and a rigidly controlled market, the non-cooperator in farming is at a crushing disadvantage. As small farmers learn the lesson of voluntary cooperation, they have a better chance to hold their land. We hope that Bricks and Tillery are pioneering as good examples for other communities.

—Town and Country Spires.

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148 NEW CHURCHES

The New Church Development Department, in co-operation with State Conferences, has established 148 new Congregational Christian churches. According to the latest **Yearbook** figures, these churches have 52,609 members and 40,975 church school members. They gave $228,098 to Our Christian World Mission in 1958 and $92,056 to other benevolences.

These new churches received 9,586 new members in 1958. In terms of people who are establishing Christian homes and reaching out with Christian ideals into 148 communities, these statistics are encouraging. In 1969 there will be 33 million more Americans — 210 million in all. The Church must minister in Christ's name to our growing population. In the face of such a challenging task, our new church projects show the importance of the work of the New Church Development Department, a part of the Division of Church Extension and Evangelism under the Board of Home Missions.

—Mission Today

A TIDE IN THE AFFAIRS OF MEN

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full sea we are now afloat,
And we must take the current when it serves,
Or lose our ventures.
William Shakespeare
(Julius Caesar)

News Is Needed

For many churches summer is vacation time, and for others revivals claim attention. Hence it often happens that no one in the church thinks to send news to this paper. Please, keep the news coming. . . Address it to Asheboro as usual. 906 Chestnut Street, High Point, N. C. will do, but mail is still received at the Asheboro address.

EDITORIALS

Caught In The Tide

Playing in the ocean is a delightful and dangerous summer sport enjoyed by multitudes of people. Tides that ebb and flow twice in twenty-four hours cause breakers that spill on the beaches and that can easily carry a person out to sea beyond his ability to return.

Shakespeare wrote of "a tide in the affairs of men" that can be very helpful, or the end of success. That tide seems to be running high now; and it is sweeping peoples and nations before it.

Students are caught up in it. In both North and South America they sing, shout, demonstrate, and upset the customs of centuries. Students were in the forefront of the demonstrations that toppled a government and caused President Eisenhower to cancel a trip to Japan. It is probable that many who were caught up in the tide of emotionalism that swept the land were quite unconscious when they started just what the results would be. Now they feel they were swept out too far; but the deed is done

Africa is a land of new nations. Missionaries of the Church and of governments have taught many concerning the culture, wealth, religion and freedom of other nations. There has come a burning desire to share these good things about which they have heard. The way to attain, they believe, is to follow the American colonists, rebel against their overlords, establish a new nation, shake down the fruits of civilization, and live in the lap of luxury and freedom. The tide of nationalism has run strong across that continent; and it appears now that multitudes are being swept out beyond their depth, and will have no chance to stand again on solid ground unless someone goes to their rescue.

At this writing there seems to be some doubt that rescue is desired by all. Fear of the rescuer is greater than fear of the tide. Under any conditions rescue at sea is difficult, and sometimes it is dangerous. This is one of the dangerous operations. It will take unusual skill, patience and daring to save the nations of Africa that are being swept with such terrific tides in our time.

It just may be that this is the time to ride the tide at the flood; to let the rubbish float away, to find a new foundation of understanding brotherhood, to establish nations that can endure, to build a civilization that is better than any ever known. It surely is the time for greatness; the time to turn the thoughts of men to God; the time to seek real solutions to human problems; the time to discard prejudice and hatred and rise above the foam and froth that have no substance of truth; the time for the Church of Christ to bring to bear on all the issues of personal, national and international life the teachings of Jesus of Nazareth, and to win the world to a fellowship "like to that above."

This is no time to be afraid, to run away and hide, to give up ideals, to refuse service to any man, to doubt the success of the Infinite. Now is the time for faith that removes mountains, for daring that undertakes the impossible, and for sincerity that shines through all activities. We have no reason to cower before Communism and prepare ourselves for the burial promised by communist leaders. Now is the time to organize our forces for the greatest rescue mission ever known to man. If this is skillfully and fearlessly done, looking to God for leadership, bamboo and iron curtains may fall before the onrushing tide, and freedom come to all people everywhere. Business as usual will not do what is needed. An all out effort of churches and nations working to the limit of their ability will be needed, and is needed now in order to take the tide at the flood, and to fulfill the promise given in the last of Revelation that heaven shall come down to earth, "and there will be a new heaven and a new earth, for the former things are passed away."

Calling A Pastor

Many of our churches are now in the process of securing a pastor. This is a very important matter, and one that comes to all churches sometimes. It is not easy. There are many pitfalls. Here are some suggestions that may be helpful.

The church calls the pastor, and dismisses him. Committees may help in the search for the right man, but the church enters the contract, and the pastor serves the church.

A church appointed committee should work under the guidance of the church, make contacts, secure information, and make recommendations. The first thing for the committee to know is what the church needs, what it is hoping to accomplish under the new leadership, and the type of person needed to serve at the particular point in the church's history. With this in mind, the search for a minister can be undertaken. The Convention Superintendent knows all the ministers in his area, and many others. He can give in a few minutes the information that it would take a committee months to gather. Ask him.

Contact only one man at a time. No one should be asked whether he will serve until it has been determined that he would make a good man for the place to be filled. Do not balance one against another, and have several competing for the church. If the first one is not available, than look for another. The process may be long, but it will pay.

Often the preacher who is most available is not the right one for the church that is looking for a minister. This is one reason ministers do not apply for a church. Take time to know the record, weaknesses and strength of the man to be considered.

Call a minister to be pastor of the church with the expectation that he will stay long enough to accomplish something important. The annual call of a generation ago belongs with ox cart and covered wagon. It has no place in the time of automobiles, air planes and television. When the minister gets to know his people he can serve them; it is not the time to change preachers. The long pastorates are the ones that have grown large churches.

Once a man is called and a fair contract is signed, give him the confidence and cooperation of the entire church. Forget about the "new broom that sweeps clean;" think of the new man as the minister who is to lead the church in Christian service and worship; join him in his highest hopes and devotion. That will make yours a real church.

About · · · *Russia's Way of Life*

Those who had hoped for peace within the present decade are making a new appraisal of the ideology and ultimate purpose of the nation that has apparently dashed that hope.

They will find in their new appraisal, as millions of others have, that war is Russia's way of life; and that the way of life of a people is difficult, if not impossible, to change.

Ever since the Bolshevik revolution in 1918, the Soviet Union has been an armed camp. Through more than four decades, in order to consolidate its internal power, a dictatorship has maintained huge forces, including a secret police, to regiment the population through periodic purges and other campaigns of terror and oppression costing untold millions of Russian lives.

On the other hand, in its external policy, Russia looks upon the rest of the world as an enemy to be eventually dominated. That view was never more expressive than it is today, and it is this view that continues to make Russia's peace cry only the insidious ravings of a self-condemned hypocrite whose blood-stained regime has placed a dozen countries behind the Iron Curtain, and who is threatening other countries in an attempt to force his will upon them.

Thus during 42 years, the Russian people have not been permitted to enjoy the fruits and blessings of peace. Instead, they have been ruthlessly deprived of individual liberty, tyrranized into a state of dull submission, completely shut off from the free world, and bombarded with a ceaseless barrage of false and often vicious propaganda about the world and about the Soviet Utopia of the future, the time of which is never stated. They have been obliged to devote most of their energy and productivity to the maintenance of armed power on a gigantic scale. As a result, the standard of living of the Russian people is the lowest of all nations.

Briefly, Russia's form of government deliberately maintains war as a normal way of life for the people. A crisis is always being created to keep the masses whipped into line to serve what is purposely planned. Some of these plans have recently been placed in plain view.

A society full of harsh conditions, a society where peacetime comforts are lacking, a society where militarization dominates and disciplines everybody's way of life, is a society whose people are hardened to adversity and toughened in a manner that makes them particularly formidable in time of war.

In the western world — especially in the United States where comparative luxurious standards are not without their softening effects — the people may have to go through a hardening process of their own to ward off a threat to their peaceful way of living and to keep the freedom which they cherish.

"Watchman, what of the night?" The inescapable answer to that question is awaited by all the free world For, as Senator Frank Church recently said, "We live anxiously in the shadow of the mushroom cloud."

C. B. Riddle

This Interested Me

Emily C. Lester

It always interests a woman to attend a "men's meeting" and see how they handle their affairs. Thus it interested me greatly to attend "Ladies Night" of the Western North Carolina Laymen's Fellowship recently. I found they did depend upon the ladies for two aspects of the program — a delicious meal served by the Friendly Class of the Asheboro church and special music by a trio from the Randleman church. Otherwise, it was strictly a layman's affair.

The president (Clyde—or Bill—Pell) gave the opening meditation centering around the five reasons given in Gibbon's **Decline and Fall of the Roman Empire** for that nation's decay and suggesting that they apply to our country today: high divorce rate, exhorbitant taxes, too great emphasis on pleasure and recreation, heavy armaments program, lack of religion. Something to think about!

Then we heard a surgeon preach a sermon, for that was really what the "remarks" of Dr. George Joyner amounted to. He reminded us that one's life is made up of three parts: physical, mental, spiritual. As a doctor, he told us that the great diseases which were the "killers" of 50 years ago are almost all under control today — typhoid, diphtheria, smallpox, tuberculosis, bubonic plague.

However, he stated that mental or emotional factors are not so controlled, but that tension, fear, and an over-emphasis on competition are causing a great increase in mental and emotional diseases. In the last 30 years there has been a 100 per cent increase in those needing psychiatric treatment. Last year 40,000,000 prescriptions were written for tranquilizers. which does not count those sold over the counter! He reminded us that no matter how much money a person has, if he loses his health and his peace of mind, he is bankrupt.

The solution? He recommends that a person "lose himself" in worthwhile things; that he master himself through keeping in touch with God; that he help others find the three things all need — love, security, recognition — and in so doing he will have them for himself.

In other, words, he said there is an intimate relation between the body and the mind, that the stabilizing influence on a person is the spiritual side of this life. Dr. Joyner summed it all up by saying that a person's life reflects his sense of values acquired through a genuine religion and faith in Jesus Christ; that a person can only build a life of inner serenity upon the foundation of a solid spiritual life.

A New Church Started In Charlotte

On the evening of July 17, 1960, a committee met in St. Matthews Evangelical and Reformed Church in Charlotte, North Carolina, to consider starting a new church in that growing city. Those present were Dr. Ira Black of the Board of Home Missions, Rev. Edmund Lippe of the Board of National Missions, Rev. Clyde Fields, Superintendent Elect of the Southern Convention, Dr. J. Banks Peeler, Dr. J. B. Hennessey, Rev. Collie Seymour, Rev. Edwin Alcorn, Rev. Thomas Hamilton, Mr. Jack Torrence, Mr. Howard McCoy, and Mr. Harold Gilleland.

While this was the first meeting of a sponsoring committee, the idea of a new church has been active for eight months. Clanton Park has been selected as the area in which to build, a survey of 305 of the 500 homes in the community indicated that 88 families are interested in establishing a United Church of Christ, approximately three and one-four acres of land containing an eight room house and four-car garage has been contracted for at a cost of $26,250 at the corner of Clanton Road and Archer Avenue, and the project has already received the approval of both Congregational Christian and Evangelical and Reformed responsible bodies. This is to be a United Church project, the fourth in the Southern Convention.

The sponsoring committee is composed of Dr. Ira Black of the Board of Home Missions, Rev. Edmund Lippe of the Board of National Missions who will have supervision of the project, Dr. J. Banks Peeler and Rev. Clyde L. Fields as synodical and conference officers, Rev. Collie Seymour of Albemarle, Dr. Joseph Hennessey of Charlotte, Dr. Shuford Peeler of Charlotte, and Rev. Thomas R. Hamilton of Charlotte (four pastors), and four laymen — Hubert Beane of Asheboro, Cecil Sides of Albemarle, Jack Torrence and T. L. Barr of Charlotte. This committee will meet monthly until the church is organized and officers elected.

Search is now being made for a minister to serve this new church project.

Names of members of our churches who live in Charlotte should be sent to Rev. Thomas R. Hamilton, 2230 Bancroft Street, Charlotte, North Carolina, who is pastor of Saint Matthews United Church of Christ, and who is giving time to the leadership of this new church.

Winter is on my head, but eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me.

Victor Hugo

SUNDAY

O God, who givest not only the day for labor and the night for rest, but also the peace on this blessed day: may we so use it that its quiet will be profitable to us in spiritual things, so that we shall be refreshed and strengthened to finish the work which thou hast given us to do. Amen.

—James Martineau

A Prayer For Special Needs

O God, we pray
For all who are poor, and broken, and oppressed;
For all whose labor is without hope;
For all whose labor is without honor;
For all whose labor is without interest;
For all who have too little leisure;
For those who are underpaid;
For those who seek to oppress their employees;
For those who are unreasonable in their demands;
For all women workers;
For those who work in dangerous trades;
For those who cannot find work;
For those who will not work;
For those who have no home;
For prisoners and outcasts;
For all who are sick or hungry;
For all who are intemperate, luxurious and cruel;
The spirit of the Christ incarnating thy love alone can
can heal the hurt of all the people, and we pray
that they will turn to thee, to whom be the
praise and the glory always. Amen.

—Anon.
(In Youth at Worship)

INSTALLATION SERVICE AT SALEM CHAPEL

By Mrs. Harvey Wilson

The ladies of Belews Creek and Salem Chapel Women's Fellowships, held a joint installation service for their 1961 officers on Sunday afternoon, July 31 at 3 o'clock. The service was held at Salem Chapel church and Mrs. W. L. Blakey, district president, was guest speaker and conducted a candle installation ceremony. Floral arrangements by Mrs. James Rayburn and Mrs. Edward Morgan were used in the sanctuary and Sunday school rooms.

After the installation service, Mrs. Otis Montgomery, assisted by Miss Selma Marshall and Mrs. Annie Morgan, served refreshments. Lime fruit punch, party squares, and good fellowship were enjoyed by the twenty-seven ladies present.

Officers for the new year are as follows:

Belews Creek Women's Fellowship

President, Mrs. Sue P. Isley; vice president, Mrs. Van McGee; secretary-treasurer, Mrs. Margie Marshall; friendly service chairman, Mrs. Ethel Mabe; stewardship chairman, Mrs. Lois Martin; missionary education chairman, Mrs. Mildred Neal; social action chairman, Mrs. Emma Martin; spiritual life chairman, Mrs. Lottie Neal; and Christian education chairmen, Mrs. Neva Neal, Mrs. Fenton Ashburn, Mrs. Vera Pegram.

Salem Chapel Women's Fellowship

President, Mrs. Harvey Wilson; vice president, Mrs. Bedford Morris; secretary-treasurer, Mrs. Jesse Bishop, Jr.; friendly service chairman, Mrs. Otis Montgomery; stewardship chairman, Mrs. Jesse Bishop, Jr.; missionary education chairman, Miss Selma Marshall; social action chairman, Mrs. Arthur Johnson; spiritual life chairman, Mrs. James Rayburn; and Christian education chairman, Mrs. Bedford Morris.

America Seems Strange To Returned Missionaries

12,660 Robleda Ave.
Los Altos, Calif.
July 29, 1960

Dear Friends of the Southern Convention:

At last the typewriter is back from the repair shop, and this long overdue letter can be written. Actually, despite our lack of time in India, it is easier to write letters from there, because everything that happens to us there is interesting to tell about. Here in the States, we intensely enjoy everything we see and do; but it is not unusual from your standpoint and not worth writing down. But here are a few lines at least, to let you know that we are here and at least thinking of you.

We arrived in New York the middle of June; and after visits with relatives in New Jersey and Washington State arrived here in California the end of that month. For most of July we have been living quietly in a little town near Santa Cruz, close to the beach, getting used to American life, and revelling in American food. We were near Fran's parents and visited them every day. But we actually lived separately in a trailer house belonging to them, and set up our own housekeeping on a miniature scale. Of course trailer life is something new in the American scene since we were home last, so exploring all its phases was fascinating in itself. But for that matter, everything about America is new to the children. They have been overwhelmed at times by the strangeness and glamor, and occasionally homesick for the plain simple life of Kilanjunai.

We have not done much visiting or traveling since we arrived. We had one memorable Riggs family reunion, with seventeen children — seven of them new since the last reunion seven years ago. The rest of the time we have been sticking close to home because Fran's father is in poor health. Also Fran developed a backache, which has kept her down. In order to get a more favorable setup for its treatment we have just moved over here to my sister's house, where we will stay for most of August. We hope to have her well by the end of that time at least. We will be crossing the country again a month from now, to start the children in school in West Virginia the end of August and get me ready to begin my hospital job there the first of September. Our address this month will be the one shown at the top of the letter. From September first on it will be: Memorial Medical Center, Williamson, West Virginia.

We have been away from Kilanjunai almost three months and have not heard anything from our friends there yet. It is the "iron curtain" of distance, the sort of thing that has always separated people all over the world, even in the days before ideological iron curtains were invented. We hope to hear something soon, but have nothing new from India to report now. We know, however, that the work there is going on, and that they are trusting us not to forget them. For all who have sent gifts of various kinds since we have been gone, we are especially grateful, because you are determined not to let these distances defeat us in the job of getting us closer together in India and America.

Best regards,
Ed Riggs

Dear Friends,

It's nice to be in the good old U.S.A. again. Even though we have been here more than a month now, I still get a thrill out of standing in the middle of a five-and-ten-cents store and just looking at all the wonderful gadgets that go with American life. Also to feel the shock all over again that things no longer cost five and ten cents! Then too, to absorb and enjoy the natural friendliness of Americans. It makes me relax all over.

Last night we sat at the television and watched while Nixon accepted his nomination. It was the first time I had seen him either in television or in movies. It was also the first time I had ever seen a political convention. These things Americans all take for granted. So you can guess our children find the U. S. exciting, but we do too.

Even with all our families around us, and the excitement of coming home, we do at times long for our simple life and the village we call home. Our Indian friends are very poor writers, and though we know they haven't forgotten us we have not heard from them, and we long to know if they are all well. The cost of sending a letter to America is so high that even those who want to write don't because they need their cash for something else closer to home.

Since we are still travelling, there is really very little to tell except that it's good to be home, and we are very eager to see as many as possible of all of you who are remembering us in your-and-our work in India.

Cordially,
Fran Riggs

Towles Return To India

Rev. and Mrs. Gifford Towle, Congregational Christian missionaries for over 20 years, sailed August 16 for India.

Mr. and Mrs. Towle have been on a year's furlough in the United States living in Pelham, Massachusetts, just outside of Amherst. He has been speaking on mission work before church and civic groups.

Mr. Towle, a "Christian Mr. Point IV" to thousands of Indian farmers, co-directs the Vadala Rural Service Center in Ahmednagar district. He covers the 500 squares mile area in a variety of vehicles adapted to India's dusty roads and gasoline shortage. He and a fellow worker, the Rev. Joseph Moulton, built the TolMol, a remodeled auto chassis drawn by oxen. It is complete with yellow chintz curtains, and it served as a trailer home for the Towles and staff on field trips to Indian villages.

Mr. Towle was born in Worcester, Mass., educated at Mt. Herman School for Boys, Mt. Herman, Mass., and the University of Massachusetts; Hartford Theological Seminary (Conn.) and Cornell University (M. S. in agriculture).

Mrs. Towle, the former Marjorie Blossom, was born in LaGrange, New York. She was educated at the Northfield School for Girls, East Northfield, Mass., and attended Wheaton College, Illinois. She also studied at the Practical Bible Training School, New York.

The Towles have three daughters: Jean, 23; Alice, 21; and Nancy, 16.

The Towles will sail from New York on the S. S. "Leonardo Da Vinci."

Vesper Meditation At School Of Missions

By MRS. KENNETH BISHOP of Woodstock, Virginia

Bread, love and religion are the deep and driving interests of man, and religion is the deepest. Sooner or later every man goes on his journey into religious faith. The depth and dimensions of his journey will vary. For some, it will be the equivalent of an over-night hike. For others it will become a pilgrimage that encompasses day and night — all of life — yes, even eternity. For some it will mean a journey deep into the heart of God — in greater and lesser degrees religion will give him faith in God and in life. Now all of us know that it is the business of the serious Christian to pursue this journey until he becomes so at home with God that he not only "can't live apart from him" but neither does he want to. This is the kind of religion that God, the Creator, longs to have us possess — or might we better say, the kind of religion he longs to have posses us. It is the kind of relationship that allows us to become his instruments in uniting the human family, witnessing, and serving them. This is the plan of God to fulfill it in partnership with us. Century after century he refuses to go it alone. We must work with him . . . and so he waits. This is part of our glory and part of our tragedy. He has made us for partnership. Like him, we can create, discover truth, explore beauty, embody goodness. He has made us a little lower than angels, but somehow we choose to stay just a little higher than the animals. We either meet God and walk with him or we refuse. And so we live day after day in confusion and we journey alone — and God waits. Theologian Paul Tillich has suggested that the chief anxiety of our age is meaninglessness. Surrounded as we are by forces beyond our control or ability to change, what incentive is there for faith? The stark bleakness of innerstellar space surrounds us. We have journeyed without God and we are disillusioned and afraid of our own doings.

Why is it that we are such lukewarm Christians? Why is it that we settle for only a nodding acquaintance with God?

Can it be that our unity, our witness, our service are puny, insignificant, unfulfilled, because we do not go to God as parent and cry "up me" so that I can see everything, give me a vision, take me from my selfish little journey that leads to a dead end?

Jesus walked with God — and it was a blessed thing. He learned to think God's thoughts after him and to submit to the way of the Father. What longing and compassion he must have felt for humanity — for all of us — what emptiness he must have seen.

Suppose we look at one of his parables — the story of the Prodigal Son — a tale, like all of his teachings reaching out to us with depths of meaning and comprehension. You know the story. We can listen to it at first as if it were an interesting tale with which we ourselves have nothing to do. A rather odd but fascinating fellow — this prodigal son — until suddenly we are compelled to say, "There I am. Actually, this is I". And the Father is the heavenly Father. I am the one who has said — "Give me my inheritance — I want freedom — I want to be independent — I am sick and tired of these everlasting Thou shalt nots — I want to taste life to the full — have my fling" — and then with some reluctance, "Oh, I'll come back when I've had my fling — I know that a man has to have a home somewhere — that one can't separate one's self from his roots. . . I don't intend to be a rascal, I just want to be free to live my way — I will take it — my inheritance now."

Do we not hear our own selves in the bickering of this soul? Perhaps at first the Father replies, "My child, do you really think that you have no freedom. Look, my whole kingdom belongs to you. I love you and I give you daily bread, I forgive your trespasses with joy whenever you bring to me the burdens of your heart. Freedom means that you should become what you ought to be . . . not a servant of your desires, a slave of your ambition, boredom, love of mammon." But the son speaks — you and I speak — and we say "Give me my inheritance." And we speak to one another like a favorite uncle and we defend one another saying, "A man grows up when he gets away from home. It is good to sow your wild oats . . . sure you'll get into some messes but the main thing is whether you wiggle out of them."

And the Father says not a word. He pays out the boy's share of inheritance. He does not force the son to stay home. God forces none. He

A Story Jesus Told

A certain man had two sons. The younger of them said to his father, "Father, give the portion of goods that falleth to me."

And he divided unto them his living. Not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. He would gladly have filled himself with the husks that the swine ate; and no man gave him anything. And when he came to himself he said:

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants'."

And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him,

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be thy son."

But the father said to his servants,

"Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

And they began to be merry. St. Luke 15:11-24.

must have his freedom. Wordless, he watches the departing son . . . only silently and anxiously asking the question, "HOW WILL HE COME BACK?" He will wait for him.

So now the son can do what he wants. He lives in grand style. He has friends, of both sexes. The house he rents has taste and is better than most. He sums up his life. He has developed taste and culture . . . he has a following.

And soon he forgets that everything he has came from his father. He uses it all without taking the Father into account. His body, which so many are in love with, came from him, his possessions, food, drink (in themselves they are good things, otherwise the father would not have given them to him), as he uses them they become his undoing, for he uses them for himself, he uses them without the father. And slowly things become mysteriously changed. His body becomes a vehicle of uncontrolled passions — his inheritance makes him soft, diverts him — gives him illusions of greatness, life becomes puzzling and oppressive . . . friends only because of his possessions . . . it's as if he were saying, "After all, one can't keep on sipping tall cool ones from his refrigerator all his life. There has to be more. A man gets fed up. One can't stare forever at the television screen to avoid the emptiness." We gasp . . . for lo, we, too, are the prodigal. Perhaps, perhaps our whole Christian western world is on this same road of separation. Are we a generation lost in a far country plodding down an endless street, lost from the Father?

We are compelled to hear the rest of the story. The more unhappy and lost the son feels, the more he celebrates — the more he diverts himself. He cannot be alone — he is no longer free — it goes from bad to worse and he falls under the master — the master "man" who has no interest in him, and for the first time he begins to realize what it means not to be with the father — to no longer be a son. And we hear him cry, "Fool that I am, I wanted to be free! to become myself, and I thought I could get all this by cutting myself off from my father . . . I have found nothing but chains." And a bitter language goes up from the pigsty.

That he should have wanted to separate himself from his father now seems ridiculous. We cannot take God off as we would take off a shirt — we cannot separate ourselves from the element in which we live and have our being. And the prodigal son came to himself, and now he is in a fever to get home.

I wonder if we can visualize this turn in his life. He sees himself with disgust. He knows he has no right to sonship as he thinks of his father's face, he knows that his father is waiting for him. He wants to return to the waiting father . . . wants to return. It was not that the far country made him sick, that he turned back. It was rather that the consciousness of home disgusted him with the far country.

And so he returns. What will he say, "Father I grew more mature in the far country. I have suffered and atoned for my sins. I have ventured. I am at the end of my resources." Jesus' parable says nothing about all this. The son who came home says, "Father, I have no claim on you whatsoever." And here we need to see that the fact that the son was taken back was **not attributable to his maturity but to the miracle of God's love.** Jesus, the teller of the parable, is the **redemptive love bringing us** to the Father when we have **no claim on him** . . . the **ultimate theme of the story is not the faithlessness of men, but the faithfulness of God.** He is waiting to do great things for us and through us. Oh, if only we could return from the far countries to him!

The Value Of Daily Devotions

By S. L. Morgan, Wake Forest, N. C.

I've just had two poignant reminders of what may be my greatest mistake and failure in life: neglect to keep a definite "quiet time" with God daily. I dropped in to speak to a godly seminary professor and his wife. I found the family still seated at the supper table. They were beginning their "quiet time." I gladly accepted their invitation to share it with them.

They had been missionaries to Japan. The father had before him the devotional passage for the day with the names of the missionaries to be prayed for that day. He read the passage and asked each of the children to choose the name of the one she would pray for. Then in turn all led in a short prayer, including the guest. It was lovely.

I dare to say that daily scene in the parental home will mightily influence those children to the end of life, even largely shaping their character, their future, even that of their children.

Producing Sainthood

My second experience was my dropping in to see the eminent saint Dr. W. R. Cullom, 93, who for 42 years headed the Bible department of Wake Forest College. I found him reading with his magnifying glass a devotional booklet that had just come by mail. I asked him to tell me of his devotional habit through life.

He said, "As a student in Wake Forest College in the 1880's I began observing the daily 'quiet hour' in my room, rising in time to do it before breakfast. This I've kept up faithfully now for over 70 years, interrupted only rarely when away from home."

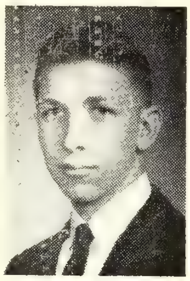
He also had "family worship" as long as his wife lived. He believes, and I with him, that this daily "quiet hour" with God has proved a greater force in shaping one's character and life than even the daily family worship. I have no doubt this has been the big molding force in his remarkable life and achievements. Alas, if one misses this by fancying he has "peculiar difficulties" in the way!

Daily now for years he has read in his short "quiet hour" the passage in **The Upper Room, Open Windows,** in one of E. Stanley Jones's **devotional books,** and is now adding the new one I found him reading.

If you ask me for the master secret of his sainthood — the "patron saint" of North Carolina Baptists, honored by the South's Baptist millions — here, I dare say, is the answer.

And ask for my greatest regret and failure, I say it is my failure — except at intervals — to compel myself to hold steadily to a daily "quiet time" with God. Looking back over my 88 years, I set it down deliberately that Dr. Cullom's habit during 70 years in my life would have greatly raised the tone of my life, my ministry, my joy and my success. Happy if the reader takes my testimony to heart.

A Page for Young People Edited by Hubie Young



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

JUNIOR CAMP

Carolyn Stafford,
Member Moonelon Efficiency Crew

The second Junior High Camp at Moonelon began July 23 and ended July 30. Approximately 50 junior-age campers attended.

During the week workshops were conducted in worship and in crafts. The lifeguard conducted a class in pool safety, and Effie Zikas, a visitor from Greece, taught a class concerned with missions.

For recreation the campers went on nature hikes and hikes to Elon College, had work projects, visited the McDade Museum in Burlington, swam and participated in various types of recreational games. Several groups had cook-outs and evening campfires.

The evening programs were usually the culmination of the day's activities. There was a night for games, singing, and folk games and dances. One night was devoted to missions. There was also a customary "Stunt Night". On the last night there was an all-camp dedication service.

The Campers left Moonelon Saturday, July 30.

MY VACATION

Betty Sue Hammer

In this hurried world, one needs to take time out to think more about God. Thus, I chose being a girls' counselor at Camp Moonelon as the best way to spend my vacation. By helping my girls, I, too learned more about God and his word. We studied nature close at hand and most of our time was spent out-of-doors. My six girls and I lived in "Scott 4" and worked with the boys from "Robinson 4" as a family unit. My girls came from Southern Pines and Ruffin, N. C. and Suffolk, Va. Our campsite was named "Camp Buccaneer". On Thursday afternoon, Rev. Reuben Askew, Jr. (counselor of "Robinson 4") and I took our family unit to the McDade Museum and Burlington Park.

K. O. (Kitchen Opportunity) was enjoyed by each family at least four times during our week of camp with a cook-out one night.

Reuben and I worked closely with our boys and girls in each day's activities which included nature study, crafts, each worship service, recreation at night, softball, swimming and hikes. Our evening worship services were held on Vesper Hill with different groups conducting services. Effie, a girl from Greece, talked to us about missions and showed us slides on her country.

Moonelon is a wonderful place for boys and girls to spend a week of learning more about God. The last night we had our dedication service around the big campfire which was the highlight of the week. Each day was different from the others in some way and proved to be a week of Christian fun and fellowship that I'll never forget.

—Union Grove Fellowship

Doctors Offer Aid To Congo

New York, N. Y., Aug. 3 — A prominent medical missionary who has served in the Congo since 1942 and is now in New York has been named coordinator of a major Protestant medical relief program for the Congo.

The appointment of the Rev. Dr. Roland G. Mitzger as Interim Liaison Officer for Congo Relief was announced today by the Rev. Theodore L. Tucker, director of the Africa Committee of the National Council of Churches.

The relief mission, said Dr. Metzger, will secure drugs, medicines and other supplies for Congo hospitals and recruit doctors for short periods of service until the crisis is over.

"The response from several U. S. drug companies has already been very gratifying," he said, citing offers from the Upjohn and Merck pharmaceutical companies among others.

Dr. Metzger also reported that the American Medical Association has offered its full cooperation in recruiting doctors to serve in Congolese hospitals.

Dr. Julian P. Price, chairman of the Board of Directors of the AMA, made the offer to Dr. Metzger after receiving calls from doctors on the West Coast and elsewhere asking what they could do to help.

Before the uprisings, said Dr. Metzger, there were more than 400 European doctors and 80 Protestant medical missionaries in the Congo. All but some 40 have been evacuated, leaving many hospitals without a single doctor.

He himself was evacuated from the huge modern mission hospital in Kimpese with its director Glen W. Tuttle, M.D., leaving Kimpese with no doctor. Both are missionaries of the American Baptist Foreign Mission Society.

Trained Congolese can handle the routine matters in Congo hospitals, he said, but doctors are vital in a country where there are as many as 1,500 births a month in one hospital alone.

Dr. Tuttle is now heading the Congo relief team of eight medical missionaries which has made its headquarters in Leopoldville, Dr. Metzger reported. They will report urgent needs and assist in the distribution of relief supplies.

The Congo relief program has the full backing of the Congo government's Minister of Health, Dr. Metz-

Divided Churches Confuse Africans

By Glendon Johnson

One of the most jarring messages I heard for the advancement of the United Church of Christ, while attending the General Synod at Cleveland, actually sounded more like an illustrated joke or gossip item than a sermonette. It was not even delivered on the Synod Floor—but I'm sure some of the other laymen would be just as shocked as I was to hear the figures behind the facts.

We recognize 258 "listed" denominations of Christianity in the U. S. A. **(201 more varieties than Hines has pickles!)**, but when you add also the individual " splinter" churches who can't agree to cooperate or maintain an association with anyone else—and then add the Scotch, Irish, English, French, German, Swiss, Swedish, Dutch and all the others in the field—we arrive in Africa with 1100 versions of Christianity. To expect that any great number of these should claim to be anything less than the **one best "Chosen Vessel,"** is to overlook both the faith and human nature of the missionaries involved; and to assume that the great majority of African natives would be able to make a Solomon's choice under such conditions would not even be suggested by the wildest NAACP speech-maker.

It would seem unlikely that even a dozen natives in all Africa would ever see or hear directly of or from over half of this grand total, and very few would ever know on more than hearsay that the number actually exceeded a single hundred "brands"; but you could be fairly sure they would know quite well about a few dozen transient competing revivalists—each having "the exact truth from God"—and that those African natives who might otherwise have had the capacity to lead and teach would probably be the most confused ones of the lot.

In such a situation, it is perhaps not surprising to hear that one of the more enterprising and successful sects presents itself as the "Castor Oil Christians"—with a medically demonstrated message to suit the audience. On such clear and direct results—in lieu of a less understandable miracle—it is not difficult to accept on faith that "as this oil purges the body, so this message (or variety of Christianity) purges the Spirit." This may not seem to be a soul lifting sermon for you and me, but it makes sense to some of the Africans. You and I do not, to them—in 1100 languages—even if we do (or do we?) to ourselves. And if we really believe or accept any obligation under the Great Commission, to go and teach or preach, we should certainly consider seriously the putting of our own house in order to present a better, and more effective, front.

Dr. Ray Phillips, one of our moderators of the session (after 40 years as a missionary in Johannesburg, South Africa) says that we are 100 years behind in church union and that **if we cannot solve the 1100 versions of** Christianity, this will continue to discredit the Message we proclaim

Lacking a layman's willingness to throw salt into an open wound to emphasize a point, he did not dwell upon the competitive effectiveness of native Voodoo, the Mau Mau, Mohammedanism and Communism—and the unforseen explosions in the Congo were still ten days ahead; but he grieved deeply that so many should plow and seed back and forth across the same field for such limited rewards of permanent accomplishment, primarily because of so much division; and he would not be wholly honest to the life he has laid upon the mission field altar if he did not try to improve the chances of those who must go back to pick up his torch.

Dr. Phillips does not now have a second life to give and there may be very little he can do personally to straighten out an African problem where in it does appear that someone has bungled or misjudged the sitation, to put it mildly; but his little story does seem to have a moral as applied to Africa, even if we had not recognized its broader application (our ineffectiveness in spreading Christianity to our next door and local neighbors, as well as the world beyond) and it is quite possible that some sincere thought on this more distant problem might help us to better understand and solve the problem here at home.

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ger said. In this country, Congo Relief will work in close cooperation with the National Council of Churches' relief agency, Church World Service, and the Africa Committee, with United Nations officials and authorities in the UN World Health Organization. It is sponsored by the churches working through the International Missionary Council and the Christian Medical Council of the National Council of Churches.

"As soon as United Nations troops restore order in the interior," Dr. Metzger said, "the mission doctors now in Leopoldville hope to return to their posts or to areas which have been served by Belgians and which are in the most need."

Dr. Metzger served for two months as Congo representative of Church World Service, taking over Dr. Tuttle's work for the agency. Since January, CWS has shipped 839,950 pounds of food and one million vitamins to the Congo. In addition, a shipment of 65,620 pounds of powdered milk was rushed there following the uprisings.

Headquarters for Congo Relief will be at the Interchurch Center, 475 Riverside Drive, New York City.

HOW SHALL I SERVE?

The Christian's vocation is God's call—whether through the "inner voice of the Spirit" or through the talents he has bestowed upon us. The most important question to answer as we make the vocational choice is, "What does God want me to do with my life?"

Nathanael Guptill, In
Missions Council
Calendar Service

Miss Clara Engle, a registered nurse, flew to Turkey the first of August to join the staff of our Azariah Smith Memorial Hospital, Gaziantep, Turkey. From 1947-51 Miss Engle served at Gaziantep and again in 1953; 1954-57 she was a faculty member at the School of Nursing of the American University, Beirut, Lebanon. For the past three years she has been a member of the faculty at the School of Nursing of Michigan State University.

Short-Term Missionaries Make It Career

Mr. and Mrs. William A. Edmonds were commissioned career Congregational Christian missionaries Sunday, May 29, at the morning service of the First Church of Christ, West Hartford, Connecticut.

Mr. and Mrs. Edmonds will go to Turkey this month to serve in the American Board's Near East Mission Publication Department in Istanbul.

Rev. Dr. Alford Carleton of Boston, executive vice president of the American Board, gave the sermon at the service and presented the commission.

Mr. and Mrs. Edmonds met in Turkey while both were serving three-year teaching appointments there under the American Board, he at Talas and she at the American Academy for Girls at Uskudar. They were married in the United States in 1953.

In 1954 Mr. Edmonds received his Master's Degree in Islamics from McGill University, Montreal, Canada, and he and Mrs. Edmonds returned to Turkey the same year for another five years of service under the American Board. They were in educational work in Talas where Mr. Edmonds also served as assistant principal and acting principal for a year.

In 1959 Mr. Edmonds was a delegate to an inter-denominational conference held in Asmara, Ethiopa, which was attended by 90 delegates from 21 Middle Eastern counties. The conference theme was "Our Christian Faith and the Contemporary World."

Now appointed career missionaries, Mr. and Mrs. Edmonds will serve in Turkey for terms of five years each, with a year's furlough in the United States between each term. The Edmonds have three children, Colin 5, Robert 3, and Susan 2, all born in Turkey.

Since returning from the Near East last year, Mr. Edmonds has been studying at Yale Divinity School.

Born in Seattle, Washington, he graduated from Lincoln High School there in 1943 and from Yale in 1949.

Mrs. Edmonds, the former Anna Goodykoontz of Boulder, Colorado, graduated in 1946 from the University of Colorado and received a Master's Degree in 1948 from Columbia University. She has also done graduate work at the University of Colorado.

WELCOME

This church opens its doors to all;
Who desire to worship our God,
Who seek the fellowship of Christ,
Who need sheltering love,
Who pray, to all who do not, but should,
Who need friendship,
Who love the Lord and serve in his name,
Who sin and need a savior,
Who mourn and need comfort,
Whosoever will come,
Welcome.

—Bulletin, Holy Neck Church, Holland, Virginia

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

August

21—**Miss Harriet Yarrow** went to Turkey in 1927, following graduation from Wellesley. She teaches math and English at American Collegiate Institute; extra-curricular interests include work with Alumnae Association and a Social Service Club.

22—**The American Collegiate Institute** serves 540 Turkish girls, only 35 of whom are boarding students; many applicants are turned away each year. Girls come here after finishing Turkish elementary course; the first year they spend in learning English; then 3 years of junior high and 4 of senior high and junior college work.

Mardin. Small town on the side of a mountain overlooking plain that stretches south into Syria. Half of the 12 Protestant churches in Turkey are in this area.

23—**Rev. and Mrs. Walter Wiley** work with churches of the Mardin-Diyarbakir area in Eastern Turkey. He graduated from Dartmouth in 1918 and went to Near East as short-term teacher. She went to Berut as a short-term teacher. They were married in 1923. He received S.T.B. degree from Yale Divinity School in 1924. They served in U. S. 1935-46 and then went back to Turkey.

Talas-Kayseri. Talas is a village set on a hill five miles from Kayseri (old Caesarea of Cappodocia), now a manufacturing city of about 80,000 in central Turkey.

24—**Arden Bucholz, Jr.** graduated from Dartmouth College in 1958 and went to teach English and act as dormitory counselor and head of sports program at American School for Boys in Talas for short term.

25—**Mr. and Mrs. William Dizney** are doing educational and medical work in Talas after having served us in Africa. He taught at Berea College before going as short-term teacher to Southern Rhodesia, Africa, in 1953. Mrs. Dizney was born in the Union of South Africa and was in private practice there for 5 years before going to Willis Pierce Memorial Hospital in Rhodesia. They were married in 1956.

26—**Mr. and Mrs. William Edmonds** have just finished a 5-year term at Talas Boys' School. After graduation from Yale University he went to Turkey for 3 years (1949-52). She also went to Turkey in 1949 as term teacher. They were married in 1953; he received M.A. degree in Islamics from McGill University and they went again to Turkey.

27—**Charles Farrand** graduated from Carleton College in 1959 and is teaching English at American Boys' School, Talas, for 3 years.

Isaiah Denounces Social And Personal Evils (Temperance)

Background Scripture: Isaiah 5:1-24.

Devotional Reading: Romans 13:8-14.

Memory Selection: **The Lord of Hosts is exalted in justice, and the Holy God shows himself holy in righteousness.** Isaiah 5:16.

This is a Temperance Lesson — a lesson against intemperance. And there are many forms of intemperance. But in view of the admitted increase in drinking, the dangerous aspects of drinking, and the disastrous results of drinking, the teacher of this lesson might well confine his or her remarks to the matter of intemperance in drinking.

All forms of intemperance result in more or less harm to the individual and to society. But other forms of intemperance do not involve people on such a vast scale and at such a personal and social cost. Furthermore, no other form of personal and social evil is exposed to such shrewdly conceived and such lavishly financed advertising. One never sees or hears an advertisement urging people to work more or eat more or talk more, but billboards, magazines and newspapers, radio and television are incessantly and blatantly urging people to drink more, and thus to be more intemperate. And, of course, there is no comparison between the bad results of these other forms of intemperance and intemperance in drinking intoxicating beverages. In terms of broken health, broken homes, loss of man-hours from work, inefficiency, accidents, hospital and medical expenses, crime, delinquency, wage loss and loss of position, to say nothing of the broken hearts, and the inevitable moral and spiritual deterioration of the slave to alcohol, liquor is probably Public Enemy No. 1 in our nation. Something needs to be said about it and against it, and these things should be said to church folks. For not only are too many Christians drinking, but many Christians are drinking too much.

Drinking is increasing in our nation. Statistics, statistics of the liquor industry prove that. The last report of the ABC system in Virginia showed a marked increase in its sales over the last report. It is estimated that there are 4,500,000 problem drinkers in our country, over 2 per cent of our population. Studies of the problem by a number of companies show that alcoholism can truthfully be called the "billion dollar hang-over" in industry. For instance, the problem drinker loses 22 more working days a year than does the average employee; loses from other illnesses, another two days a year more than the other employees; has twice as many accidents as the non-alcoholics, and has a life expectancy 12 years shorter than the non-alcoholic. It is estimated that the total cost in dollars of alcoholism is $800,000,000 a year. And what about the cost in human suffering and heartache and distress involved in all this! Make no mistake about it — the thing we are discussing is a disturbing and devastating evil.

Two things may well be added to the above. One is the change in attitude toward social drinking. It is now "the thing" to drink. Generally speaking one cannot have or attend any kind of party where drinks are not served. The thing has been given an aura of respectability which in the olden days it did not have. And there are thousands of church people who drink and who serve drinks who have no conscience about the matter.

The second change to be noted is in society's attitude toward the drinker, especially the slave of alcoholism. He is now regarded as "a sick man." To be sure thousands of alcoholics are sick men and women. But it should be kept in mind that alcoholism does not start as sickness! The sickness is the result of men and women, and young people, starting to drink, deluded by the thought that "it could never happen to them." They start out by taking a drink, and end up by the drink taking them! To be sure the alcoholic needs sympathy and help — there is nothing much more pathetic than a man or woman, made in the image of God, becoming drunk, and worse, becoming a chronic alcoholic. Here is one of life's great tragedies. But let us not blink to the fact that the alcoholic must bear his share of the blame for his condition. Nobody compelled him to become an alcoholic. Of course, the poor alcoholic does pay the price of suffering for his weakness and his waywardness. The slaves of dope and liquor are among the most miserable of all people. They also cause so much suffering for others. Their misery spills over on others.

SUNDAY SCHOOL LESSON
AUGUST 21, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Why do people drink anyway? Here are a few of the reasons that may be given in answer to this question:

1. To forget their troubles (which they will have, and more of them, when they sober up.)

2. Because it is socially popular. (One critic says that a hostess who must resort to cocktails at her party is a social failure!)

3. To correct "that tired feeling." (but there is, I am told, no weariness in the world like the weariness of "the morning after.")

4. Because they want a good time. (Lady Astor says she stays sober because she wants to **know** she is having a good time!)

5. Because they say "my body is conditioned to it." (You can condition your body to dope, rattlesnake poison, and other bad things if you want to.)

6. Because it gives them courage. (Is it sensible or stupid courage? The widow of a well-known circus press agent tells about how on one occasion a lion escaped from its cage in a Western city. A posse was hastily formed to recapture it. The crowd stopped in a saloon for a drink, but her husband refused to join them. When asked why, he replied "Whiskey gives me too much courage!")

7. Because it "loosens up the tenseness of the body." (Like the tenseness of your foot on the brake of the car in heavy traffic?)

There are many other reasons — but after all how reasonable are they?

What can we do about this matter of drinking? Dr. Norman Vincent Peale gives three suggestions: 1. Be a good example of how a non-drinker

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

My First Report

Walstein W. Snyder, Superintendent

Dear Friends:

This is my first letter to you as the Superintendent of the Children's Home. I have been here now for one week. In some ways it is quite different from the pastorate while in other ways there is a great deal of similarity.

While we miss our friends and home at Rosemont in South Norfolk we like our new home here at Elon College just fine. We are meeting a lot of new friends and renewing acquaintances that we had when we lived in the Burlington area before going to South Norfolk.

This first week we have spent much time in trying to become acquainted with our work and the personnel on the staff. We are very grateful to Dr. John G. Truitt for leaving us such a fine staff to work with. All of them have been very co-operative in helping me to understand the work in operating the Children's Home.

I come to this position feeling very definitely that it is a calling. I have never made a decision before that I feel as satisfied about as I do this one. As far as I am concerned I am just as much a part of the ministry in this position as I was while in the pastorate. I feel that it is a specialized area of work just as much so as hospital chaplaincy, service chaplaincy, or the various administrative phases of our denominational work. I already feel a very deep satisfaction in doing this work to which I am now dedicated.

In this first letter I want to take recognition of the fine work that Dr. John G. Truitt did while he was Superintendent. Many worthwhile changes were made during his eleven years here. Much progress was made during his superintendency.

Before closing this letter I must say a word about the Children's Home Improvement Plan. Plans now call for a ground-breaking ceremony on Home Coming Day which will be September 4 at 2:30 in the afternoon. Tentative plans are to have actual construction of our first two cottages under way as early in September as possible. It would be nice to have as many of you as possible to visit us on the afternoon of Home Coming for this historical occasion.

We are very grateful to you for your support in the past to this institution. Now as we begin our work here we solicit your continued support, and above all your prayers.

REPORT FOR AUGUST 8, 1960

MONTHLY OFFERINGS

Amount brought forward			$22,338.77
Eastern North Carolina Conference			
Hope Mills	$ 2.00		
Pleasant Hill	4.75		
Pope's Chapel — Bible School	3.25		
Pope's Chapel	5.00		
Wake Chapel	72.69	$ 87.69	
Eastern Virginia Conference			
Franklin	176.00		
Liberty Spring, S. S.	2.50		
Newport News	120.00		
Newport News, S.S.	10.36		
Bayside	8.00	316.86	
North Carolina and Virginia Conference			
Apple's Chapel	42.00		
Burlington, First	68.55		
Burlington, Bev. Hills	29.00		
Carolina	6.00		
Greensboro, Calvary, S.S.	5.00		
Greensboro, Palm St.	15.00		
Mt. Zion	9.00		
Tryon	21.00		
Winston-Salem	17.00		
South Boston	32.00		
Greensboro, St. Peter's	7.00	251.55	
Western North Carolina Conference			
Bailey's Grove	1.00		
Pleasant Grove	25.00		
Providence Chapel	3.00		
Randleman	7.00	36.00	
Virginia Valley Conference			
Bethel	7.00		
Newport, S.S.	30.00	37.00	
Total			$ 729.10
Grand Total			$23,067.87

SPECIAL OFFERINGS

Amount brought forward		$44,668.14
C. E. Newman Bible Class, Union Church, Virgilina, Va.	$ 5.00	
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Young Married Couple's Class, Apple's Chapel	22.00	
Hebron Cong. Christian Church, Thomaston, Ga.	11.00	
In Memory of George Herman Gibson	10.00	
In Memory of Mrs. Jennings M. Bryan, Jr.	10.00	
Special Gifts	516.70	
Total		$ 589.70
Grand Total		$45,257.84
Total for the Week		$ 1,318.80
Total for the Year		$68,329.71

At Work With The Service Committee

FROM THE CASA MIA

The Rev. Jessie M. Deale, who is serving a two-year term for the Congregational Christian Service Committee at the Casa Mia in Naples, Italy, has written to her former parishioners in Pembroke New Hampshire. Excerpts from the interesting letter are below. With her husband, also a clergyman (retired), she lives on the ninth floor of the new apartment building that towers over the jerry-built stone slums that other such apartments may sometime displace and which the Casa Mia serves. Dr. Teofilo Santi, director of the Italian Service Mission, is enthusiastic about the work and influence of both.

Mrs. Deale writes, "At Casa Mia there is a solidly filled schedule of school and craft activities until noon, at which time the children are served a hot, nourishing meal before returning to their homes. A different group is taken in for afternoon study and vocational guidance, followed by an evening meal.

"Schools here are so overcrowded, children are unable to attend more than 2 or 3 hours every other day. For many, attendance is an impossibility for lack of clothing or carfare. One can understand what Casa Mia has come to mean to these needy families.

Special Classes

Apart from school subjects, there are classes in elementary sewing for younger teen-age girls, advanced sewing and tailoring for older girls, the principles used being those of all the best dressmaking establishments."

"Once they have passed the public examinations they are eligible to venture forth to make a living with a sense of personal pride and dignity. An afternoon class in embroidery carries a large enrollment; to see teen-agers working hour after hour, fashioning such beautiful things, convinces me that their chief concern in life does not lie in being entertained, but in making some sort of personal contribution.

"For the boys there are classes in carpentry and wood-working, in addition to their school program. In the cameo-cutting class one finds a marked degree of artistry. From the delicately wrought designs first traced on the shells to the finished product, one is amazed at seeing such beauty emerge from the hands of these young boys. An evening program is also carried on for boys, with opportunity for various types of recreation.

The Clinic

"One of the most beneficial aspects of the entire program is the medical clinic, under Dr. Eugenio Maida, and open for three hours six days a week. Those come who otherwise would not have opportunity for medical assistance. In an area where TB is an ever-present reality, where trachoma continues to exact its toll, one can only vaguely imagine how important this is.

Two True Stories

"... I should like to call your attention to needs daily confronted. As I came to work one morning, I noticed a man waiting. He stopped me and said, 'My child is dangerously ill. I can't buy the proper medicine at the drugstore.' I told him arrangements could be made for him to talk with the doctor. He then added, 'Is it really true I can come here and get help for my child?' I merely replied I did hope he might. Seldom have I seen anyone so grateful.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

can have fun and enjoy life and live creatively without drinking. 2. Don't press your opinions on others; if asked give your viewpoint but unemotionally. Let no man assume a "holier than thou" attitude toward the person who drinks. 3. Think in terms of good substitutes for drinking, especially in working with young people.

Of course one vital thing which many people could do to help to solve the problem of drinking, would be to become total abstainers. Come to think of it, there is nothing in common, absolutely nothing in common between the liquor traffic and the things for which the Church stands. This is a fair statement, I believe. It is worth thinking about.

One thing should be emphasized in this lesson — the available power of God to free people from the tyranny of drink. Not only Alcoholics Anonymous, but thousands of people bear witness to the fact that when a man who is a slave to drink really wants to be set free, when he acknowledges that he is beaten, God can give him liberty, a glorious liberty in Christ Jesus.

"The first day at school I was confronted by a little boy of six, unbelievably small for that age. As he came toward me he held out his little hand and said, 'Please, a little piece of bread.' I took him along to the kitchen for some bread and jam. For the cook who lives among these people, it was deeply disturbing. We were seeing in this tiny figure the specter of stark hunger. I went to meet the two brothers, one younger. I learned that the father had been out of work a long time, there had been sickness in the home and absolutely no money with which to buy food.

"I accompanied one of the teachers to the home and found the conditions exactly as described, the only furnishings some old beds, anything else probably sold. The misery was beyond the power of description. With food and some used clothing from our warehouse the children were transformed. One could easily discern that a different spirit had been awakened in their eagerness to participate in group activities and to know they were being accepted.

—CCSC Reports

It is said that a powerful broadcasting station could be heard all over the world if there wasn't any interference. But it is the little stations that interfere. God's purpose is being interfered with, too. Plenty of things interfere this time of year — beaches, picnics on Sunday, visits, etc. Don't let these things interfere with you.

—Great Bridge Newsletter

In Memoriam

KNOELLER

On June 29, 1960, God in his infinite love and mercy saw fit to take from our midst Mrs. Lillian Knoeller. In her passing, Waverly Congregational Christian Church has lost a loyal and faithful member who was always ready to share in its activities as long as her health permitted.

We shall cherish the memory of her unfailing cheerfulness, though her body bore the burden of intense pain and suffering for months.

In deepest sympathy our hearts go out to her family. May God's love and mercy guide them.

We shall miss her presence among us but we shall be consoled by the thought that our loss is her eternal gain.

Be it resolved that a copy of these resolutions be sent to the family — a copy to *The Christian Sun* and a copy be entered in the records of the church.

Mrs. Bessie McCauley
Mrs. Bessie Dewell
Mrs. Jean Maifeld

"When Life Becomes Boredom"

By Roy C. Helfenstein
Ormond-by-the-Sea, Florida

For countless thousands of people, life is only an existence instead of its being, as God intended it should be for everyone, a glorious experience of realization and attainment. To them, life is but "An Endurance Test." They find no other meaning to it all than to be resigned to whatever life brings and to be submissive to death as their only release — secretly hoping in their heart of hearts that the end is not too far away.

Of course we all appreciate the fact that life was meant to be promising and rewarding, thrilling and glorious, rich and satisfying, despite the unpleasant disciplinary experiences that may be associated with it. Life was meant to be full of promise and to be characterized by attainment, hope and appreciation, notwithstanding its disappointments, its failures and its reverses which come to all.

But people who cannot, or rather who do not, stand-up to life and heroically order its doings as "the masters of their fate" soon come to think of life as but a riddle which has no answer — a dismal night of darkness and despair through which they must submissively grope their way.

Life is God's best gift to each of us, and it grieves God's loving fatherly heart when any of his children persist in looking only on the dark side and thereby allow the precious gift of life to become a burden, an ennui, a boredom.

God intended that every life should have significance, a purpose, an objective — that every life should be happy in spite of the buffetings and the rough places along the road. God intended that every person should accept life as a divine heritage, a golden opportunity, a glorious adventure in finding one's largest self-realization and being one's own best self. Those who leave God out of their thinking and living are in time bound to find life becoming boredom.

God intends that our lives should grow brighter and richer, sweeter and more worth-while with the passing of the years; and that as we grow older we ought to grow wiser and happier by reason of accumulated knowledge and greater appreciation of the miracle and the wonders of life as the gift of God.

People who appreciate the mystery, the richness and the opportunities of life never lose their zest for living, but face each new day on the tiptoes of eager expectancy anticipating some new experience, some new victory, some new joy, some new blessing from the bounties of life and the goodness of God. To such people, life becomes more and more thrilling, more and more a delight.

When life becomes boredom, it is because the individual has allowed the rosy dreams of youth to fade into a drab gray by leaving God out of one's thinking, one's planning and one's doings.

With only one life to live, what a responsibility every person has to make the most possible out of it! By carelessness in thought, in conduct and in commitments; by seeking primarily "to have" instead of "to be"; by following the line of least resistance; by turning a deaf ear to the calls of duty; by thinking only of self instead of thinking also of the rights and needs of others, self becomes shriveled and shrunken with the passing of the days until the individual finds that he has ushered himself into "The Inferno of Boredom."

Even religious people who bar the doors of their mind against any new idea in religious thinking; people who persistently think and talk of "the good old days" (that never were) instead of concerning themselves with "the better new days" that ought to be; people who haven't entertained a new idea on the conduct of life for a decade and who oppose anyone who thinks for himself and is dedicated body, mind and soul to progress; people who contend that doctrine is synonymous with faith, failing to realize that tenaciously holding to any doctrine without any questioning may indeed be a denial of God and of faith in God; people who blatantly declare that "The Old Time Religion" is good enough for them, and that, though progress is the accepted goal in science, education, business, transportation, home-life and in every other realm of human experience, that progress is not the goal of religion or of the church — such people are unwittingly on their way to boredom. All thinking Christians frequently remind themselves that faith is not measured by what a person believes happened in Palestine two thousand years ago, but by what a person believes ought to be happening throughout the world today.

Boredom is just around the corner for any person who rejects "the new in religious thinking." Mankind was created for progress in every realm of life. And anyone who egotistically sets himself against social, educational and religious progress is bound for boredom. People who reject all new ideas about the Bible, about God, and about life, regardless of the merit the new ideas may have, rejecting all that is new because it is new not only stand in the way of progress for the church but are themselves on the way to boredom and don't know it.

Hope soon dies in the soul that thinks all the golden treasures of truth and of life have been locked-up in "the iron chest" of a withholding past.

People who are beginning to tire of life and to be blinded to life's incalculable treasures; people who think that they alone are right and that all who differ with them are wrong; people who think that they have the final answer to all questions; people who think that they have a corner on divine truth, that their denomination alone stands in favor with God; self-righteous people who belong to "the Elijah fraternity," obsessed with their personal importance, their superior goodness, and, like Elijah of old, have concluded that of all good people they alone remain upon the earth as faithful witnesses to the Eternal — such people need not wonder at the lonely boredom which they have made for themselves by their resistance to life and progress and by their unpardonable conceit.

The person who concludes that life holds no sweetness that he has not already experienced, that he has seen all of life that is worth seeing, that there are no other places to which he cares to go, nothing else he would care to do, no possible new experiences that have appeal, no more service that he should render, that he has "served his time," that he has done "his bit," and proposes to lie back on his record of past performance and from here on to let others "take over" — such a person is stepping out the back door of life into "the front door of boredom," not realizing what he is getting into — for he is stepping into a state of mind and of heart that rarely releases its victims.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

VOLUME 112 AUGUST 23, 1960 NUMBER 33

BAYSIDE CHURCH ADDS CLASSROOM SPACE

Our new church at Bayside, Virginia, "bulged at the seams" with Sunday school classes meeting in the hall, kitchen, and other unlikely spots. An addition containing 5,000 square feet has recently been dedicated. Pictured here is the church plus the new educational area. See story on page 3.

Here And There Among The Churches

Rev. Arnold Slater, pastor of Pilgrim, Chattanooga, Tennessee, was the speaker for homecoming services in our Albemarle church July 24. Mr. Slater was pastor in Albemarle 1934-38.

"The Fellowship" of Union Grove, Asheboro, speaks of beautiful flowers planted in front of their fellowship hall. Mr. and Mrs. Paul Tedder, Mr. and Mrs. Boyd Luther and Mrs. E. C. Gann are responsible for them and are thanked for "this token of thoughtfulness and beauty."

Does your church keep a counted record of attendance? Great Bridge, Norfolk, does and can report that each Sunday in July this year the attendance was greater than the corresponding Sunday last year — an increase ranging from 8 to 51.

Church of Wide Fellowship, Southern Pines, held its annual church school picnic at Pinebluff Lake August 17. This church will again sponsor a weekday kindergarten for pre-school children. A special reduced tuition is offered to members of our church.

Additional lots purchased by our Albemarle church have been leveled and are being used for a parking lot. The church has employed Mr. Gerald Ehringer to draw plans for an educational building and has voted to paint the church on the outside and to install a metal railing on the parsonage porch. In connection with its new Pilgrim Hymnals, a "hymn survey" was held August 21 when members were asked to list favorite hymns and new hymns they would like the church to learn.

The Asheboro church will give a farewell reception in honor of Rev. and Mrs. Clyde Fields Sunday, August 28, from 2:00-5:00 p.m. at the church. The Fields will move into the convention superintendent's home at Elon College September 6.

Pleasant Ridge Ramseur, doesn't take a rest in the summer, if their schedule for last week is any indication: Sunday—Sunday school, church, adult choir practice, senior Pilgrim Fellowship; Monday—Finance Committee; Tuesday—Publicity Committee; Thursday—Junior choir practice, Board of Christian Education; Friday—youth recreation at the Fellowship Hall 7:30-10:00 p.m. The pastor is Lynwood L. Hubbard.

Miss Betty McCauley of our Union Ridge, Burlington, church, is the new music director and organist at Bayside, Norfolk. A graduate of East Carolina College, she is a member of the teaching staff of Princess Anne High School. A "tea" in honor of Mrs. Trouland, who had served as music director and organist for 2½ years, was held in the new social hall of the church following the eleven o'clock service August 7.

Rev. and Mrs. Mark Andes of First, Winchester, Virginia are spending August 9 - September 8 in cool Vermont, where they are occupying the parsonage of Center Congregational, Brattleboro. The pastor's wife there is the former Clarene Andes. Morning worship in Winchester will be conducted by Ralph Pugh, the Senior High young people, the Women's Fellowship, and the Fidelis Church School Class while Mr. Andes is on vacation.

Rev. Frank Snider, pastor of Pilgrim, Lexington, Evangelical and Reformed Church since 1956, has accepted a call to St. John's E. and R. Church, Burlington, effective August 22.

A good idea: As a part of the study of the national missions theme "Town and Country Churches," the Women's Guild of Memorial E. and R. Church, Lexington, sponsored a tour of several Southern Synod churches on Sunday afternoon, June 12. Following a brief devotional service in their own church, they visited three churches in "town and country."

From "The Fellowship" of Union Grove church we learn that they start the children off early as officers of the Sunday school there. Phyllis Cagle is president of the beginners' class, while Gerri Ann Lamb is secretary. It is explained that the president is expected to recite the Golden Text from memory each Sunday and that the secretary is to see that each child puts his or her offering in the basket.

Our Board of Home Missions has granted 82 scholarships to Indian and Spanish-speaking Americans coming from 23 states and Puerto Rico to use for higher education next year. The Southern Convention women gave their Thank Offering for this one year. It is reported that graduates of this program, which began in 1954, include teachers, a home demonstration agent working with Indian families, a staff nurse in a research hospital, an Army chaplain's assistant — and a dancer who has had a Fulbright fellowship to Peru and has appeared on Broadway!

Volume 112 Number 33

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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"The Pause That Refreshes" was the interesting topic used by Rev. Robert Kimball at First Burlington, August 14. Rev. W. W. Snyder, new superintendent of our Home for Children, preached at this church last Sunday.

Apple's Chapel is planning a new church. The bulletin reports that blueprints for the proposed building are posted in the church so that all members may study them. After several weeks a church meeting will be held to discuss adopting the proposed plans.

Churches are often judged by the bulletin published weekly. It would be well to check up on your bulletin as to neatness, correct spelling and general appearance. The outside bulletin board should also be checked and kept up to date and attractive. Perhaps it would be better to have no bulletin board rather than one neglected. — **The Standard, E. and R. Church**

Mr. and Mrs. Frederick Shepard, missionaries of our American Board who have been on furlough this year in the United States, sailed August 15 to continue their teaching at Aleppo College, Syria. Mr. Shepard was born in Gaziantep, Turkey, and is the fourth generation of his family to be missionaries in the Near East. He is a graduate of Yale University. Mrs. Shepard was Mary Alice Cary. She was born in Japan and is the third generation of her family to serve as a missionary of our American Board. She is a graduate of Wellesley College. Quite a family history for this couple! They have four children, ranging in age from 5 to 12.

Rev. Peter Gowing was commissioned August 7 at First Congregational Church, Stratford, Connecticut to go to the Philippines in September as a missionary of our American Board. Dr. Gowing will teach Christian Theology and Old Testament at Silliman University College of Theology. Born in 1930 in Norwood, Massachusetts, he was educated at Oberlin College, the University of Maine, Bangor Theological Seminary, and received his doctorate in Ecumenical Theology at Boston University School of Theology last June. He served two years (1955-57) as a chaplain with the U. S. Navy.

Sympathy is extended to Miss Edna Fitch, assistant treasurer and bookkeeper for the Southern Convention, in the loss of her uncle, Mr. William H. Beckom, who died August 19. He was her nearest relative and had made his home with her since the death of her parents.

HENDERSON HAS WINNING BALL TEAM

Mrs. Ruby Lassiter, Reporter

The Christian Baseball Team sponsored by the First Congregational Christian Church of Henderson ended the season with a perfect record. They claimed the championship and a win over the All Stars of the league. This is the duplicate of their record for the 1959 season.

The Church League is made up of teams of 9 and 10 year old boys representing the Presbyterian, Methodist, Baptist and Congregational Christian churches of the City. Frequently boys belonging to one church play on the team of another church. We are lucky that four boys from our church played on the Christian team. They are David Hicks, Julian Pernell,Jr., Johnny Langston and Dana Wilkerson.

The Christian team was coached this season by Julian Pernell, Sr., who is a member of the Board of Deacons of the church.

A great deal of interest was created by the games of the church league and their fans were numerous; one of the most ardent was Joe A. French, pastor of the church.

As a climax of the triumphant season, the players, their parents, and their coach were honored with a dinner given by the church. A silver baseball charm was presented to each member of the team. The players presented a sports jacket to Mr. Pernell in appreciation for his time, talent and efforts to bring the team into the winners' column for the 1960 race.

Dr. F. C. Lester will preach next Sunday morning at Bethlehem church in the Valley Confeence.

At least three of the fourteen Congregational Christian ministers' wives at the Ministers' Wives Retreat at Blowing Rock recently had their expenses taken care of by the local Women's Fellowship. Nice idea!

Bayside Dedicates New Building

A consecration service was held June 12 for the new addition to our Bayside, Virginia, church, where Rev. G. Julius Rice is pastor. Rev. W. W. Snyder delivered the address; Dr. L. E. Smith led the prayer of dedication; E. F. Caldwell, chairman of the building committee, presented the keys to R. E. Twiford, chairman of the board of trustees.

The new addition (beginning at the fifth window in the front page picture) made the classroom wing 45 feet longer and extended it back 105 feet. The contract price was $45,000, but the building committee served as general contractor and it was completed and furnished for $27,000. There are six large classrooms, two restrooms, ladies lounge, kitchen, storage room, closets, and a large social hall with fireplace. A folding partition makes this fellowship hall into two classrooms.

Since the chapel is too small to accommodate the congregation, an additional worship service has been added at 9:45 a. m. This service provides an opportunity for those who wish to do so to worship while their children are in Sunday school. Various classes provide special music for this service.

VACATION BIBLE SCHOOL AT ROSEMONT

Mrs. Ruth P. Herbert

Vacation Bible School commencement exercises were held Friday, August 5, at Rosemont Church, South Norfolk, with an attendance of 135. The program concluded two weeks of daily classes in Bible study, handicrafts, music and recreation. The offering was given to a needy family in the community.

Mrs. Ruby Fentress served as director, Mrs. Ethel Cantrell was secretary, and Mrs. Royal Gallup was pianist and song director. There was a a staff of 23 teachers with a daily average of 111 pupils.

These two weeks have been a spiritual blessing to the staff as they have faithfully worked, prayed and taught one with another for the ongoing of God's work.

If you would have God hear you when you pray, you must hear Him when He speaks. — Thomas Benton Brooks

EDITORIALS

The Pray-In Movement

In Atlanta, Georgia, on August 7, 1960, the "pray-in" movement began. Several cultured and devout Negroes went to white churches to share in worship services. Reports indicate that they were cordially received, and that there were no unhappy incidents.

America — and much of the rest of the world — is familiar with the "sit-in" demonstrations at lunch counters in variety stores. White people were shocked when this began. We had not been keenly conscious that people who live in our communities could buy all sorts of household goods in stores where they could not sit down to eat. When they began to sit without being served, we were frightened, angered, or just perplexed. Would the races be amalgamated until there would be a mongrel people? What right has a Negro to sit where we have been accustomed to sit? Or, why did we ever think that a place at an eating counter belonged to whites only? How does the right to private property tell a merchant to take money from Negroes for everything except cooked food? This "sit-in" thing threw us into a tizzy — from which we have not completely recovered although many of the counters are now open to all customers alike.

We white Southerners are accustomed to meet Negroes at the Post Office, in the bank, on the sidewalks and highways (where their cars are often more beautiful than ours), in the market place, and to work with them on the farms and in industry, but we are unfamiliar with hearing them sing and pray in our delightful churches. We seldom remind ourselves that they love the same Christ and pray to the same God we adore. Within the doors of the church there is a sacred silence not to be disturbed with unfamiliar thoughts and voices. Jesus may have been a Jew, but the God pictured in our minds is most likely to be beautifully white. Why should he be white when at least three-fourths of his people are colored?

Just when one of these colored persons will pay your church or mine the compliment of coming there with the hope of meeting God and worshipping him is an unanswered question. It may be soon, or it may be far in the future. However, now is the time to prepare for that coming.

"Welcome to Whites Only" could be plastered across the front door and printed in the Bulletin for the day. But somehow that does not seem to be just the thing to do. It might be very difficult to determine who has white blood only — especially when sun-tan is so popular and makes some people so black. Christians are so eager to do what Christ taught that it is very hard to "call anyone common or unclean." The stories of the woman of Samaria, of the good Samaritan, of Jesus eating "with publicans and sinners" would haunt any minister who sought to put into words the idea that his services of worship are "For Whites Only."

Now that really puts us in a bind. What shall we do? There appears to be only one reasonable thing to do. Remember that the Church is the Church of Christ, and that we — all people — are brothers. There is no difference between Jew and Gentile. The early Christians learned that the hard way, but we can be grateful that they learned, for we are gentiles, not the favored few as the Jews believed they were, even the Christian Jews. . .

If your blood pressure, dear reader, is a bit higher than it should be because of this editorial, please get your Bible and read the Acts of the Apostles, meditate on the words of Jesus, words like these: "Love your neighbor as yourself," "do unto others as you would have them do unto you," "freely you have received, freely give."

Be prepared to do the right even if everyone else does wrong. In order for us to "pray-down" the good things we desire, it may be necessary to understand and appreciate those who "pray-in" the churches we love.

The Convention And Missions

When the Southern Convention Mission Board met in the new, beautiful and comfortable Elon College Community Church August 16, there were two important matters of business. The first was to check on progress this year, and the second was to consider two new projects.

The treasurer's report made it clear that the current account for home missions was exhausted. Certain contingency funds available have made it possible to continue making payments as planned in January. Otherwise home mission pastors in the Southern Convention could not receive salary this summer. The churches have neglected to send in their Apportionment funds to such an extent that the Convention itself and the home missionary work are running in the red.

Our rural church at Pfafftown has been served by our minister at Winston-Salem. So many beautiful homes have been established around the church that the community is becoming urban, and the church needs a minister living there. To have such service, it is necessary for the Mission Board to underwrite the major part of the salary until more members are received into the church. This the Board decided to do.

Charlotte, the largest city in North Carolina, has never had a Congregational Christian church for white peoeple. There is one for Negroes, and the Evangelical and Reformed Church has two. Plans are in the making for a United Church of Christ in a new development where there is "a sea of houses." This is sponsored by both uniting denominations. The Mission Board accepted its share of responsibility.

Votes to accept these two new projects expressed a superb confidence in our churches. Board members believe that our people will respond with enough money to do this additional and much needed work.

Vacations will soon be over, and churches will return to responsible service. One of the first matters of business will need to be the sending to the Convention Office money with which our office and missionary work can continue. It was nice to get away; it will be nicer to get back to regular worship and the responsibilities of church.

About * * * THE WORLD'S OLDEST DEMOCRACY

Some institution, place or State in the United States celebrates an anniversary almost every month in the year. In a few instances, such as the Jamestown, Virginia, settlement, the yearly tally has reached more than 300, but in the eyes of Icelanders the American people are mere juveniles in celebrating anniversaries.

The reason for this feeling that the United States is still in anniversary knee pants is that Iceland this year is celebrating its 1,030th year of democracy.

It was in the summer of 930 A. D. that the oldest parliament still in existence opened for the transaction of business. And "opened" is correct, for there were no man-made walls to surround it. The first meeting took place in a great cleft in a lava field, and its members were adventurous Norsemen who held no fear for the inclemencies of weather. These pioneers in that memorable outdoor meeting laid the foundation for the Althing, their parliament, a name which has persisted through ten centuries. "Thing" is the old Norse verb "to talk" and "al" means "all". Thus these early comers to Iceland set up a meeting place where all things pertaining to the country's interests could be discussed.

The Althing has 42 members, 14 of whom constitute the senate and the remainder the lower house. Some of the members of the senate are elected by the people and the remainder chosen by a joint vote of both upper and lower assemblies. This process, however, constantly adds new leadership.

Iceland's government through ten centuries has undergone a few minor changes but remains today in principle of administration virtually the same as it was when first adopted in the open spaces.

Since Iceland has no army and no navy, the President of the United States in 1941, by mutual agreement, issued orders to the Navy to protect Iceland against any damage an enemy might do to the communication lines between the two countries. The danger at that time has been removed, but because of another international situation, the United States continues to maintain bases on Iceland's territory.

Iceland is approximately the size of Ohio and has a population approaching 145,000. Lying just below the Arctic Circle, the island is not so icy as its name suggests, for the temperatures in the winter are higher than those in many areas in the temperate zones. Iceland is a member of the United Nations.

Those who think that democracy will eventually be supplanted by communism should consider Iceland where the voice of the people has ruled for more than a thousand years.

C. B. Riddle

This Interested Me

Emily C. Lester

I am neither a musician nor the daughter of a musician. But I am always interested in the choice of music for a service — whether it be Sunday school, the worship hour, or for something special.

To me the words of a hymn or an anthem are very meaningful. I am one of those unfortunate people who "cannot carry a tune in a bucket," but I always open a book, follow the words with my eyes and mind, and, if the volume of the group is such that my off-key singing will not be noticed, venture to sing along with the others.

Several things disturb me about the singing in our churches. (I am not intending to be critical, but only to tell you my impression.) Many of our rural churches evidently do not expect the congregation to sing, for they do not have hymnals placed in many of the pews. The result is that the people have no share in the singing and often look as though this is a part of the service they must endure.

In some of our churches the one responsible for the service will grab a book, just as though he or she has not known since the last Sunday — or maybe since the last session of Conference! — that a hymn will be necessary at that time, and sing the first familiar thing which comes to hand when the book is opened. This results in singing a few songs often, and in seldom having them fit into a real worship experience.

The tendency on the part of many of our churches to sing "other-worldly" songs (most of them could not be classified as hymns) interests and bothers me. I heard a doctor say recently that a person's interests will determine what kind of person he is. So many seem concerned in getting to "streets of gold" and "rent-free mansions in the sky" that I fear they take no thought about living on this earth. And, strangely enough, the very persons who sing the most about "going to heaven on the glory-train" are the ones to "take on" so when someone dies. To hear them sing one would think there is nothing they would welcome more than death, yet when it comes to a member of their family they cannot be consoled. Strange things, we human beings!

I note with interest that some of our churches are having a new "Hymn of the Month," which is sung every Sunday for a month, first by the choir and then by the congregation. This is a fine way to learn some of the great hymns of the church. The junior high material in the Pilgrim Series for this quarter suggests a hymn for study each week. Ministers would be glad to use these in worship services, or superintendents in church school if asked to do so . . . that is, if these hymns are in the song book used by the church. Sometimes an appropriate song can be used anyway by mimeographing the words on the bulletin and singing them to a familiar tune.

Many of our churches are good advertisements of the Baptists with their Broadman hymnals, or of the Methodists with their Cokesbury ones. Wonder how many Baptist churches use a Pilgrim hymnal? There are now two editions of our Pilgrim Hymnal available. Many of our churches have used the "old" edition for years and find it a very helpful aid to worship; some of them already are very proudly using the new edition. I know of one church which has the latter, but keeps them piled up and uses battered books with "jangly" tunes instead. Undoubtedly they would find many of the tunes very "singable" and the words meaningful if they would use the new books.

If you are responsible for a worship service, try to be sure that hymns fit the situation, that they express the highest type of Christian faith, and that the tunes are not confused with jazz when heard at a distance.

Don't Fear The United Church

A. Glendon Johnson

In comparison with what we in the Christian Church have come to know or accept as O'Kelley's rather brief statement of faith, or the little 3x5 brown book of "principles" we adopted to somewhat standardize procedure for the Congregational Christians, the new Proposed Constitution and By-Laws of the United Church of Christ is quite a document. Its 30 pages might be read in less than an hour, but it does truly merit several evenings of study; and it is my personal opinion that an adequate understanding of it will tend to eliminate most fear of or objections to its adoption by the local churches of our Conference or Convention.

From a brilliant mind and wide experience, Charles Evans Hughes had this to say: "Our institutions were not devised to bring about uniformity of opinion; if they had been we might well abandon hope. It is important to remember, as has well been said, 'the essential characteristic of true liberty is that under its shelter many different types of life and character and opinion and belief can develop unmolested and unobstructed'."

Viewed in this light, the many differences of opinion held by the wider fellowship we hope to list under our banner are in no wise faults of the new Constitution, but rather are they personal qualities of ourselves, with very little difference in our church and everyday life. Many of us (as well as our opposites) might well have wished to make this Constitution a piece of legislation, to propound or establish our own opinions; it is not, and does not. Instead, it is a set of ground rules or suggestions on procedure for the orderly handling of these differences, and as such becomes a "shelter" for us all.

Under the circumstances, our Constitution seldom attempts to make the umpire's decision, but rather it is the book the umpire reads — and the one which I and a few hundred other lawyers may wish to read to both the umpire and the opposing team, when the ball gets into play.

In appraising the variation of length of the different writings, it should be charitably remembered that O'Kelley's "Creed" was more nearly in the nature of a war cry or separation slogan, like "Give me liberty or give me death." Perhaps by chance it did singularly point out or point up a number of things which he felt (and we feel) needed no assistance from an institution of bishops for either interpretation or carrying forward. He could reasonably assume that the great majority of his hearers shared much of his own background and understood much of his thinking without the necessity of putting it into formal words; he knew that the vast majority of his audience could not read the letters he wrote, and could not have read the "Creed," the message, or the principles he set forth.

And shocking as it might appear to a 1960 local church, or our present ideas of laymen's rights and responsibilities, O'Kelley's total fuss about "right of appeal" was strictly on the right of a designated minister to refuse to serve a charge or circuit assigned to him. The "rights," if any, of the local church, were as yet an unborn dream — most certainly not propounded by an insecurely established clergy, maneuvering for its own rights and power. It remained for others, over a long period of years, to add the "little items" of freedom for the churches and the people.

By contrast, our present Proposed Constitution is a guide book in the building up of a **greater church** for a **greater witness.** It obviously brings together a thousand years of Protestant experience, in the four main branches of the stream, and attempts to establish a framework wherein all Protestant brethren might well join together in a truly "United Church of Christ."

It may be anti-Mohammedan, or even anti-Jewish, in that it specifically stipulates "accepting Jesus Christ as Lord and Savior"; but it is not anti-Methodist, anti-Presbyterian, or even anti-Catholic — other than in the statement of principles (par. 21) where it says: "The autonomy of the local church is inherent and modifiable only by its own action." That would certainly seem to preclude the building up of any established outside source of control.

As the matter now stands, there is nothing in our Constitution to prevent a local church from calling a "Holy Roller," a Catholic Priest, or a Jewish Rabbi, if they could get one. But if the people of Wake Chapel will not accept a restriction on their own choice, neither can we demand the right to put one on the other churches. Such a situation may seem far-fetched indeed, but it's one of the risks we run, or the cost we think we're willing to pay, for individual freedom, liberty of conscience, and what have you!

A question did arise, and was argued quite effectively, that there should be some type of uniform call procedure, or protective contracts for our ministers, which could shield them from the ire of a temporarily aroused congregation — or what occurs more frequently, the more persistent persecution from an antagonistic force, an opinionated "big wheel" or "little clique," bent on "rule or ruin."

But no one could think of a means of guaranteeing employment or salary for the minister which did not at the same time involve tenure of pulpit against the will of the local church. And since this pastoral relationship must be one of mutual trust and

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QUIETLY THE GREAT THINGS COME

Great things come quietly to earth,
  Sunrise is silent and the birth
Of the great Prince of life and light
  Came in the stillness of the night.

The oceans' tides that wax and wane
  Move on a soundless mighty plane
In answer to the pull and draw
  Of a divine God fashioned law.

A snowflake falling to the ground
  Comes lightly down without a sound;
And stars come out in silent ranks
  As daisies do on river banks.

The changing seasons come and go
  Like life's great pageant moving slow
Across the stage of time and space
  With silent majesty and grace.

The giant oak . . . the stately elm
  Live in a peaceful silent realm,
While there is neither noise or sound
  Below the surface of the ground.

And we can watch great rivers flow
  With soundless movement as they go
To join the far depths of the sea,
  Held in some magic harmony.

Death is a silent guest who makes
  No greeting to the soul it takes,
And life comes with a breath indrawn,
  As still and hushed as is the dawn.

L. D. Whitaker
in The Farmville (Va.) Herald

World Council Plans Aid To Congo

St. Andrews, Scotland Aug. 15 —

The World Council of Churches will issue an appeal to its member churches to finance emergency and long-term aid in the Congo. The funds will be used to underwrite a crash program for immediate medical and scholarship help and for a long range educational program of technical and professional training for Congolese.

Announcement of the appeal was made by the Administrative Committee of the WCC's Division of Inter-Church Aid and Service to Refugees meeting in St. Andrews, Scotland.

The Committee announced it will make available immediately $25,000 in emergency funds to the Congo Christian Council.

It will also send a personal representative to the Congo to establish liaison with a church-related skeleton relief organization now in operation. This group has been set up with the initial aim of providing doctors to replace the large number who left the country during the emergency and to supervise distribution of church-contributed medical supplies.

The Commitee made its decisions on the basis of recommendations in a report by a delegation of church leaders who visited the Congo last week on behalf of the International Missionary Council and the WCC, to confer with the church, mission and government officials.

The report urged that funds and personnel, both African and missionary, be made available by the churches to meet the immediate crisis. It also said that it is "urgently necessary that at least skeleton staffs of men missionaries be reestablished in the Congo as soon as possible."

"At this juncture the non-Roman churches bear an almost overwhelming weight of responsibility," the report said.

Their report called upon the churches to "undergird the new Congo state by training and by providing leadership and by making available their good offices in many ways."

It said the churches must cooperate with the Congo government in the job of "nation building," especially in education and social welfare, and must "diligently and rapidly raise up African leaders in the Church and place full responsibility in their hands."

The report estimated that roughly 75 per cent of all Protestant missionaries in the Congo were forced to leave their posts during the recent disturbances.

It said it is essential that missionaries get back on the job as early as possible as a means of "restoring calm and strengthening morale, as well as to maintain the continuity of work and witness."

At the same time, it said, missionaries whose services are needed by the Congo government or by the United Nations should be free to undertake such service, if asked, on a voluntary basis.

But it emphasized the return of missionaries should be preceded by an inquiry to make sure the Christians of the area will assume general responsibility for their well-being.

The report noted that even before independence the need for many more technicians in every field was obvious and that the sudden withdrawal from the Congo of thousands of Belgian technicians and civil servants has greatly intensified the problem.

The report urged that returning missionaries be "those who are happy to serve as helpers and counsellors and who see to it that full powers of decision and initiative pass rapidly into African hands."

"Missionaries who cannot adjust their own attitudes to this new relationship should not return," it declared.

A summary section of the report noted that while "there is much that is dark and threatening, there is also much that is bright and full of hope."

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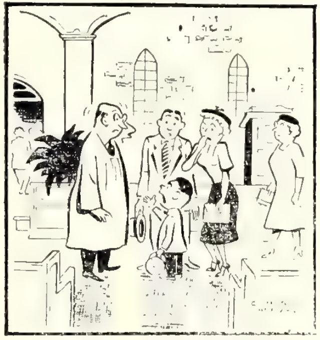
respect, such protection for the minister could not be given without too great a sacrifice of other principles.

To be sure, a church which becomes known for unduly frequent changes of its minister might eventually experience difficulty in securing a pastor of its choice, or even be required by some prospective pastor to provide a "letter of intent" or written contract for 90 days' or 6 months' notice; but as stated most flatly in another connection, this Constitution does not attempt to establish a vested clergy; and it does not rush in here, where angels fear to tread.

Church Chuckles
by CARTWRIGHT



"If God owns everything, how come the FINANCE COMPANY is always pesterin' Pop?"

The concept of "Stewardship" — with Man accountable to God for the way he utilizes that which is entrusted to him — may be a Christian concept. But even those who profess no faith must see they can never truly OWN anything—they may only USE it for awhile. Our money and possessions may be used for good or ill—to glorify God or satisfy our own vanity.

The annual Homecoming service will be held at Lee's Chapel, Sanford, North Carolina, August 28. The program will consist of a children's program, worship service, a dedication ceremony, lunch on the grounds at noon, and special and group singing in the afternoon. Rev. William Joyner is the pastor.

A LITTLE WORD

One of the greatest words in the English language is the little three letter word "you." "You" make all the difference in the world in the home, in the community and even in the church.

The difference in a happy, peaceful home and a home of heartache and misery is — you.

The difference between a church that is strong and vigorous and one that is dead is — you.

The difference between a big congregation on Sunday and a small one is — you.

I do not know which side you are on in these matters, but you know You are on one side or the other. And what YOU do counts heavily for or against the church — your church.

See you in church Sunday!

In The Bridge Newsletter

Living With Communist Nations

The Rev. Dr. Herman F. Reissig, secretary for international relations of the Council for Christian Social Action, United Church of Christ, spoke before the 13th annual Eastern Christian Social Action Institute at Framingham, Massachusetts, July 28. His topic: "Living With Communist Nations".

"Until a few years ago we expected an early breakdown of Communist regimes," Dr. Reissig said.

"Communism was so morally wrong, so economically absurd, and so affronted men's love of freedom that we assumed it could not endure," he said.

"Now, however, it becomes apparent that this prediction was too simple and too optimistic. We, therefore, have to ask ourselves how we can live in the same world with the Communist nations."

The first step toward "successful co-existence," he asserted, should be an "accurate analysis of the character of the problem," one not too exclusively moral in character.

"There is far more involved in the contest than the question of which side is most righteous or unrighteous," he declared. "We have here historical, technical and political facts that are not illuminated by moral denunciations of totalitarianism or by sermons in praise of freedom."

Dr. Reissig cautioned against the attitude that Communism is "all wicked" and that Western democracy is "motivated exclusively by altruistic purposes." It is "equally futile," he said, to assume that "irrationality, wickedness and lust for power are about equally represented on the two sides and that therefore the principal need on our side is to be humble, open-minded and cooperative."

For statesmen on both sides today, said Dr. Reissig, the major problem, as highlighted by recent Communist threats, "is how far the other side can be pushed, or resisted, without touching the match to a conflagration ruinous to both sides and indeed to civilization itself.

"Trust in one another is simply ruled out," he continued, "Mr. Khrushchev would like us to trust his government... but to trust that government is simply to hand it advantages that it would use, not in furtherance of genuine co-existence, but of Communist control."

"Co-existence in the Communist vocabulary," said Dr. Reissig, "means the removal of obstacles to Communist progress . . . To the Communists, ending the cold war means military resistance to the spread of Communism."

The Communists, he said, "want predominant world power", and will not settle for less since "it is basic to Marxist-Leninist view that the world cannot be safe for Communism unless all the main centers of power in our world are Communist."

Mentioning hopeful possibilities for the future, Dr. Reissig said: "One hopeful possibility is that if the two forces remain about equally balanced and a military clash between them is avoided, the two ways of life may come closer.

"While we cannot be certain that it will happen, the needs of a technological society may impel Communist countries to widen the areas of freedom," he said.

The clergyman sounded a warning against over-confidence in dealing with the Communists, declaring that "it is both wonderful and fatal to be self-assured." It is fatal, he added, because over-confidence "prevents us from seeing our own weaknesses or the strength of our opponent."

He said another serious weakness that adds to the difficulties of dealing successfully with Communist countries is the "typically American" tendency to "underrate our government and politics."

As a nation, he said, this country "is so absorbed by business and technology that it produces very few first-rate statesmen."

Choice Of Vocation A Holy Responsibility

One of the great privileges of American youth of this century is to decide what he will do with his life. The agrarian peasants of many lands have no choice except to become like their parents — desperate diggers of a precarious living from the stubborn soil, if they are to survive. In many countries the educational system is so organized that at an early age most young people are set upon a course of training that can only lead to a life of manual toil. Our youth, in contrast, have a breadth of choice that has been offered to no other generation in history.

To the Christian young person and to those in his family who advise him, this opportunity is a holy responsibility. The God who is "the giver of every good and perfect gift," including life itself, has a task in his Kingdom for every life. It may be that of a Christian layman in any honorable trade or business or profession. It may be one of the many Church-related vocations so close to the main stream of God's work in his world, particularly the demanding, rewarding vocation of the ordained ministry. The choice should be made with gladness, but with a dedicated heart.

Missions Council Sunday Bulletin

A TEACHER REPORTS

On Church School Sunday, one of our teachers in the children's department made a statement which ought to cause some parents to re-examine their responsibility for the Christian training of their children. She said, "My class represents a potential, in a year, of 233 student hours. During the past year, we have had 131 absent hours. Two of my nine pupils had nearly perfect attendance, so that there was heavy absence on the part of most of my students."

The attendance of many of our parents, children, and other adults at the Sunday school and worship services is a shame and disgrace! Our children are having their minds filled with all kinds of things from many different sources, and, at the most, they get all too little Christian education. What chance do the children have to become growing Christians unless their parents some-how wake up?

We have an excellent set of teachers. Parents, bring your children! An hour in church school and an hour in a service of worship won't harm anyone — and it just might help! Indeed, it could mean eternal life!

—The Round Robin,
United, Winston-Salem

Oldest American Mission Board Is Sending Recruits To Join Workers Around World

TO TEACH MATH IN TARSUS

Walter Gulick, member of a distinguished missionary family with a record of 756 years of service, has been appointed to a three-year teaching term in Turkey by the American Board of Commissioners for Foreign Missions. Mr. Gulick, who graduated in 1960 from Pomona College with a B.A. degree in Geology, will teach Mathematics at Tarsus College, Tarsus.

Starting in 1827 with Peter J. Gulick 32 members of the Gulick family has served the American Board in Hawaii, Micronesia, Japan and Spain. An uncle, Leeds Gulick, is now serving in Kyoto, Japan.

Mr. Gulick, son of Mr. and Mrs. Luther H. Gulick, 2161 Rockwood Drive, Sacramento, California was born in Boston, Mass. He moved to California when in high school and attended the Acalanes High School, Lafayette, California.

Oberlin Graduate
GOING TO LAND OF BIRTH

Boston, Mass., August 8 — Miss Jacklyn Blake, daughter and granddaughter of distinguished missionary-educators in the Near East, will sail for Turkey on August 15 to carry on the family tradition as a teacher at the American Academy for Girls at Uskudar.

Miss Blake, who was graduated from Oberlin College (Ohio) in June of this year, is the daughter of Rev. and Mrs. Everett C. Blake, treasurer and director, respectively, of the American Collegiate Institute at Izmir, Turkey.

Her maternal grandparents, Dr. and Mrs. Fred Field Goodsell of Waban, Massachusetts, served in Turkey for 23 years before Dr. Goodsell was recalled to this country to fill the newly created post of executive vice president of the American Board of Commissioners for Foreign Missions.

When Miss Blake arrives in Turkey to take up her duties as teacher of English at the American Board school in Uskudar, she will in a sense have returned home. She was born at Merzifon, where her parents were then teaching, and she has lived in that country for 13 of her 22 years.

After attending a Turkish primary school, she began her American education by taking an extension course offered by the University of Nebraska. In 1954 she entered the Northfield School for Girls at Northfield, Massachusetts, and went on to Oberlin College (Ohio) where she was graduated with the Class of 1960.

In her college years she served as president of the Y.W.C.A., coordinator of the Near East study group, and was active with the women's athletic association and with the modern dance and Gilbert and Sullivan organizations.

Miss Blake spent one summer visiting Pilgrim Fellowship camps across the country for the Congregational Christian Missions Council. Recently she has been doing secretarial work at the international headquarters of the American Board at 14 Beacon Street, Boston.

TO TEACH HOME ECONOMICS

Miss Karen W. King, daughter of Mr. and Mrs. Wallace King of Rochester, N. Y., has been appointed to a three-year teaching term in Turkey by the American Board of Commissioners for Foreign Missions.

Miss King, who was graduated this June from Cornell with a Home Economics major, will teach that subject at the American Academy for Girls in Uskudar, Turkey.

The American Academy, with 500 girls, conducts classes from junior high school through junior college. Twenty-one Americans serve on the staff.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

August

28—**Earl George** graduated from Earlham in 1956 and did graduate work at the University of Minnesota. He is teaching English and science at our junior high school for boys in Talas for 3 years.

29—**Miss Isabel Hemingway** needs little introduction to the Southern Convention, having served at the Valley Camp and having been the speaker at all our women's rallies. She was born in North China (a fourth-generation missionary) where her father was a doctor. She was a missionary nurse in China and then served there through UNRRA and UNICEF. In 1952 she transferred to the Near East Mission.

30—**Mr. and Mrs. James Johnson** are graduates of the College of Wooster, who went to Turkey in 1956 for 5-year term. He teaches English and health and has charge of maintenance work and she teaches English and music at Boys' School, Talas.

31—**Mr. and Mrs. Robert Keller** live in Talas where he is associate director of American School for Boys. She (Dorothy Birge) is a daughter of American Board missionaries to Turkey; graduated from Oberlin in 1955; and went back to Turkey where her husband had been teaching since 1953.

September

1—**William Ludwig** graduated from our Northland College in 1957 and is teaching English at American School for Boys for 3-year term. He also teaches adults English; advises 6 school clubs; and acts as school treasurer.

2—**Mr. and Mrs. Donald Meyering** graduated from Mankato State Teachers College and taught in Minnesota public schools before going to teach in American School for Boys, Talas.

3—**Miss Yuiko Nakajima** was brought up in Philippines, where her father was minister of Japanese Christian church in Manila. After war they returned to Japan. She graduated from Doshisha Girls' High School and Nurses' Training School of Kyoto Prefectoral Medical University; then served as nurse at Doshisha University Clinic. In 1958 she went to Talas as a nurse representing the United Church of Christ in Kyoto, Japan.

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

A MODERN RELIGION

Lewis Wicker

What is a modern religion? Does a religion change with the times, or is it necessary to modify one's beliefs with the times? What happens to one's belief when a jet plane, rocketship, or satellite hurls through the once believed dwelling place of the Creator? What happens to the Christian's faith when scientists prove that the earth has existed for millions of years and did exist millions of years before Man came on the earth? Prehistoric dinosaur bones are uncovered deep under the earth's surface, and other evidence points to the gradual evolution of Man into a more intelligent being. Can a person believe these facts of science and still be a steadfast Christian? Why not? Science does not, can not, and does not attempt to disprove God. Those Christians who would contend that a modern world seeks to destroy religion have a shaky foundation for their faith.

God created the world in seven days the Scriptures tell us. He created the sea, the land, the animals and last of all man. One of God's days may be a billion years; who knows! God created the world and all that is in it. His most important production is YOU. You are lucky because God sent a part of Himself into the world to die for you only two thousand years ago in order that you might share his great eternity with him. Will you be able?

Can you take Christ with you on a jet plane ride? If you can't, your religion in this modern world may have some sand particles in it.

In Northview Star

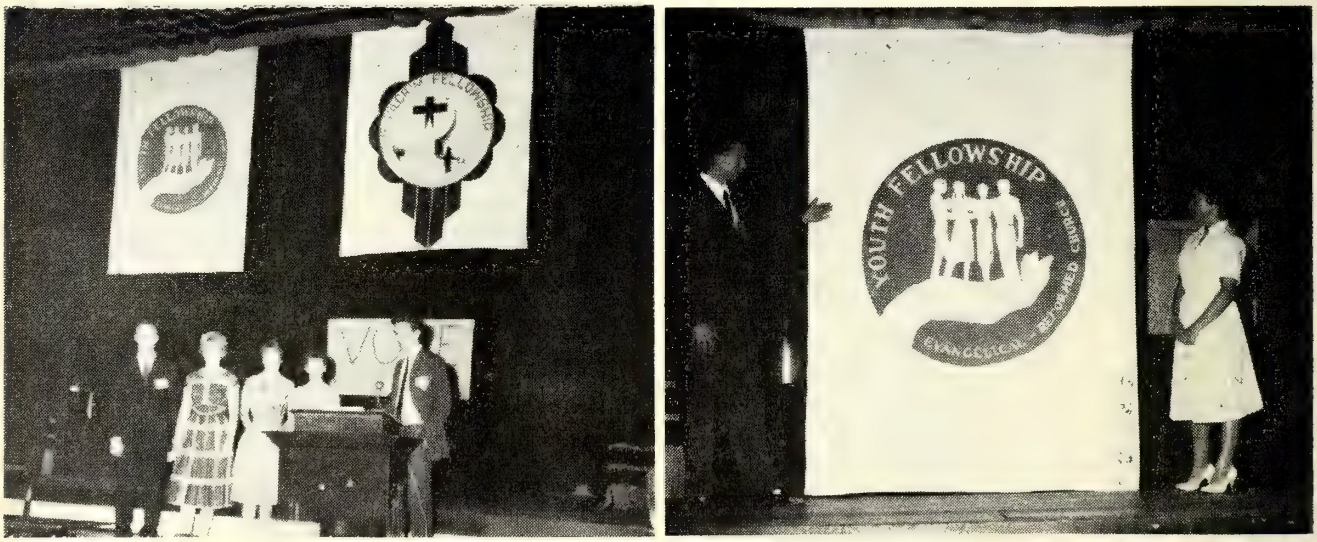
GIVE A YEAR

More than 3000 young people in West Germany have thus far responded to an appeal for a "Deaconical Year," a welfare project conducted by the Evangelical Church. These volunteers spend a year serving in hospitals and other charitable institutions operated by the Church and thus ease the acute shortage of welfare workers and nurses.

They receive free board, pocket money, and a clothing allowance. After receiving preliminary instruction in a deaconess training center, they are assigned to children's and old-age homes, nurseries, hospitals, and welfare centers.

A similar program of one-year voluntary service in the United States is sponsored by the United Church of Christ at its Voluntary Service Center, Route 2, Pottstown, Pennsylvania.

—Youth Magazine



SCENES FROM JOINT YOUTH RALLY AT ELON COLLEGE

The caravan team sponsored by the United Church of Christ is pictured on the stage of Whiley Auditorium with David Andes, president of the Southern Convention Pilgrim Fellowship. Members of the caravan: Bill Rumpf, Webster Groves, Missouri; Pat Horstman, Calumet, Iowa; Marlene Schoen, Easten, Pennsylvania; and Anne Freeman, San Mateo, Calif. On behalf of the Pilgrim Fellowship, David Andes presented a large copy of the emblem of the Youth Fellowship to the young people of the Southern Synod. Shirley Painter, secretary, is shown accepting it.

History Of Our Bible

By Rawles Jones

Many years ago people hunted, and herded sheep and goats as a way to make their living. They did not know but a tiny bit of what we know about science, but they could see that the sun rose and set each day, the moon changed its shape regularly, and the stars moved across the sky from year to year. They came to believe that there must be a very powerful being who controlled the sun, moon, and stars, and they called it God. At first they believed in many gods. and they would sit around their camp fires at night and tell stories of the gods. Slowly the Hebrew people began to believe in only one God.

The stories of the Old Testament were told from generation to generation until someone decided to write them down. These stories of God's prophets and other righteous men were written in Hebrew on clay tablets and goat skins at first, and were later translated into other languages.

The New Testament is the story of God's complete revelation of himself and his love through Jesus Christ. Here again stories were told for years before Matthew, Mark, Luke, John and several others were led by the spirit of God to write them down.

John indentifies himself as an apostle of Jesus, so his gospel may have been written before others.

Many letters that Paul wrote are also in the New Testament. These Paul wrote to new churches that he had started in different places.

The twenty-seven books of the New Testament may be divided into three main groups. There are historical books, which are the four Gospels and Acts, the epistles and the Revelation.

All of the books of the Bible except Daniel and Ezra were written in Hebrew. Daniel and Ezra were in Aramaic.

The writings which made up the Scriptures at the time of Christ were translated into Aramaic, because Hebrew had become a dead language.

It was also necessary to translate the Bible into other languages, for many Jews had settled in other lands and used the language of the natives of those countries.

When Christianity became the religion of Rome, Latin-speaking Christians wanted a Bible in their language. Jerome, a famous church father, made a Latin translation in 405 A. D. It was called the Vulgate, and became the official Bible of the Western Church. Even now the Bible of the Roman Catholic Church is based on the Vulgate.

Many years after Christianity had spread to countries where Latin wasn't spoken, the Bible used in church services was in Latin.

The idea that the Bible should be translated into other languages met much opposition. Still, in every land to which Christianity had spread brave men dared translate the Bible so that all who wanted to could read it.

In England there were several fairly good translations: Wycliffe's, which was finished about 1380. Tyndale's, upon which modern versions of the English Bible are based, and Coverdale's, printed in 1535, which was the first complete English Bible published. Several other translations were made after Coverdale's, each trying to improve the language and correct the errors in earlier versions.

In 1604, at the request of the leading ministers of the country, King James I of England appointed fifty-four men to make a translation. These men worked for seven years and the translation that they made was so much better than those before it that in a few years it had replaced all of them. We all know it was called the King James Version. Until the last part of the nineteenth century, it didn't have a rival.

Knowlege of the Bible had not stood still however, and parts of the English language had changed so that parts of the Bible meant different things than when the translation was made.

In 1870 a company of English scholars aided by a group of learned Americans made a new translation. As much as possible they kept to the stately language of the King James Version, but when changes were needed to make clear the meaning of the words, they made them.

Many readers who are thankful for the light cast by the Revised Standard Version still like to read the King James Version, familiar through use.

The American Revised Version, which includes the results of recent investigations, was made still later.

Whether one reads the King James Version, the Revised Standard Version, a literary version, or the American Revised Version, he can read of the revelation of God's love through the men portrayed there.

* * *

The above article was written as part of the requirements in the Junior Department of the Holland (Virginia) vacation church school. Rawles Jones is 12 years old and will enter the 7th grade. He is completing his second year of perfect attendance at Sunday school.

EUROPEAN YOUNG PEOPLE SPEAK

Delegates from Switzerland and Sweden to the first Ecumenical Youth Assembly for Europe agreed to give five per cent of their August earnings to help countries of rapid social change.

The Assembly stated: "Europeans must realize that the age of colonialism is over and replace selfishness with sacrifice, even if it means lowering our standard of living."

They were concerned over disunity of the church and disturbed that they could not take communion together: "We have not been able to join in Holy Communion and have been unprepared by our churches to enter into effective conversation with one another," they declared adding, "We urge our churches not to send us to another conference like Lausanne until enough progress has been made on this point."

ANTI-SPEED CRUSADE

Death of a Methodist Youth Fellowship member in an auto accident in Birmingham, Alabama, has promoted the church's MYF to launch a Youth Crusade Against Speeding among the city's young people. Plans include fixing bumper stickers with safety slogans on every young person's car in Jefferson County. "We want to make it 'chicken' to speed, rather than 'chicken' not to."

—Youth Magazine

Former Pastor Speaks

Elon College Summer Commencement

Speaking from the title of "Sons of Isacchar," the Rev. Howard P. Bozarth, professor of Theology at the Yankton College School of Theology in Yankton, South Dakota, urged members of the Elon College's summer graduating class to be understanding of the time in which they live and to learn to be great followers as well as great leaders as they go out into life to face the problems of the world.

The speaker, who is a former pastor of the Elon College Community Church, in illustrating his subject used the sons of Isacchar, who were among the tribesmen who joined in elevating David to the kingship in ancient Israel. He said that the biblical chronicler described the sons of Isacchar years later as "men who had understanding of their times, who knew what Israel ought to do and were ready to be commanded."

Mr. Bozarth then declared that history repeatedly demonstrates that a nation's greatness depends not alone on great leaders, but on great followers, pointing out that David's greatness derived in part from his ability to inspire greatness in his followers, doing this as a man of high religion as well as in the role of a military genius.

Calling high religion a necessary ingredient of a creative culture, the speaker declared that religion is not a mere utility and that Christianity is not to be cherished merely because it enhances or preserves democracy. Instead, he called religion an end in itself, embodying worship of a God who is to be supremely revered and supremely served.

At the same time, he said that much popular religion today is essentially utilitarian, with people turning to religion to get what they want for themselves, things such as security, success, comfort or victory over Communism. This "trying religion for what ails them" the speaker branded as essentially idolatry.

Pointing out that Israel collapsed in ancient times because the nation sought to make use of God for its own ends, failing to give the world an example of the best in religion, Mr. Bozarth urged the summer graduates to go forth and help their own nation to avoid such a collapse.

He also urged the graduates to read their Bibles in order that they might learn the true meaning of high religion, that they, like the sons of Isacchar, might have an understanding of their times and be ready to be commanded. By so doing, he declared that they might prove themselves great in the eyes of future historians through present-day practice of high religion.

The address by Mr. Bozarth was delivered in the Elon College Community Church at 11 o'clock Sunday morning, August 21, as the feature of the annual Elon College summer commencement. After a picnic luncheon at the noon hour, diplomas and degrees were presented to 70 summer graduates in exercises held in Whitley Auditorium at 2 o'clock Sunday afternoon.

Dormitories Filled

All dormitory space for both men and women at Elon College has been filled for the coming 1960-61 term, according to an announcement made August 17 by Dr. J. E. Danieley, but applications are still being received for students who plan to live at home and commute to classes on the Elon campus.

Commenting on the fact that all Elon dormitory space has been filled, Dr. Danieley stated that construction is now underway on a new dormitory for women and that the first floor of the new structure is expected to be ready for use soon after the opening of the coming fall semester. No more applications for women students for space on the campus are being accepted.

A few additional applications for men, over and above the dormitory capacity, have been accepted on a conditional basis, with the names placed upon a waiting list, pending arrangement for temporary housing accommodations.

In making this announcement in regard to dormitory students, President Danieley urged prospective commuting students to complete their applications and pay acceptance fees at once, since indications are that the college may have to discontinue receiving even commuter applications by or before September 1.

The Laymen's Fellowship of our Elon College Community Church is sponsoring a church-wide picnic at Moonelon Conference Center next Sunday afternoon at 4:00.

A PRAYER FOR THE CHURCH

We pray for the Church, O God, that it may be drawn from all evil and made perfect in thy love; and that from the four winds it may gather to thy Kingdom all that are hallowed by thy grace; for thine is the power and the glory forever. Amen.

Anynomous
(The Didache, First and
Second Centuries)

DANIELEY CO-MODERATOR OF CHURCHMEN'S FELLOWSHIP

Dr. J. Earl Danieley, president of Elon College, has been named co-moderator of the second national convention of the men of the United Church of Christ which will meet in St. Louis, Missouri, August 25-27.

This group, known as the Churchmen's Fellowship, is composed of the Laymen's Fellowship of the Congregational Christian Churches, and the Churchmen's Brotherhood of the Evangelical and Reformed Churches.

Serving with Dr. Danieley as co-moderator will be Howard R. Thielbar of Pekin, Ill., representing the Evangelical and Reformed men.

Dr. Danieley has served in various capacities in the Laymen's Fellowship of the Southern Convention, including a two-year-term as chairman. He was named to the national board of directors of the Fellowship in 1956 and is currently serving in that capacity. At the first national convention held in 1957 at Oberlin College, he presided at one of the sessions and served as a discussion group leader.

In addition to serving as a co-moderator, Dr. Danieley will serve as one of the discussion group leaders. The theme of the convention is "The Church's Life" and the discussions will center around a study for the laity on the church and the Bible.

The program will include a presentation entitled "State of the Union," which will report the present status of the United Church of Christ which is being formed from the two denominations. William E. Peterson, director of the Laymen's Fellowship and Dr. Kenneth Kohler, executive secretary of the Churchmen's Brotherhood, both of St. Louis, will serve as co-chairmen. Rev. John Morse and Dr. Ben Herbster will be the speakers on the status of the new denomination.

The Danger Of Military Alliances

Background Scripture: Isaiah 20:30-31.

Memory Selection: **In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.** Isaiah 30:15.

THE BACKGROUND OF THE LESSON

It will be difficult to understand this lesson unless we know something of its background. Palestine lay between great nations that were always struggling for world power and fighting with each other. Again and again Israel and Judah were overrun by armies. Resistance was useless — Israel and Judah were not military-minded nor militarily equipped to cope with powerful nations. Finally in 722 B. C. Israel was attacked by a man with a long name, Shalmaneser of Assyria, was defeated and a large number of her people were deported and carried captives to Assyria. Sargon II completed the ruin of Israel, taking thousands more into captivity. When Sargon II died in 705, however, it was thought that the time was ripe for a rebellion, and Judah prepared to take up arms against the formidable opponent, the nation that ruled from the Mediterranean to the Red Sea, a nation formidable for any nation, and of course, far too strong for puny Judah.

But Judah did not intend to fight against Assyria unaided. Unknown to the people, the leaders of Judah had been plotting with Egypt and carrying on negotiations with Egypt, and had made an alliance with Egypt in which each nation had pledged mutual assistance. Here was an instance of "secret pacts secretly arrived at" that have been the bane of history, a threat to every world power, and a death warrant to smaller nations. The thing finally came out into the open, and here is where Isaiah steps into the picture.

THE GIST OF THE LESSON

Isaiah was furious, as well as alarmed, when he learned of this secret pact. In his viewpoint there were two weaknesses in it. First of all it was **poor politics.** Judah was making a pact with Egypt, a nation that never could be trusted. Egypt had a bad reputation — she always promised everything and did nothing. To turn to Egypt for protection was in Isaiah's thought, "to trust in a shadow," to accept as truth what was plainly speaking a lie. In modern terms it would be about the same thing as for us to make a defensive alliance with Russia. Isaiah boldly denounced the whole business as poor diplomacy, or poor politics.

He also said that in addition to being poor politics, **it was actually rebellion against God.** Israel and Judah were the Chosen People, the children of God, and in forming an alliance with the heathen nation, they had actually turned their backs on God. They had put their trust in an alliance, a military alliance that could never work. History confirmed Isaiah's words. Egypt did not, for she could not help Judah and Israel, and these nations were defeated and many of their people, in fact the best of their people, were carried into captivity, and they ceased to be a nation as such.

THE MODERN APPLICATION OF THE LESSON

Some of the phrases in today's lesson seem rather strange to us. And it may seem strange that we should be studying some of the words of a man who lived so far away, so long ago. How different were the customs and the mode of life of that day from what they are in our modern world. But the basic principles of life do not change. And what Isaiah said perhaps twenty five hundred years ago is as timely as the last minute news which came over the radio or the T.V. or the latest issue of the newspaper. Today, as in that day MILITARY ALLIANCES ARE DANGEROUS. And our modern world is based primarily on Military Alliances. There is, for example the NATO, one of the best known. There are other alliances touching Southeastern Asia, and touching the Latin American Republics, and other sections of the world — all these between the free peoples of the world. And of course, there is the alliance between the Communist nations. The whole world is divided roughly into two camps, armed camps, bound together by military alliances. This is a fact which is familiar to all.

SUNDAY SCHOOL LESSON
AUGUST 28, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

It may seem strange and even ridiculous to suggest that these military alliances are the guarantee of security and success. Indeed we feel just the opposite. The American people are spending more than three fourths of their annual tax receipts for military purposes. We feel and boast that we are the strongest military power on earth, although there are those who say that Russia is now outstripping us. And to a dangerous extent we are putting our trust in alliances, pacts, and armaments. And of course we are spending many times more for military purposes than we are spending for the Church and Kingdom enterprises.

Now in his day, Isaiah did not suggest that Israel and Judah turn pacifist. He was saying in so many words "You forget that God is the God of History. You are putting your faith in man's power, and forgetting Him, almost completely forgetting Him." A look at history shows that Isaiah was right. Assyria, Babylon are gone, and Egypt is one of the weakest of modern nations. And little Israel today has more influence in the world than these nations and many of their kind which boasted of military power.

This is not to say that we must become pacifists over night, that we must scrap our armies and navies and air forces and give up our mastery of atomic and kindred forces. That would be suicidal indeed. It does mean that if our trust is in military alliances and pacts, then we do not have much security in our modern world. History proves that military might and armed force are not the way to lasting peace. And history also shows the fragility of military alliances and pacts. How often have nations which have had pacts pledging mutual assistance broken these pacts and have fought against the very nations with whom they had previously been allied. We have only to look at the case of Russia and the United States. Allies in the closing days of World War II — the Russians were smart and got in at the last minute, doing but little fighting, but reaping the rewards — the Russians and the United States are now engaged in a

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

Varied Activities Enjoyed

Walstein W. Snyder,
Superintendent

Dear Friends:

It is almost impossible for one to know the many events that take place in a week's time at a children's home like ours here at Elon College. For sure it is not all work and no play. For instance, last week all the children were able to go to Moonelon for a swim period, thanks to the kindness of Rev. Robert Knowles who was directing the Junior Camp. Each child, as you know, has his responsibilities in and around the building in which he or she lives. They also are quite busy at this time of the year saving the various vegetables that are coming in.

Last Thursday our General Maintenance man, Mr. Ervin Perkins, and Mr. John Biggerstaff, our assistant, took a group of our larger boys and went to West End, N. C., where they were able to secure gratis 50 bushels of peaches. These were a gift from the orchards of Mr. T. C. Auman, a good Presbyterian who lives at West End. Such generosity as this is a great help to us. The older girls have been quite busy preparing this fruit for our freezer locker.

Several of our older boys and girls are still on their vacations. All of them will be back on campus in another week. All our boys and girls now have had vacations. Many thanks to each of you who helped us with this responsibility.

Our school opens August 31. We are now in the process of making preparation for each child to have adequate clothing and shoes for these coming school days. We have been receiving requests for certain children to visit their sponsors so that they might be adequately taken care of as far as clothes and shoes are concerned. Other sponsors are sending in checks to help with this preparation. Still others are sending clothing. All of this is most appreciated.

It is most gratifying to see the wonderful spirit in which the Children's Home is received across the Convention and here in the Elon College community and surrounding area.

REPORT FOR AUGUST 15, 1960

MONTHLY OFFERINGS

Amount brought forward			$23,067.87
Eastern North Carolina Conference			
Christian Light	$ 50.00	$ 50.00	
Eastern Virginia Conference			
Great Bridge	14.00		
Bethlehem (Disp.)	31.00		
Norfolk, Little Creek	8.00	53.00	
North Carolina and Virginia Conference			
Durham, S.S.	225.46		
Greensboro, First	49.51		
Hines Chapel	11.00		
Union (Va.), S.S.	5.00		
Lynchburg	5.00	295.97	
Western North Carolina Conference			
Albemarle	8.00		
Asheboro	14.00		
Pleasant Cross	10.00		
Pleasant Union	39.05		
Seagrove	9.00	80.05	
Virginia Valley Conference			
Timber Ridge, S.S.	14.82	14.82	
Total			$ 493.84
Grand Total			$23,561.71

SPECIAL OFFERINGS

Amount brought forward		$45,257.84
Wachovia Bank & Trust Co. (dividend)	$67.50	
A Friend (for coupons)	1.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Premium Associates, Inc., Newark, N. J. (for coupons)	15.87	
In Memory of Mrs. Jennings M. Bryan, Jr.	5.00	
In Memory of Mrs. Jennings M. Bryan, Jr.	5.00	
Special Gifts	60.00	
Total		$ 179.37
Grand Total		$45,437.21
Total for the Week		$ 673.21
Total for the Year		$69,002.92

At Work With The Service Committee

CHRISTMAS ALL YEAR LONG

In Congregational Christian Service the whole year has the flavor of Christmas. So to quote in summer from our Miss Edith Galt, at the Midwifery School of the II Sin Fomen's Hospital, Pusan, Korea, about last year's Christmas party will not be out of season.

"We had a fine Christmas," writes Miss Galt, "hectic but enjoyable. The first event was the party for our Milk Station babies and their mothers. We had prepared wrapped parcels of new baby clothes, from the USA and Australia. About 450 came, and that's a lot of babies at once. During Christmas week we had a party for the children of the hospital staff, one for mission employees and their children, and carols and gifts for the in-patients on Christmas morning.

"I also prepared 85 individual parcels for children in an orphanage in the north of this province which I help whenever I can. We wrapped about 1000 parcels altogether. Gifts from our Congregational sources — toys, school supplies, yarn, cloth, baby clothes, etc., helped a great deal in preparing these gifts, and of course are given out at other times also."

In a land with a terrible scarcity of doctors, we like to think of the compounded influence of Miss Galt's work. Six years after the beginning of the post-graduate midwifery training program at the II Sin Hospital, 264 students have been graduated. With the training of a minister's wife from Choju Island, the school now has gradutes working in every province of South Korea.

—CCSC Reports

Dr. Horton Leads World Council Commission

Church Leaders Study Unity

How can the churches move towards closer unity? What are the barriers which separate them? What are the beliefs which unite them?

For six days, August 3-8, some 100 distinguished theologians and church leaders have wrestled with the answer to these key questions in the churches' search for a solution to "the scandal of the division of Christendom."

The meeting was the triennial session of the Faith and Order Commission, a World Council of Churhes body which provides the framework for study and discussion of unity among its 172 member churches of the Protestant, Anglican and Orthodox confessions in more than 50 countries. It met at St. Andrews, Scotland.

Present were three observers of the Roman Catholic Church and four observers from the Moscow Patriarchate of the Russian Orthodox Church, the major Orthodox body which is not a World Council member.

Dr. Douglas Horton, Commission chairman and Congregational Christain leader, outlined something of the problems facing the Commission in his opening address.

"Nothing creates disunity among us more swiftly, surely and fundamentally than the question of unity," he said. "We each desire it, provided it be according to our own specifications. . . ."

But, he declared, "I think we can truly say that the overwhelming number of the (W C C's) member churches want to move ahead and that others, by virtue of their having joined the council under its present constitution, have declared themselves willing to let them do so."

The churches must not stop at the point of mere cooperation, Dr. Horton declared, despite the success of their work together in the World Council.

"The unity we are seeking is not a legal unity, not a unity of individual Christians, but a unity which makes of the churches a Church obvious to the world to which it is sent—that is, a churchly unity," Dr. Horton said.

Futher, he added, "unity of form is not one of the objectives," but what is sought is "the unity of the living organism of the Church" and so the churches must search "not for what forms are necessary to the Church as a living organism, but what the essential elements of a living organism are; forms to embody these elements being necessary but not being necessarily the same in every part of the Church."

Dr. Horton suggested that churchly unity could be described in these dimension: "One Baptism, One Gospel, The Breaking of Bread, A Corporate Life of Witness and Service, A Ministry and Members Acknowledged by All, and The Ability to Act and Speak Together as Occasion May Require."

DEATH OF THE YOUNG

George Alley

All of us have been saddened by losses which have come to several of our church families, especially, I think, because some of these involved persons who were still quite young. This raises the inevitable question as to why those individuals who are most needed are sometimes removed from the family circle, while others who have lived far beyond a normal life-expectancy are allowed to live on when their days of usefulness seem to have ended long since. The minister has this to say, as should any Christian person, that this is simply one of life's perplexities which we, obviously, are not supposed to understand. But we must further insist that the more important things in this regard are that, first of all, God knows the answer and, so long as this is true, we need not doubt His wisdom; furthermore, we may also believe that God is just as concerned with quality as he is with quantity . This is to say, that some persons may live a more rich and abundant life in one score and 15 years, than may some other person in the proverbial three score years and ten. It is, therefore, good for us to remember that there are intimations of our immortality in the quality of life as well as in the length of days. Beyond all this, of course, we may consistently believe in God's continuing love and care for those whom we have lost, just as we may know that he will sustain, comfort, and guide those of us who are left behind.

—Suffolk Newsletter

In Memoriam

LITTLE

Whereas, we the members of Waverly Congregational Christian Church wish to pay loving tribute to the memory of one of our beloved members, Mrs. Sallie J. Little, whom God in his infinite wisdom has called to her eternal home;

Now, therefore, be it resolved, by the members of Waverly Congregational Christian Church as follows:

First: That we bow in humble submission to the will of our heavenly father, who doeth all things well.

Second: That we express appreciation for the privilege of having known a person who was friendly and kind and so patient in affliction.

Third: Though we shall miss her kind words and friendly smile, may we strive to emulate the good characteristics exemplified in her life.

Fourth: That we extend to her family our deepest sympathy and commend them to God who can heal the wounds of sorrow.

Fifth: That a copy of these resolutions be sent to the family, a copy placed on the records of our church and a copy sent to *The Christian Sun* for publication.

Mrs. Joseph E. McCauley
Mrs. Bessie Dewell
Mrs. Jean C. Maifeld

More than 1,000,000 people (44% of the population) have been left homeless in the ten provinces of southern Chile ravaged recently by earthquakes and tidal waves, according to Rev. Theo Tschuy's report to the World Council of Churches. 1,500 were killed. 100 of the 300 Protestant churches in the area with full-time pastors were destroyed. Funds contributed by the world's churches now total $277,231 plus tons of food, clothing and medical supplies. In all this trial, Mr. Tschuy reports, "Chilean Protestantism has proven to possess remarkable cohesion and a great sense of social obligation." He directed joint Protestant relief agencies, which were the first to give aid in the disaster area. Give through our own Congregational Christian Service Committee (110 E. 29th St., New York 16, N. Y.) when you want to aid needy people in any part of the world.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

cold war that threatens again and again to break out into a hot war. And what a hard time the nations of the West and of the free peoples of the earth have in keeping their alliances strong and functioning. Righteousness alone is the real security of a nation.

Poetry For Summer Reading

BOYHOOD HAUNT

Some places hold affinity for boys—
Hot winding roads, cool shadows under trees,
Bridges and brooks have partnership in these;
There time stands still, while nothing crass alloys
A growing soul's rare, meditative joys.
Birds sing in such a place and bumblebees
Hum drowsily. Each little vagrant breeze
Distills a fragrance which the nose enjoys.
Here is a place where boys will always dream—
Tired of throwing stones at crumbling walls
Or catching fishes in the little stream—
What world of fantasy the mind enthralls!
Never forget such dreaming — or its need—
For who can know where boyish dreams may lead!

—Helen Prentiss Huckins
in **Church School Worker**

GOD OF THE GLORIOUS SUNSHINE

God of the glorious sunshine,
God of refreshing rain,
Whose voice bids earth awaken
And clothe itself again.
With life of richest beauty
In plant, in flower, and tree;
Thou God of light and splendor,
We rise and worship Thee.
God of the hill and mountain,
Of valley and of dale,
Whose finger paints the rainbows;
Thy beauties never fail
To raise our souls in wonder,
And turn our thoughts to Thee;
Thou God of living nature
We stand and worship Thee.
God of the busy daytime,
God of the quiet night,
Whose peace pervades the darkness
And greets us with the light,
Safe with thy presence near us,
Wherever we may be,
Thou God, our great Protector,
We love and worship Thee.
God of the whole creation,
God of all life below,
We seek Thy nearer presence,
Thy grander life to know;
When we, Thy heightened splendor,
Thy greater glories see,
Thou God of all creation,
We still shall worship Thee.

—Thomas Paxton

WE TREAD UPON THY CARPETS

We tread upon Thy carpets in the meadows,
We look into Thy mirror by the lakes;
We trace Thy hand above us in the shadows,
We eat the daily bread our Father breaks.
The voices of the waters are Thy singing,
The bending of the grass thy passing by;
The thunders of the clouds Thy church bells ringing,
The wrappings of the fogs reveal Thee nigh.
The mountains are the gatherings of Thy glory,
The fountains are the flowings of Thy grace;
The ripples in the rock beds tell Thy story,
The settings of the sun reflect Thy face.
We see Thy beauty beaming in the dewdrops,
We mark Thy covenant bow on land and sea.
We hear Thy footsteps moving through the tree tops,
And everywhere Thy voice, "I am with thee."

—Gerrit Verkuyl

Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

The Christian S n

VOLUME 112 **AUGUST 30, 19** **NUMBER 34**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

LABOR SUNDAY
SEPTEMBER 4

Paul's Advice

Do your best to present yourself to God as one approved, a workman who has no need to be ashamed.

—II Timothy 2:15

Organ of the Southern Convention of Congregational Christian Churches.

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The Master Workman

By Wofford Colquitt Timmons

A rough hewn floor, or maybe rougher stone,
Piled with curling shavings;
A work-bench, holding well-picked wood,
Ready for skillful lathings,
A mawl, and adz, a saw,
A rule, a square, a level,
Wood pegs that will not draw
Though pulled by fiendish devil.
Two strong arms with ten firm-grip fingers
Straight eyes that see the line
On which His kind thought lingers,
To cut and form and fasten in design.

A chair, perhaps, thoughtfully small,
For little legs to reach the floor;
Or one for old age comfort; all
To fit His kindly purpose more.
Tables, round which a meal is eaten,
Or where the papyrus scroll is spread;
Each strong and beautiful, simple carpentry,
To which love-bound hearts are led, and fed.

The frame of a door, a welcomed entrance;
A window sash that opens to the sky,
Symbols that bridge an infinite distance,
Built in the homes of the far and nigh,
Marking, drawing, smoothing, shaping,
With consummate care such work was done;
The world still sees the manliest making—
This work of God's Carpenter-Son.

Here And There Among The Churches

Rev. Charles Bell of Bethlehem church and Rev. Bill Traylor of Bethel church exchanged pulpits August 21.

The Asheboro District of the N. C. Women's Fellowship held a meeting for local fellowship officers at our First, Greensboro, church August 21. under the leadership of Mrs. M. W. Blakey, chairman.

Dr. and Mrs. David Shepherd are being honored by the Women's Fellowship of the Sanford church on the occasion of their 25th wedding anniversary. A reception to which their friends are invited will be held next Sunday from 3:00-5:00 p.m.

Rev. Arthur Mason Brown has announced two series of sermons, with one sermon a month from each series. The two general themes are: "What Is Christianity All About?" and "Old Testament Personalities In Our Time." A mimeographed outline of these series with suggested Bible readings for each sermon will be distributed in September.

An important meeting of 29 missionaries (E. and R. and C.C.) home on furlough from Africa, India, Ceylon, Hong Kong, Japan Lebanon, the Philippines, Turkey and Honduras is being held this week (August 29-31) in Framingham, Massachusetts, for a survey of world problems affecting the mission fields, including the current unrest in the Belgian Congo. Leaders include Dr. Alford Carleton, Dr. John Heidt, Dr. David Stowe, Dr. John Reuling (just returned from four-month tour of Africa); Miss Margaret Blemker, Rev. Paul Gregory, Rev. Telfer Mook. and Daoud Yousef, our service committee representative in Lebanon.

IN MEMORIAM

Mrs. S. E. Madren died Aug. 26 in Elkton, Virginia, where her husband is pastor of Bethel, Mt. Olivet (G) and Mt. Olivet (R) churches. A memorial service was held in Elkton Sunday afternoon and funeral services were held Monday at Bethlehem, Altamahaw, North Carolina. with interment in the church cemetery. The Christian Sun extends sympathy to the family, which includes Rev. Thomas Madren of Hines Chapel and Rev. James Madren of Suffolk

Four Congregational Christian ministers joined Evangelical and Reformed ministers in their retreat at Blowing Rock last week. They were: Clyde Fields, Joe A. French, Collie Seymour and W. R. Stevenson.

An appreciated message from Dr. S. L. Morgan of Wake Forest, 89-year-old Baptist minister whose writings appear often in our paper: "I wish to say I wonder how you produce the nicest — most nearly ideal — church paper known to me: format, quality of paper and type, not to say good reading matter."

Mrs. Isabelle Lewis reports that Shelton Memorial, Portsmouth, is a busy place these days. Sunday school classes are meeting in every room in the parsonage and a committee has been appointed to look for a new home for the minister, Rev. Willis Joyner. The Brotherhood had a very successful fish fry August 20 at the home of Mr. Chenoweth. The church picnic was held August 24 at Buckroe Beach.

Dr. W. T. Scott spent last week at Massanetta Conference Center. Dr. and Mrs. W. J. Andes were there part of the week.

The United Church of Christ is issuing Sunday bulletins for use by local churches, beginning September 4. They may be ordered in lots of 50 from the Missions Council, 287 Park Avenue, South, New York 10, New York, at a cost of 90c per hundred per week for a yearly order.

The First Congregational and United Churches of Raleigh again sponsored their inter-church vacation school and day camp this year, August 8-13. Over 100 children were enrolled, representing 21 churches from the city. This was the first year that the inter - racial camp had been an all outdoor affair. A competent staff of recreation leaders, public school teachers and naturalists were on hand for the day-long program, which was held at Reedy Creek State Park.

Dr. A. D. Beittel has been appointed president of Tougaloo Southern Christian College, succeeding Dr. Samuel C. Kinchelow who will go to the Interdenominational Theological Center on the campus of Atlanta University as Chairman of the Department of Church and Society. Dr. Beittel is known to many in the Southern Convention, as he taught at Guilford College. He has earned degrees from Findlay College, Oberlin College and the University of Chicago. Tougaloo College in Mississippi was founded in 1869 by the American Missionary Association for the education of Negroes. It merged with Southern Christian Institute (Disciples of Christ) in 1954 and now has more than 500 students.

Volume 112 Number 34

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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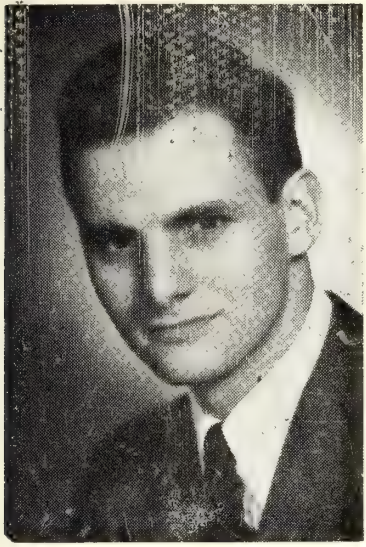
Noyce Leaves Raleigh For Yale



GAYLORD B. NOYCE

Rev. Gaylord B. Noyce, pastor of United, Raleigh, since 1954, is this week taking up his new work as assistant director of religious field work at Yale Divinity School. He will supervise the required in-service training of ministerial students in church and social agencies in the southern Connecticut area, and will be listed as Assistant Professor of Pastoral Theology with future teaching responsibilites in the practical field for ministerial students.

Mr. Noyce was "raised in Congregational churches of the midwest," where his father was a Congregational minister. He joined the Navy and was sent by the Navy to Miami University, Oxford, Ohio. He taught for two years at Robert College, Istanbul, Turkey, and while there decided to go to Yale Divinity School. In 1952, when he had finished seminary, he served as assistant minister at Hancock Congregational Church, Lexington, Massachusetts. Meanwhile, during college and seminary years he had directed work camps and spent a summer as a student intern in industry.

Our Raleigh church now has 225 resident adult members, about half of whom are associated with State College. During the six years of Mr. Noyce's pastorate, the Institute of Religon sponsored by our church has continued to make a real contribution to the community; the church has carried on a $15,000 renovation project in addition to increasing the budget from $11,000 to $18,500; the percentage of the total budget going into missions and outreach has risen from 9% to 18%; the church has sponsored an additional refugee family; a joint vacation church school has been conducted with the Negro First Congregational Church; two years ago the church undertook to provide water and recreational focilities and vacation Bible school leadership for a Negro slum area at the edge of the city—result was the "Joe Louis Park Project" won recognition and support from the whole Raleigh community and is now a part of the city and better served; the church has two exceptional church school classes for adults, one on theological questions, one on social problems; Mr. Noyce has served as chaplain to Congregational Christian students at State College.

All the above means that Mr. Noyce has been a busy man during these six years in Raleigh, but he has also found time to serve his conference and the Southern Convention in many capacities.

Dr. John G. Truitt conducted the communion service at Concord church, near Elon College, April 14. This church had its annual Sunday school picnic at Moonelon Saturday, August 20.

PFAFFTOWN EXPANDS SUNDAY SCHOOL PROGRAM

Mrs. Lee Grubbs

New officers of the Sunday school at the Pfafftown Congregational Christian Church (near Winston-Salem) announce plans for a more comprehensive program to begin in October. The officers are: Mr. Ferrell Luper, superintendent; Mr. Lee Grubbs, assistant superintendent; and Mrs. Keith Wright, director of religious education.

Mrs. Wright spoke at the eleven o'clock service August 28 on "Our Sunday School—What Should It Be?" She received her Master's Degree in Religious Education from Columbia University and Union Theological Seminary in New York City. The wife of the minister, Mrs. Wright will serve the church as volunteer director of religious education.

Plans for the expanded Sunday school include two nursery classes which will use the material published this year by the United Church of Christ. A new lower junior class and a revised worship service are other new features. All Sunday school teachers will take part in a teacher training course designed to help them understand basic Christian beliefs and how to teach those beliefs to children at different ages. The course will be taught by Mr. and Mrs. Wright.

Letter From Former Associate Superintendent

Urges Cooperation With New Superintendent

Dear Southern Convention Friends:

For fourteen years you have been following the leadership of a man who has been most dedicated and capable. Dr. W. T. Scott has carried the Convention far and many outstanding accomplishments have been made through his wise counsel and enthusiastic zeal. He has left an impression that will never be removed, and the Convention is stronger because of his services.

Now you are looking to new leadership through the person of Rev. Clyde Fields. I have learned to respect his humble spirit and deep sense of consecration. I have appreciated his undivided loyalty to the total work of the Convention. Mr. Fields has been dearly loved by his people wherever he has served. His churches have gone forward and filled with honor their places of responsibility in the work of our entire Fellowship. In the tasks that lie ahead he will need the same degree of support from all the people of the Convention he has received from his local churches. His work will not be easy and he will be helped by your words of encouragement and open expressions of confidence and goodwill. Put your Superintendent on your prayer list and pray for him daily. It is amazing what God can do when this is done.

As I continue to read THE CHRISTIAN SUN I shall look forward to news of progress from the Convention. God be with you.

MELVIN DOLLAR
2806 Mission Village Drive
San Diego 11, Calif.

Our New Superintendent

September 1, 1960, Rev. Clyde L. Fields will begin work as Superintendent of the Southern Convention. He is the third in this succession, the editor and Dr. W. T. Scott being his only predecessors.

Most of the readers of this paper know Mr. Fields personally. They need no recommendation for him. He has made his record good as a worker in a cigarette factory in Reidsville, N. C., in the United States Navy, as a student in Elon College and Duke Divinity School, as student pastor at several Carolina churches, and as pastor at Hunterdale in Virginia and more recently at Asheboro, North Carolina.

Now he starts on a new career. There is nothing else in the Southern Convention like the Superintendency. The office handles something like a half million dollars annually, most of it in small sums. For this the Superintendent is responsible to see that it is properly credited and spent. More than 200 churches look to the Superintendent for leadership. He helps them set standards for membership, for missionary service, for religious training, for cooperative endeavor. They turn to him for aid when a new pastor is to be secured, or when trouble of any sort arises.

His advice to the Mission Board in dividing its money among weak churches and establishing new churches is invaluable. College, Home for Children and all boards and agencies seek his wisdom and some of them await his leadership. Denominational agencies look to him as a channel for cooperation between our local churches and the world-wide program of the Church. Promotion of the entire church program is his responsibility.

The Superintendent needs to be an executive to handle the work of a big corporation, a promotional agent for more than thirty thousand people and a dozen convention-wide organizations, a preacher that can speak impromptu or with long preparation for all occasions, a counselor with ready wisdom for individuals, churches, boards, institutions, national and international organizations, a diplomat of the highest quality, and a servant of God who counts not life dear unto himself.

Into this sort of job Mr. Fields now enters with the commendation and good wishes of the first Convention Superintendent and one who has looked to him as pastor and friend during recent years. Invite him to your homes, share with him his worries and your wisdom, give him your affectionate cooperation; then he will be your friend and brother, and a very faithful servant of our Blessed Lord.

Labor Day Thoughts

Labor Day in 1960 finds a far different trend of thoughts among Americans than in years that are gone. Both political parties hope to welcome to their fold the majority of those who are called "labor". No platform would be complete without some definite reference to that vast group of workers who sell their labor, and many of whom belong to Labor Unions. There was a time when hours were long, wages were low, working conditions dangerous, tenure of job dependent on the whim of the employer, housing conditions poor, and workers without any voice. That day is gone. Quite the contrary is true on almost every score.

Labor Unions have greatly benefitted the people for whom they were intended, and have made millionaires out of some who should still work with their hands — or else serve in the penitentiary. Of course there is more for the unions to do for the welfare of the workers, and they should be maintained for that purpose. However, it does appear that at least some of the leaders have long since forgot what the purpose of the union was. It also appears that as a political power the unions may be dangerous to the public welfare. Increasing wages in industry may undermine the national economy, and make it impossible for the United States to buy and sell on the world market. In this field there is room for much thought, and for unselfish action.

But the purpose of this piece was to say that work should not only bring financial reward — make it possible to bring home the bacon — but work should release the inner urges of individuals and give the sort of release and happiness that comes from doing the things one finds joy in doing. Some are farmers, some are homemakers, some are factory workers, some are artists, some are musicians, and some are — you name it. God has made all kinds of people to do all kinds of things. One who works should feel that he is at his best when he is working. He is doing what God made him to do, and in doing it he is fulfilling his divine purpose in the world.

Gay Noyce Is Leaving

It has happened again. One of our finest young ministers is leaving the Southern Convention. This time it is Gay Noyce of our United Church in Raleigh, North Carolina. He goes to an exciting and important job in Yale Divinity School, as an article elsewhere indicates.

Our rejoicing at his new opportunities is limited by the awareness that he has joined a procession of some of our finest young ministers as they go from, not to, the Southern Convention churches. A study of the ANNUAL will show that in recent years several of our best trained young men have gone from us. This is a loss we can ill afford.

Sometime some committee should make a serious study of this matter of ministerial "comings and goings." Is it true that we lose more than we gain in well-trained young ministers, or is the editor's impression wrong? If we are on the losing side, why is it?

Gay Noyce came to Raleigh only a few years ago, but he has made a permanent place for himself in the affections and appreciation of a large number of people outside of his church. Living in the shadow of State College, he has served the institution, and has preached at its commencement. In conference and convention circles he has moved with grace, intelligence, and friendliness as he shares in the programs being considered. With abiding appreciation for his service here and good wishes for his future usefulness, The Christian Sun salutes Gay Noyce as he enters a new field of service in a great University.

About * * *

A PLACE INTIMATELY ASSOCIATED WITH WASHINGTON

Tourists are so accustomed to seeing signs such as "Washington slept here" or "Washington stopped here" as appeals for patronage that many travelers consider some of these signs to be without authenticity.

But Alexandria, Virginia, has the distinction of having a building that, aside from Mount Vernon, was longer and more intimately associated with this country's first President than any other structure in existence. This place is Gadsby's Tavern, one of the historical show places of the 265-year-old city that was for more than 50 years a part of the District of Columbia.

Settlers along the Potomac River cultivated tobacco as their first industry. Warehouses were constructed in which to store the weed for processing and shipping, and where it could be displayed and sold in large quantities. Settlements developed about these warehouse sites, roads were built, stage lines established, and hotels constructed to accommodate travelers and others. One of these hotels was Gadsby's, although at first it was known as Claggett's Hotel, and later City Hotel.

Erected in 1752, the tavern was operated by various parties until 1795, when John Gadsby purchased the property and operated it as Gadsby's Tavern until 1818. That name has been associated with the property ever since.

In 1753, upon his return from a mission to the French commandant near Lake Erie, George Washington made his report to Governor Dinwiddie of Virginia, which resulted in the French and Indian War. Washington was commissioned a lieutenant and established his first headquarters in the old hotel.

In April 1753, after Washington returned from the battle of Great Meadows, he again took up his headquarters at the inn. When Governor Dinwiddie reduced all provincial officers to the rank of captain, Washington disliked the order, resigned, and retired to Mount Vernon.

During Revolutionary times Gadsby's Tavern was the meeting place for many patriotic groups called at the instance of Washington and others. In 1775, Washington spent the night there on his way to Philadelphia as a delegate to the Continental Congress.

On June 28, 1788, Washington participated at the old tavern in the first public celebration of the adoption of the Constitution. On the same occasion Washington delivered a brief farewell address to his friends and neighbors before starting to New York City, then capital of the country, to assume the presidency of the young Republic.

After the death of Washington, Gadsby's Tavern continued to be a meeting place for many public men. These included seven Presidents from the new capital at Washington, also Daniel Webster, John Randolph, Henry Clay, and many others. Marquis de Lafayette was entertained there on two occasions while a guest of the nation.

Gadsby's Tavern is a national shrine and museum maintained, under the auspicies of Alexandria Post No. 24 of the American Legion, as a memorial to those who served in both World Wars.

C. B. Riddle

This Interested Me * * *

Emily C. Lester

I have long remembered one funeral service I attended — that of Dr. Marna Poulson, pastor of Shelton church, Portsmouth. According to the service planned by him and conducted by Dr. H. S. Hardcastle, the congregation joined in singing hymns of praise and joy — "This Is My Father's World" and "Rejoice, Ye Pure In Heart."

Since that time I have attended many funerals, some of them reverent and "pious," some of them loud and (to me) horrid, some of them almost pagan in their emphasis. If we are Christians, it seems to me, we will carry that Christianity into our funeral services, making them times of faith and hope, of comfort and love.

Another funeral I remember is one in which a perpetually "grinning" minister repeated a few things of little meaning or consequence over and over, and then finished with the one prayer of the service which contained much praise for the musicians and innumerable "blessings" upon the undertaker and his wife and staff — but not one word of blessing or prayer for the family!

Once, long, long ago when I was an "old maid school teacher" I attended a funeral in a Roman Catholic church for a pupil who was accidentally killed while hunting. Because many of the boys' relatives were not of that faith and most of the congregation was not, I presume the priest thought it a good opportunity to "blast" all Protestants, going clear back to Henry VIII to start! Well, I'll admit I seethed inwardly and wanted to leave . . . and and I never thought that would happen to me in a Protestant church.

However, sometimes it has been difficult to sit through services where the penniless family could have benefitted so much more from the dollars I could count that had gone into flowers which would soon fade; or when the preacher did not minister to the family or friends but used the occasion to talk about himself and how fine he was; or when the doleful aspect of death emphasized by the minister, plus the so-called "music" sung in nasal tones about the horrible aspects of parting, resulted in loud "weeping and wailing" on the part of those present, and made me wonder if this minister had any real faith in immortality.

But all this can be redeemed when one attends a funeral, as I did very recently, when the pastor knew his parishioner and when he planned the service to fit the situation. This woman had been a lover of flowers and gardens. The service was a combination of scripture verses, choice bits of poetry and stanzas of hymns which expressed her love of the beauties of nature and her ultimate faith in the God who provides those beauties. How she would have loved the service! How her family and friends must have appreciated it!

A funeral service can be a "paean" — a hymn of praise and thanksgiving. Let's use our influence to make them so in our churches.

Wake Chapel Layman's Sunday School Talk

Everything Is The Church's Business

Phil W. Ellis

When the matter of this discussion was first raised, there was a slight difference of opinion as to whether the topic should be "The Role of the Church in Community Affairs," or "Problems of the Community With Which the Church Should Concern Itself." At first, there seemed to be a measurable difference in the two subjects. On second thought, however, it becomes relatively obvious that there is no real difference between them.

You see, when you reduce both theses to the common denominator that "Everything is the Church's Business," the problem solves itself, and you find that both sets of words mean essentially the same thing. So we have it. Everything is the church's business. What does that mean? Taken to one extreme, it could mean that the church should seek to run everything, and obviously it does not mean that, because that would be a thing called theocracy, and I know of no Christians who aspire to such a state. Taken to the other extreme, it could mean that the church should merely take note of all the conditions that exist within the community and do no more. That, it seems to me, would be nothing more than assuming the character of a nosy busybody, and I don't think many Christians aspire to reach that unholy state.

Since I assume that, when we use the word "church," we refer primarily to the Christian church, let's go back and find out what the foundation of the Christian church is. When Jesus moved about the land, teaching and preaching, the most unique thing about his approach to religion was that it should be based on LOVE of God, rather than FEAR of God. This was a radical departure from the teachings of ancient Israel. This is why we say today "God is Love". . . . and in that light we can find the answer to the question we asked earlier. It is fairly simple. The church should approach community problems in the spirit of love . . . . not only of God and his teachings but love of fellow man. In other words, things that deal with the relatonship of one man to another become prime topics of interest to the church. . . . and the church's attitude should properly reflect its belief that this is a world existing under the fatherhood of God which seeks to bring to full fruition the dream of brotherhood of man.

But again we must decide what the "church" really is. To be sure, it is not to be considered in the light that, for example, the congregation of Wake Chapel Congregatonal Christian Church, meeting in duly constituted form, decides that this body opposes the annexation of Mack's Village to Fuquay-Varina, condemns the Wake Manufacturing Company because its diapers do not come in shocking pink, and instructs the entire congregation, if it be of proper age, to vote for Wintergreen for president. In the first place, that would be attempting to take away from us our freedom of thought, and in the second place, I have serious doubts that it would work.

No. . . .the word "church," in this respect, does not mean that. It is my thinking that the church means me and you, as individuals, who through our daily relationships with our fellow human beings carry out the basic teachings of Jesus Christ. The physical church, as characterized by this building with its congregation, its governing board and its minister, is therefore not only important but vital as an arena for the study of God's word and the interpretation of the teachings of Jesus. After having been exposed to such study, if we have absorbed intelligently, then it behooves us as individual Christians to make up our own minds whether the annexation of Mack's Village or the size of the Wake Manufacturing Company's diapers or the qualifications of Wintergreen are things which we decide in the light of the basic Christian principle of love of God and love of Fellow Man.

This is not to say that groups of people, under the sponsorship of the physical church, cannot and should not move about in various areas of community life doing good things. Whether it be visiting the sick, helping out a destitute family, or spreading of the gospel with a missionary zeal. . . . .all these things are good and certainly gain the approval of the Almighty. But in the main, the greatest amount of participation in the affairs of our community is going to come from the individual Christian, and consequently there is the greatest opportunity for the greatest good.

I know all of us have heard it said at times "This or that is of no concern to the church." I never had much faith in that philosophy. I'll repeat what I said earlier, everthing is the church's business. . . .but it seems to me that, in dealing with all phases of the great problem of human relationships, the church has an obligation to be extremely careful in how it approaches situations. But there is a guide. . . .and it is as old as Christianity itself. It is simply that fundamental precept of the faith. . . .that God is Love.

We are told in the scriptures to "love thy neighbor as thyself," and that's really a pretty simple rule, even though I fear it is

(Continued on Page 15)

SUGGESTIONS FOR LOCAL LAYMEN'S MEETINGS

While there is no magic formula for getting men to meetings, here are a few practical hints and program suggestions:

1—Publicize! Personal contact is better than telephone or card!

2—Invite all men in the church.

In arranging programs:

1—Keep in mind that the object is to develop better churchmen. Plan accordingly!

2—Good material is suggested in the yearly program book. The 1960 PROGRAM — 30c each; $3.00 per dozen. Order from Laymen's Fellowship, 10 W. Lockwood Ave., St. Louis 19, Mo.

3—Additional aids are in the free information packet from above address.

4—Important details:
  a. start and stop on time!
  b. plan several months ahead.
  c. executive committee and pastor meet monthly.
  d. use your own leadership as much as possible; get men involved in discussions.
  e. variety, imagination, patience, informality, are necessities!

Don't worry about numbers! Good programs and enthusiasm work wonders.

—Churchmen's Fellowship

Ether Church Celebrates 50th Anniversary

CHARTER MEMBERS OF ETHER CHURCH

Ten of the remaining fourteen charter members of Ether Christian Church were present at the 50th anniversary service. Shown left to right are: Mrs. Minnie Moore, Mrs. Helen Phillips, Mrs. Lena Greene, Mr. W. H. Freeman, Mr. Bennett Freeman, Mr. Shuford Freeman, Mrs. Bennett Freeman and Mrs. Alice Kern. Also present were Mrs. Vellie Moore and Mr. T. F. Vuncannon.

Fiftieth Anniversary Service

Mrs. B. T. Kern

Ether Christian Church, Ether. North Carolina, observed its 50th anniversary Sunday, August 7, with an all-day service.

Ten of the remaining fourteen charter members were present and stood to be recognized as their names were called from the original roll prepared by the first secretary, Mrs. Helen Phillips, fifty years ago. Each one was presented yellow carnations.

Twenty-four ministers have served the church. Twelve are living and three were present and participated in the service. Former pastors, Reverends C. E. Gerringer, H. V. Cox, Kenneth Register, Tommy Sutton and Rosser Lee Clapp sent greetings, as did Rev. Clyde Fields, superintendent-elect of the Southern Convention. Mrs. Oma Johnson, secretary of the Historical Society of the Southern Convention, was present and extended greetings in behalf of the society and its president, Mrs. W. W. Sellers.

Mrs. Joe Helsabeck, soloist, sang "How Great Thou Art." The offering of the day went into the church building fund. A brief history of the church was read by the church secretary and the church quartet sang, "A Golden Tomorrow."

Rev. J. Frank Apple of Henderson, the church's oldest minister (he was the third pastor to serve) was the morning speaker. After being introduced by Homer Cochran. Mr. Apple brought a very inspiring message on "The Church's Foundation."

A short memorial service was held in the cemetery by the pastor, Hayes Ritter.

During the noon hour a bountiful picnic lunch was served under the trees on the church grounds.

Rev. Lacy Presnell led the afternoon prayer and after several numbers by visiting singers, Rev. Bob Hultman gave a brief but very meaningful message on "Inheritance of Faith" based on Paul's Letter to Timothy (II Timothy 1).

The day's program closed with the 50th anniversary cake-cutting.

HISTORY OF ETHER CHURCH

Ether Christian Church was organized the first Sunday in August, 1910 by the Rev. S. B. Clapp, assisted by J. Frank Morgan, who became the first pastor. Land for the church site was given by Suel C. Freeman and S. H. Freeman. It appears from the records that the church edifice was erected about the time of the organization of the church. Hiram Freeman, a lumber dealer in the community, donated generously to the building and many donations were received from others. Much labor was also contributed.

Twenty-four ministers have served the church since its organization.

Mrs. Helen Phillips was elected first secretary and served for a greater portion of the time throughout the years, having resigned when she moved away, about 1946. Hiram Freeman was first treasurer of the church. The present treasurer is B. T. Kearn. He succeeded the late Eli P. Freeman. Willie Freeman was first deacon and served until 1954 when he asked the church for retirement. He was then elected honorary deacon. The present deacons are C. V. Kern, Elbert Mabe and B. T. Kern.

In the year 1926 two Sunday school rooms were added to the church. The building committee for this work was Homer Cochran, R. R. Auman, J. H. Williamson, B. C. Vuncannon and Eli Freeman.

In recent years the cemetery has been leveled and sown in grass, adding greatly to its beauty. The church is fortunate in having a good caretaker, Rufus McLeod. A building fund was started in 1953 and is contributed to from time to time. A new piano was purchased in 1956. The grounds have been landscaped, with shrubbery and walks being put in. The church has a Pilgrim Fellowship and a Women's Fellowship, both of which are quite active.

Homer Cochran has served the church as teacher of the adult Sunday school class for the last forty years and has also served it in many other capacities. He was honored for his faithfulness in a surprise service two years ago.

Kemper Freeman is the present Sunday school superintendent.

Listed among the church membership is at least one college professor

(Continued on Page 15)

Our New Secretary for Evangelism

Outlines Plans And Ideas

As I take up the position of Executive Secretary of the Office of Evangelism for the United Church of Christ, I feel something of what Abraham must have felt when God called him to leave Haran to go into a new country. I have been very happy serving as a pastor. I give up this office with real regret and many tugs at the heart. But I have not doubted that God has called me to this new work. And I look forward with eagerness to the challenge and the perplexities of the task ahead, believing that God, who has called me, can use me for the strengthening of His church.

POSITION BOTH OLD AND NEW

It is very clear to me that the position of executive and secretary of the United Church of Christ is both old and new. Both the Evangelical and Reformed Church and the Congregational Christian Churches have had executives who headed up the work of evangelism. Dr. Fred Schweinfurth has labored with zeal, imagination and great devotion. In a day when evangelism was not a popular word he began his work. When he retired from office in March he did so knowing that he has done much to restore evangelism to its place of dignity and centrality in the church. In the Congregational Christian Churches Dr. Frederick Fagley, Dr. Wofford Timmons and Dr. Robert Spike have made signal contributions. Uudoubtedly there is much for me to learn from the work all of these men have done. Dr. Fagley and Dr. Timmons I knew well. I have their writings. Dr. Schweinfurth and Dr. Spike I count as my friends and I intend to learn much from them in the days ahead.

It will be one of my strongest aims to conserve what is tried and true. Undoubtedly in the last twenty-five years great strides have been made in the awakening of our churches to their evangelistic responsibilities. Important techniques have been devised that have been used with great effectiveness in the churches. Because a technique is new does not make it valid, any more than an old technique is invalid because of its age. I have no desire to come rushing madly on the scene declaring that the age of Jud propulsion has arrived. Rather I come with a sincere desire to learn, to study, and to appreciate what presently exists; to evaluate it, of course, but to evaluate it fom the point of view of consideration and under standing, not that of negative criticism.

But as the position is old and has been occupied by other executives before me, so it is also new. Though I succeed both Dr. Shweinfurth and Dr. Spike, neither of them has occupied the position of Executive and Secretary of Evangelism for the United Church of Christ. This then is a new position. The responsibilities of this position have now been multiplied by two, since I will be responsible both to Evangelical and Reformed and Congregational Churches and until the union is complete will be responsible to two separate structures. The number of pastors and the number of churches to whom I will be related has multiplied Thus, though I will be able to learn from those who have preceded me in the capacity of executive for evangelism, I am aware also that I am about to venture into areas hitherto untrod.

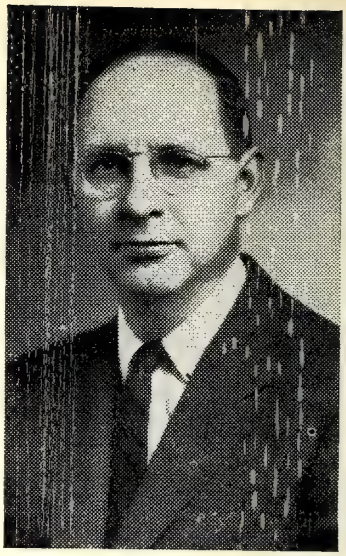
Among the descriptions of the position which have caught my eye and imagination and my hopes I list the following:

1. To stimulate by every legitimate fashion, and to direct efficiently a movement to restore the deep meaning of the word evangelism in the United Church; to establish the task of evangelism as the central task of the church.

2. The creative planning, in my judgment, has priority over the field service.

3. To work closely with the Board of National Missions relating the evangelistic concern to every aspect of its encounter with American life. At the same time he must not neglect the services to the churches.

4. To communicate with and to maintain creative relationships with ministers and churches who are dealing with many varied types of situations at the local level.



Gerald J. Jud

5. Be a contact man with similar agencies in other denominational and interdenominational groups.

6. Make a careful study of techniques and methods, not simply in different denominations but also in the churches of our own fellowship varying in location, background and so forth.

7. The promotion of evangelism in making our ministers aware of its place and importance. We need to be reminded that the primary purpose of our chuch has to do with people rather than organizations.

8. The discovery of methods most suitable to the present age.

9. To restore evangelism from its isolation and to restore it to a radical missionary witness of the church.

10. To develop resources to get below the level of tried and true techniques for adding membership to the church to an exciting presentation of the gospel in these times, but not to disparage techniques or the practical, or set theology and content as over against these.

11. To provide leadership and printed resources to help local churches and conferences rediscover the excitement of the Christian faith and reach out to new people with this gospel.

New Missionaries To Tarsus

Mr. and Mrs. Joseph E. Barry, Los Angeles, California, have been appointed career missionaries by the American Board of Commissioners for Foreign Missions.

They sailed in August for Turkey with their infant son, Mark. Mr. Barry will teach English at the School for Boys in Tarsus. Mrs. Barry will serve as a school nurse.

Mr. Barry was born in El Paso, Texas, but moved in early childhood to Los Angeles. He graduated valedictorian of his class in 1954 from Theodore Roosevelt High school, and also spent seven years at Los Angeles Conservatory of Music, studying piano and theory. He received a four year scholarship to Harvard where he graduated Magna Cum Laude in Government in 1958. He received his Masters degree from Harvard School of Education in 1959.

Mrs. Barry, the former Christa Maria Eichrodt, is a native of Basel, Switzerland. She was educated at the Childrens University Clinic, Zurich. She has worked and studied in France, England, Canada, and the United States. In the summer of 1956 she attended an ecumenical work camp of the World Council of Churches in Glay, France, where she met her husband.

The Barrys were commissioned at a special service in Messinger Chapel, Scottsdale, Arizona, in June.

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12. Develop fresh approaches to reawaken the contented faithful and to challenge the discontented searching.

13. The major concern to be that of renewal and outreach in the local church, and be well enough informed to act as a specialist in apologetics for special mission projects like the inner city, etc.

14. Be interested in the pastors of our churches much more than in our organizational setup. I should like to have the faith and courage to go down into our local association of ministers and do the kind of thing that would enrich their lives, increase their sense of community, and make them projectors of the program of evangelism in response to their own inner feelings.

Who could live up to these expectations? Certainly not I. And yet these hopes will be for me beacons. I approach this mammoth task with a deep sense of humility for I know that I am not equal to it. But this is a familiar feeling, for I was not equal to being a pastor either. But I continue to affirm my faith in the God who called me to be pastor and now has called me to this position—knowing the while that my calling is not to be successful but to be faithful.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

September

4—**Dr. and Mrs. William Nute, Sr.** have just retired after working in Turkey for many years. She was born in Turkey of missionary parents; graduated from Bryn Mawr and went to Turkey as missionary wife of Miner Rogers in 1908; widowed the next year; registrar at American College, Tarsus 1911-15, when she married William Nute, who was in Turkey (having graduated from Yale College) as a short-term teacher. He returned to U. S. in 1917 to enter medical school; went back to Turkey in 1924 and taught for four years until receiving medical license from Turkish government. He was physician at Adana Hospital and then at Talas since 1934. They have rendered invaluable service as they have provided medical care to 900 patients per month in the clinic and done much work in outlying villages.

5—This date marks 150th anniversary of the first meeting of Commissioners for Foreign Missions in Farmington, Connecticut. They adopted a constitution and voted "That the board highly approves the readiness of the young gentlemen at Andover to enter upon a foreign mission." — Adoniram Judson, Samuel Nott, Samuel Mills, Samuel Newell.

6—**Mr. and Mrs. John Scott** both attended Carleton College; he went to Turkey for 3-year term; was in U. S. six years; and then went back as career missionary. He is director of American School for Boys at Talas. She teaches English in neighboring town of Kayseri, supervises student activities and entertains visiting dignitaries and former students.

7—**Dr. and Mrs. Warren Winkler** both graduated from Elmhurst College (E. and R.), Illinois. They went to Turkey in 1958 for 5-year term. He is replacing Dr. Nute at Talas Clinic.

8—**The American School for Boys, Talas** teaches 165 boys 11-16 years of age; the first year is prepatory, concentrating on English, with some sports, shopwork and Turkish grammar; next 3 years are like American junior high school, with the addition of lessons in Turkish literature and grammar, history and geography taught in Turkish by the 12 American teachers who also give much of their time to extra-curricula activities.
Tarsus. Birthplace of St. Paul. Now town of 20,000 people. 23 miles west of Adana; 12 miles from Mediterranean.

9—**John Garner** graduated from Carleton College in 1959 and is teaching mathematics at Tarsus College for a special one-year term.

10—**Dan Horiuchi** was born and raised in Honolulu, Hawaii. After 4 years army service, he entered Kansas State Teachers College, graduating in 1957 and receiving Master's Degree there in 1958. That year he went to teach physical education at American College, Tarsus, for 3 years.

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

TV Programs For Young Adults

Three important programs aimed at the young adult will be presented on FRONTIERS OF FAITH (NBC, Sundays, 5:30 p.m.) in September 1960 under the general caption, "The Brass Ring." The brass ring is a symbol of the awards that dangle before the eyes of every young adult as he moves forward into adult living. The brass ring has no value in itself, it merely entitles the one who catches it to ride the merry-go-round again and try for more brass rings.

In this series the young adult will be asked to compare the "brass rings" of success, notoriety, and sophistication with the values of full Christian commitment.

September 11 — "The Moon and I" — Is this world "fixed" or may a young person still dream big dreams?

September 18—"Headwaiters Know My Name" — How can young people learn to tell the difference between real and false values?

September 25 — "Look, Ma, I'm Different" — What are the criteria for the "authentic" life?

Plans have been made to follow up these broadcasts in discussion groups in homes, clubs, churches. "Discussion Starters" may be ordered free from Department of Adult Work, National Council, 475 Riverside Drive, New York 27, N. Y.

Check with your TV station and encourage them to carry **Frontiers of Faith**, which is produced under the auspices of the National Council of Churches.

A total of 25 young people from First, Burlington, church attended the summer conferences at Moonelon this year.

The Covenant

(For study by local P.F. Groups)

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a living fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice, and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise of his kingdom of love.

—Youth Magazine

The senior young people's class of Great Bridge church, Norfolk, made a trip to Elon College Friday, August 19.

John D. Rockefeller III has made a personal gift of $250,000 toward the construction of a new library on the campus of Japan International Christian University near Tokyo. Mr. Rockefeller's son, John IV, was a student at JICU for 2½ years. The university is supported by 15 Protestant mission boards in North America (including our own), and gifts to the JICU Foundation. Its president, Dr. Yuasa, visited the Southern Convention when he was living in the United States some years ago.

DAHLBERG URGES "HIGH ALTITUDE RELIGION" FOR SCOUTS

Some 3500 Boy Scouts and their leaders were called upon to believe in a "high altitude religion" at a united Protestant service addressed by Dr. Edwin T. Dahlberg, President of the National Council of Churches.

"As we are entering the Space Age and coming into a period of history where no one has ever been before," he stated, "we need young men and women who will ascend to the top of the mountain where they see far into the future and discern the outlines of a better world, a world of peace, racial brotherhood, justice and faith."

The world, added the church leader, needs "teachers, scientists, statesmen, ministers, missionaries, journalists, and people in every profession who can see clearly, think clearly, and speak clearly, high above the smog of selfishness, hatred, prejudice, caution and fear."

Dr. Dahlberg, however, cautioned the boys against getting the "wrong idea you have to climb Mount Everest to see God. You see God in Christ, rather than some geographical elevation. Wherever you go with Christ, you will have the experience of high altitude religion — a clean heart, a clear vision, and a spirit close to the will of God."

About 100 Protestant, Roman Catholic, Orthodox and Jewish chaplains were on hand at the seven-day Fifth National Jamboree in Colorado Springs to minister to the spiritual needs of more than 5500 scouts and leaders.

Youth Week was observed August 21-24 at Wake Chapel, Fuquay-Varina, North Carolina. Each evening there was a film strip, recreation, discussion, meditation. Betsy Carden was in charge of the film strips, Sallie Carden led the discussions, and the pastor, Rev. Earl Farrell, conducted the meditations.

Elon Exchange Student Among Camp Family At Deering

The 16 college students who make up the service and maintenance crew at the Congrgational Christian Conference Center in Deering, New Hampshire, are finding that the fringe benefits of a summer job can be more valuable than the take-home pay.

The nine girls and seven boys wait on tables, wash dishes, clean the cabins and make themselves generally useful. For this they are adequately paid. They are also reimbursed for their travel exenses.

But when a reporter asked 15 of the 16 recently why they came to Deering, not one mentioned money.

It's the leadership training program that brings them here," says the Rev. Richard E. Leidberg, campus minister to Protestant students at the University of Vermont, who with Mrs. Leidberg has charge of the young people's free-time program. "The most important part of the program," he adds, "is learning to work and live in an inter-racial Christian community."

The program he and his wife direct includes evening seminars, religious services planned and conducted by the students themselves, recreational periods and town-hall type meetings at which any and everybody can say his piece.

Ideas are exchanged at these sessions and those who want to share their experiences are welcome to the floor. Not long ago Nabil Abu-Aitah of Bethlehem, Jordan, a Rotary exchange student at Elon College, North Caroina, pointed up a discussion on international politics with authentic information and some not wholly unbiased views on the Arab-Israeli conflict. And at a later session Suresh Chawla, a brilliant young Indian student, gave the group a highly informative talk on his own faith, Hinduism. Said Chawla: "We accept Jesus as a prophet and one of the reasons I came here was to learn more about Him."

When Mr. Leidberg calls this group "inter-racial," he means just that. The 16 students—who come from 15 coleges in 11 states, Puerto Rico and two foreign countries—represent 5 racial groups, Indian, Jordanian, Puerto Rican, Negro and North American white.

The Big Bonus of the summer season comes during the period in July and August when the annual Eastern Pastors School of the Congregational Christian Churches and the Evangelical and Reformed Church is in session here.

Offering a refresher course for ministers who have been in parishes for at least five years, the Pastors School is one of the most impressively staffed summer programs in the country, and most of the faculty give at least one evening to the students.

Headed by the Rev. Dr. Truman B. Douglass, New York City, a top executive of the Congregational Christian Churches and dean of the school, the faculty members who have addressed the young people this summer include:

Dr. James W. Gettemy, president, Hartford Seminary Foundation, Hartford,, Connecticut; Dr. Roger L. Shinn, Union Theological School, New York; Dr. Robert V. Moss, president, Lancaster Theological Seminary, Lancaster, Pennsylvania; Dr. Robert W. Spike, Board of Home Missions executive, New York City; Rev. Yoshio Fukuyama, research specialist on the missions board, New York City; and Dr. B. Davie Napier, Yale University Divinity School.

Mrs. Rodney Gilbert, wife of the director of the conference center, who has charge of the young people's inside work program, thinks this year's "camp family," (as the group is known at Deering) is exceptionally good. "The adult leadership in the seminar program determines very largely how well a group like this functions," she declares. "Mr. and Mrs. Leidberg are doing a good job."

The young people will be going back to college very soon with money in their pockets and purses to help with their college expenses; but they will carry more than money away from Deering. "This is one of the best experiences I have had in all my life," says Miriam Robles of Rio Piedras, Puerto Rico. This seems to be the popular sentiment among the young people at the conference center.

The take-home pay is good, they agree, but the fringe benefits will be with them long after the money is gone.

Members of the Deering camp family include:

Nabil Abu-Aitah, Beit Sahur, Bethlehem, Jordan; Elon College, North Carolina.

John Callahan, Greenville, Pennsylvania; Catawba College, Salisbury, North Carolina.

Elizabeth Lester, Asheboro, North Carolina; Oberlin College, Oberlin, Ohio.

Let's Observe World Community Day!

Mrs. J. R. Kernodle

Social Action Chairman

Here's a call to Christian Social Action! Get the churchwomen of your community to observe World Community Day on November 4. This year's theme is "Christian Action for Freedom," and the study emphasis is on U. S. foreign policy and the role of the individual in it. You may order your World Community Day packet (cost 50c) from: Publications and Distributions, Box 340, Madison Square Garden, New York 10, N. Y.

It is not too early to start plans for assistance to women in other parts of the world. Freedom from chronic ill health in four selected areas — Ethiopia, Nigeria, Chile, and Burma — will be given new meaning by the projects being planned. As interested church women you can:

1. Make medical kits for home use in rural areas. Such kits, given to each person who completes a first-aid course, provide help for these trainees as they serve their villages. The kits should contain:

2 pkgs. Band-Aids
1 can antiseptic powder
1 pkg. bicarbonate of soda.
1 pkg. Vicks or Mentholatum
2 or 3 toothbrushes and toothpaste
1 pkg. boric acid power, 2 or 4 ozs.
1 pkg. gauze pads, 4" x 6"
2 rolls adhesive tape, ½" or 1"
1 pkg. absorbent cotton
6 rolls bandage gauze, assorted
1 tube vaseline
1 bottle iodine

2. Make nightgowns for children in church-supported hospitals and institutions. The gowns, size 2-10, may be made of any strong material, preferably white or pastel cotton flannel, following any simple pattern with the opening center front.

3. Send children's used clothing. Also piece goods and yarn to meet the continuing needs of those in refugee camps.

Sixty-Seven Seniors Are Graduated At Elon's Summer Commencement

Sixty-seven seniors were presented diplomas and degrees at the annual Elon College summer commencement, which was held Sunday, Aug. 21. The commencement program opened with the baccalaureate sermon by the Rev. Howard P. Bozarth on Sunday morning, followed by a picnic lucheon at noon and the graduation ceremonies at 2 o'clock Sunday afternoon.

The Rev. John S. Graves, of the Elon College faculty, pronounced the invocation and benediction at the morning services; and Dr. Willliam J. Andes, pastor of the Elon College Community church read the scriptures and offered the prayer. The musical program featured Prof. Charles Lynam as soloist, with Prof. Fletcher Moore at the organ.

The Rev. Walstein W. Snyder, newly named superintendent of the Congregational Christian Children's Home had the invocation for the afternoon program; and Dr. J. E. Danieley, Elon's president, delivered the charge to the seniors. Prof. Alfred Hassell presented the candidates for degrees and diplomas, which were in turn presented by Dr. Danieley. The Rev. Snyder presented Bibles to the Seniors.

The members of the graduating class included Carolyn Virginia Allen, Reidsville; Emma Frances Allen, Ramseur; Thomas Francis Ayers, South River, N. J.; Curtis Vernon Bare, Burlington; William Burch Barham, Elon College; John Bede, Peshawar, Pakistan; Bobby Leroy Bennett, Durham; Donald King Blalock, Gibsonville; Paul Peter Brutch, Shenandoah, Pa.; Mary Ann Buck, Greensboro;

Alfred Ignatius Capuano, Huntington Station, N. Y.; Richard Colbert Cecil, Fayetteville; Grady Cole Church, Mebane; Charles Nathaniel Cole, Burlington; Martin Joseph Collins, Astoria, N. Y.; William Reginald Coward, Liberty; Joseph DelGais, Inwood, N. Y.; Claude Franklin Dover, Burlington; Gail Lee Elliott, Burlington; Ronald Dean Fennell, Greensboro;

Seyd Mohsen Gharavi, Los Angeles, Calif.; James Franklin Gibson, Ramseur; Joseph Oliver Gilliam, Burlington; Donald Edward Graf, Burlington; Raymond Fletcher Gray, Burlington; Vernon Carlyle Grimes, South Norfolk; Rebecca Rice Guthrie, Washington, D. C.; Joyce Pendleton Harrell, St. Brides; Shelton Franklin Harrell, St. Brides; Reece Tomlinson Haywood, Burlington; James Richard Holland, Elon College;

Dorothy Dowd Howard, New Bern; Linwood Richard Hurd, New Britain, Conn.; Cecil Harris Isley, Burlington; Anthony Neil Jendras, Burlington; Johanna Agnes Jones, Burlington; Lane McCoy Kidd, Timberlake; Robert Lee King, Supply; Terrence Brooks Lanier, Asheboro; Bobby Gene Lawson, Fayetteville; Joseph William Lewis, Fall River, Mass.; William Harrison Love, Burlington; Warren David Martin, Burlington;

William Alexander McIntosh, Graham; Joseph Edward Meador, Reidsville; Della Jerolene Nall, Burlington; Marion Lee Oakes, Greensboro; Robert Edward Orr, Burlington; Donald Evans Paul, Burlington; John Dameron Phillips, Greensboro; Janice Isley Pulliam, Graham; Joseph Clifton Pulliam, Ridgeway; John Cecil Rand, Reidsville; Dwight Lankford Riley, Mebane; William Wynn Riley, Columbia, S. C.;

Harolyn Hanford Sawyer, Graham; Ronald Glenn Scott, Bear Creek; Lacy Barksdale Slayton, Milton; Randolph Lee Smith, Burlington; Barbara McCauley Tapscott, Elon College; Monroe Troxler, Burlington; Jerry William Turpin, Reidsville; James Joseph Walsh, Bronx, N. Y.; Joan Lewis Wrenn, Burlington; and Ann Stewart Wright, Portsmouth.

Check Your Convention Delegates

Please note this list of delegates to the Southern Convention, April 26-28, 1960, First Christian Church, Burlington, N. C. If there are any corrections or additions, notify the Convention Office at once. This list should be correct for sending out notices of the Adjourned Session of the Southern Convention, October 18, 1960. Please bear in mind the regulation concerning the number of delegates to which each church is entitled: "Each church is entitled to one delegate, and churches with more than 200 members are entitled to one additional delegate for each 200 members or major fraction thereof, provided no church shall have more than four delegates." All ordained ministers are members of the Convention.

VIRGINIA VALLEY CONFERENCE

Delegates

Bethel — Mrs. S. E. Madren.
Bethlehem — Clarence A. Phillips.
Leaksville — Mr. R. O. Rothgeb.
New Hope — Mr. H. E. Liskey.
Winchester — Mrs. Edgar Nelson, Mrs. Grover Daugherty.
Wissler's Chapel — Mrs. Austin Kipps.

EASTERN VIRGINIA CONFERENCE

Delegates

Bayside — Mrs. G. Julius Rice.
Berea (Nans.) — Mr. George M. Cornell.
Bethlehem (Disp.) — Mrs. Edward Bresko.
Bethlehem (Nans.) — Mrs. Arthur Wilkins, Mr. Arthur Wilkins, Mrs. I. W. Johnson.
Cypress Chapel — Mrs. Ellis Clark.
Eure — Mr. Lycurgus Howell, Mrs. Lycurgus Howell.
Franklin — Mr. N. T. Barron, Mr. J. Vaughan Beale.
Franklin, Hunterdale — Mrs. Nora M. Ham, Mrs. Shelley Joyner.
Holland — Mr. Kenneth H. Garren.
Holy Neck — Mrs. Nancy E. March, Mrs. Emmitt Piland.
Liberty Spring — Mrs. H. Raymond Phelts.
Lynnhaven — Mr. James E. Metcalf.
Newport News — Mr. W. H. Baker, Mrs. W. H. Baker, Mr. Walter J. Williamson.
Norfolk, Christian Temple — Mrs. L. W. Stagg, Mrs. E. M. Albright, Mrs. Frank R. Hamilton.
Norfolk, First — Mrs. Olin B. Pendleton.
Norfolk, Great Bridge — Mrs. Florence K. Lane.
Oakland — Mrs. Asa B. Johnson, Mrs. Raye V. Knight.
Portsmouth, First — Mrs. C. J. Felton.
Portsmouth, Shelton Mem. — Mrs. Frank Lewis.
Richmond, First — Mr. John T. Kernodle.
South Norfolk — Mr. T. R. Eason, Mrs. James T. Hare, Mr. Waverly T. Lane, Mrs. J. William Overton.
South Norfolk, Rosemont — Mrs. St. Clair Dudley, Mrs. B. M. Herbert, Jr., Mr. A. S. Morrison, Mrs. A. S. Morrison.
Suffolk — Mrs. Annie Staley Calhoun, Mrs. Ray F. Gordon, Mrs. J. S. Rollings, Sr., Mr. Z. Turner.
Waverly — Mr. Lee B. Carpenter.
Windsor — Mr. Richard J. Holland.

EASTERN NORTH CAROLINA CONFERENCE

Delegates

Amelia — Mr. T. N. Daughtry
Auburn — Mr. Connie Mac Ford.
Chapel Hill — Mrs. E. U. Bain.
Damascus — Mr. Jerome Crabtree.
Fayetteville — Mr. Robert B. Curtis.
Fuller's Chapel — Mrs. S. G. Coghill.
Garner, Hayes Chapel — Mrs. Leonard I Stone.
Henderson, First — Miss Josephine Langston, Mrs. Lula Paynter.
Lee's Chapel — Mrs. Junnie Gunter.
Liberty (Vance) — Miss Margaret Alston.
Mt. Carmel — Mrs. Robert L. Pearce.
New Hope — Mr. Sherrell Lester.
Plymouth — Mrs. O. H. Ross, Jr.
Sanford, First — Mrs. R. M. Cline.
Southern Pines — Miss Hazel Shiring, Miss Norma Shiring.
Turner's Chapel — Mrs. William M. Cooper.
Wake Chapel — Mr. Glendon Johnson, Mr. Rex G. Powell.
Youngsville — Mr. Neal Archie Brown.

WESTERN NORTH CAROLINA CONFERENCE

Delegates

Albemarle — Mr. Cecil E. Sides.
Asheboro — Mr. Leo Park.

(Continued on Page 15)

God's Hand In History

Background Scripture: Isaiah 10:5-34; 14:24-37.

Devotional Reading: Psalm 37:1-9.

Memory Selection: **For the Lord of Hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?** Isaiah 14:27

AN ALARM CLOCK

Isaiah's words must have come as a shock to the devout and patriotic Jew. For he was telling them in today's lesson that God was going to visit judgment upon Judah, a judgment inevitable because of their idolatry and infidelity and hypocrisy and national sin. For a long time he had predicted the inevitability of judgment and doom. And now he says it is at hand. That was a distinct shock to the Jews. Was not theirs the Chosen Nation under God? Had He not called them and made a covenant with them? Could they not be sure that his providence and his power would protect them? Were they not safe because they were his Chosen People? The answer to these questions was "No!" An emphatic "No!" God was about to execute judgment upon Judah. And what a judgment it would be! The Temple would be destroyed, the people would be carried into captivity and the land would be laid waste. It was unbelievable. What a shock it must have been to them all.

But the shock was all the greater when Isaiah announced that the agent of God's judgment, would be of all people, the ASSYRIANS! This proud, pagan, powerful nation was to be "the rod of God's anger, and the staff in his hand." God was going to send Assyria against "the hypocritical nation — they worshipped God with their lips but their hearts were far from him — and against the people of his wrath, and God was going to give him a charge to take the spoil, and to take the prey, and to tread down like the mire of the streets." It was bad enough for judgment to come, but to have it come through a haughty and hated enemy — that was a cruel blow and a great shock. It was like an alarm clock going off, or like a fire alarm sounding forth in the middle of the night. The prophet must have met with raised eye-brows and disdain, mingled with awe and alarm, when he announced the doom and the destroyer who would inflict it.

This was not the first time that God had used other nations as the rod of his anger. And it was not the last. Through the centuries God has been doing just this. And is it not true that God is using even now, Communistic Russia in some measure as the "rod of his anger"? It seems impossible and it seems absurd to us. But it is no more impossible or absurd than Isaiah's prediction was to the Jews. Under God, atheistic Russia can be the nation through which God brings judgment upon the nations of the world for their national sins.

AN UNWITTING INSTRUMENT OF GOD

Isaiah goes on to say that Assyria does not know that she is the instrument of God executing judgment upon Judah. "Howbeit he meaneth it not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations, not a few."

God moves in mysterious ways his wonders to perform and his will to bring to pass. And often, both nations and individuals are instruments of God all unwittingly and unknowingly. God has a divine plan and purpose for the world, and he uses various methods and means of bringing them to pass.

THE THING ACTS LIKE A BOOMERANG

The Assyrians must have loved what Isaiah said at first — that they were to be God's agents of judgment, that God would grant them the victory over little Judah and over the other nations. That sounded as if God were making them the favored people and instrument of God. But they must read on to the end of the sentence and the bottom of the page. "When it shall come to pass — when Assyria had performed her work upon Mount Zion and on Jerusalem — I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, 'By the strength of my hand have I done this, and by my wisdom, for I am prudent'." They that take the sword shall perish by the sword. Pride goeth before a fall. Who is there who is old enough to remember World War II who does not recall Hitler's proud boast about Germany's "thousand years"! Let no nation boast of its military might or its industrial and economic power. Let no nation boast of its righteousness. Let no nation think that it is God's "chosen people" or his "pet folks." And although it may sound strange to some readers of these Notes, we will do well to remember that God cares tremendously what happens to Russia. And to all the other nations of the world. As Dr. Douglas Horton puts it, "Our Creator is not a God of the American way of life. He is just as much interested in Russia as He is in us!" He may use Russia as "the rod of his anger to bring judgment upon the nations of the earth." But in turn he will bring judgment upon Russia.

SUNDAY SCHOOL LESSON
SEPTEMBER 4, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

"HIS-STORY"

What does all this mean? What was Isaiah trying to make clear to the people of his day? What lesson is there in it for us who are living in the Twentieth Century? Simply this — History is His-Story. God is in history. History is not some brute force going it blind, without plan or purpose. God is not an absentee God, some one who made the universe and then flung it off into space and left it to go its own way. God is in his universe, sometimes punishing men and nations for their sins, active in the affairs of the world, working out his purpose and plan, slowly to be sure at times, but steadily, surley, successfully, how little we purpose in history, how little we understand it, or even sense it at times. The ultimate power in the universe is God. Men and nations are the instruments of his purpose. Christian faith reads history as the disclosure of the presence and action of God within the movements of men and nations. History is a mighty drama, enacted on the theater of time.

WHERE DO WE COME IN?

If God is to have a godly nation, he must have godly men and women who will help him to accomplish his will in the world. The individual does count. Personal integrity and righteousness do count. The real issue is not whether God is on our side, but whether we are on God's side. America, as Billy Graham says, needs more men and women to live for Christ and not more nuclear weapons and more armies. This does not mean a program of disarmament now. It does mean that the strength of a nation is in the character of its citizens.

AT OUR CHURCH HOME FOR CHILDREN

"Graduate" Helps New Boys

Walstein W. Snyder,
Superintendent

Dear Friends:

It is quite a beautiful sight to look out over the campus just after a refreshing rain. This is the situation here this Monday afternoon (August 22) as I begin this letter. From my office window I have a full view of the Holt Chapel which makes a most attractive picture sitting in the midst of our beautiful green campus this time of year. We look forward to the day when all our buildings will give as fine an appearance as does the chapel.

Many wonderful things happen in the process of one's work here at the Children's Home. Only this afternoon Mrs. Privette, our Baby Home Housemother, called to tell us of a wonderful experience she had just had. Billy Burgess, one of our boys who graduated this year and has just completed his basic training period in the Army, was visiting in her building and noticed that there were two little boys that had just come into the Home. Upon hearing the story of the two little boys, Billy handed Mrs. Privette twenty dollars and asked her to use it in helping to get suitable clothes for the two boys. No doubt Billy remembered his early days here and the help he had received. Now he was out on his own and in this way he could show his gratitude for what had been done for him. We don't think he could have shown it in a better way.

Billy, as many of you will remember, is the young man with the outstanding art ability. While in service for three years he will be in the drafting division of the army. There he will gain knowledge and training that will be of much use to him later on in civilian life. We are very proud of Billy and believe that he has a good future before him in some phase of the field of art.

Tomorrow morning our Building Committee will have a very important meeting. They must decide what procedure they will follow in letting the contract for our two new cottages, which we hope to begin in September. Then in the afternoon the entire Board of Trustees will meet to give consideration to their recommendations. These are very important times here at our Children's Home. We hope and pray with all our strength that we shall have the wisdom to make the right decisions.

REPORT FOR AUGUST 22, 1960

MONTHLY OFFERINGS

Amount brought forward		$23,561.71
NO REPORT THIS WEEK		
Grand Total		$23,561.71

SPECIAL OFFERINGS

Amount brought forward		$45,437.21
Miss Dorothy Branch, Garner, N. C.	$105.00	
Bible School Offering, Rocky Ford Cong. Christian Church	5.00	
In Memory of Lyman Lamm	10.00	
In Memory of Lyman Lamm	5.00	
Special Gifts	185.00	
Total		$ 310.00
Grand Total		$45,747.21
Total for the Week		$ 310.00
Total for the Year		$69,312.92

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed $.................... as a memorial gift to the Congregational Christian Home for Children in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Memorial To Dr. Timmons

Sunday, August 21, at the morning service in our Church of Wide Fellowship Southern Pines, a memorial cabinet was dedicated to the memory of Dr. Wofford C. Timmons, a former minister. Mrs. Timmons, who is a member of the staff at Oberlin College, Ohio, was in Southern Pines for the summer and was present for the service.

A poem by Dr. Timmons is used on the front page of this paper.

Statement of Dedication

In memory of The Reverend Wofford Colquitt Timmons, D.D., pastor of this church 1954-57, we dedicate this Memorial Cabinet to the Glory of God; for the purpose of retaining indefinitely the record of those who have given unselfishly of their resources to enhance this house of worship.

We further dedicate the "Book of Remembrance" as given by the Women's Fellowship of the Church of Wide Fellowship and within its ageless binding will be written the names of those who have made gifts in memory of "loved ones" and friends.

Call not that man wretched, who, whatever ills he suffers, has a child to love. — Robert Southey

* * *

A bone to the dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog. — Jack London

At Work With The Service Committee

NOT A GREEK TRAGEDY!

Under the auspices in Greece and in close understanding with the government through such agencies as the Queen's Fund, there has been developed as effective and spirited piece of professional social work as we believe can be found anywhere.

Mr. and Mrs. Newell Steward are the heroes of this endeavor. She is acting dean of the School Work at Pierce College, and a stream of young graduates is beginning to make itself felt, particularly in the Ano Petrolona district settlement house in Athens, at Salonica, and in the mountains of central Greece. He, just returned from three months in the US, has sparked these programs, and in the 30 remote villages around Domnista a community development plan has come into operation, with leaders of the village in each case the responsible committee, to raise the standard of life for a proud and resourceful people.

Only a few miles separates Domnista from the village of Stravopigeon in central Greece. But there is a vast difference between the two. Domnista, Congregational Christian Service Committee field headquarters is thriving. Stravopigeon is still digging itself out of a hole; a dozen years ago it was field headquarters of the Communist rebels.

"Take the village of Krikkelon," Mr. Steward says. "Before the war it had 1,200 cattle and 32,000 sheep and goats. When we got there it had 280 cattle and 8,000 sheep and goats. What had happened? The Germans had eaten one batch and the Communists a second." The Steward remedy was to open a breeding center, and now the livestock population is on its way back.

Mr. Steward supervises the work of about 30 Greeks, trained in agriculture and social work. He and his wife are the only foreigners. He says, "We want the Greeks to do the work. When we move on, we want to leave behind a trained body of Greeks." The hours are long and the pay is small, but the Stewards find the personal satisfaction of overseas social work are many.

—CCSC Reports

ETHER CHURCH HISTORY

(Continued from Page 7)

Also there have been telephone company owners and executives and quite a number of nurses and school teachers. A goodly number of its members also served their country in its armed forces during World Wars I and II, some having paid the supreme sacrifice.

While there has been no member going directly into the ministry, the church has been a very constant training ground for Elon ministerial students. In fact, it has been remarked that probably one of the missions of this church is training ministers.

LAYMAN'S TALK

(Continued from Page 6)

not always easy to follow. Down through the ages, people have forgotten it from time to time. . . .with results that have spread tragedy across the human record. Sincere people burned people at the stake in Massachusetts because they thought they were serving God. Some apparently sincere Christians in Germany and other countries sat by and gave at least implicit approval to the extermination of Jews by Hitler—because they did not like Jews. And back in our own country roving bands of Klansmen whipped and mutilated thousands of human beings because their skins were of a different color or their religion was different or because they did not agree with the philosphy of the Klansmen. And all this, mind you, done in the name of Christianity.

So we must remember. . . .that love of fellow man is vital to our Christianity. I am no student of the Bible, but I have never seen nor have I ever heard anybody else say he has seen within its covers any direct or implied instruction that one man should hate another. I do know that the teachings of Christianity cry out to all men to try to find ways to understand all other men.

And for what it's worth, it is my thinking that this and every other church, as represented by its physical structure and by its individual members of the brotherhood, can shed a good deal more of the spirit of Christ upon the community by participating actively in the community's affairs, always remembering that it is our Christian duty to love and understand. To forget that even for a minute leaves us open to the probability that we commit some monstrous sins in the name of Christianity. And whether those sins are intentional or not. . . . they are sins, just the same.

SO. CONVENTION DELEGATES

(Continued from Page 12)

Hanks' Chapel — Mrs. Glenn White.
High Point — Miss Louise Patton.
Liberty — Mr. Cyrus Shoffner.
Pleasant Hill — Mr. C. Parks Teague.
Pleasant Union — Mr. Dannie Garner.
Ramseur — Mr. Jack White.
Sanford, Northview — Mr. Lynum C. Wicker.
Seagrove — Mrs. Lacy M. Presnell.
Smithwood — Mr. H. C. Smith.
Spoon's Chapel—Mrs. Clarence Humble.
Zion — Mrs. Clyde Riddle.

NORTH CAROLINA & VIRGINIA CONFERENCE

Delegates

Apple's Chapel — Mr. Jason Lowe, Mr. Robert Pritchett.
Asheville — Mrs. Frank E. Ratzell.
Belew Creek — Mr. Herbert Ashburn.
Bethel — Mrs. Joe H. King.
Bethlehem — Mrs. Paul Madren.
Burlington, Beverly Hills — Mr. Zeb H. Lynch.
Burlington, Edgewood — Mr. R. W. Morton, Jr.
Burlington, First — Mr. Clyde W. Gordon, Mr. R. Wayne Morton, Mrs. R. Wayne Morton.
Burlington, Lakeview — Mrs. G. H. Veazey.
Carolina — Mrs. Grant Burns.
Danville — Mrs. W. E. Abernathy, Mrs. R. S. Hollingsworth, Mrs. R. E. Tally.
Durham — Mrs. D. M. Estes, Mr. J. T. Kernodle.
Elon College, Community — Dr. H. H. Cunningham, Mr. D. Marsh McLelland.
Gibsonville — Mr. Asa Danieley.
Graham, Providence — Mr. Elige Greer.
Greensboro, First — Mrs. M. W. Blakey, Miss Ruth Gunter, Mrs. T. F. Rudd.
Greensboro, Palm St. — Mrs Pearlie Hall.
Greensboro, St. Peter's — Mr. Harvey Walker.
Happy Home — Mr. Arthur Powell.
Haw River — Mrs. Charles V. Koch.
Hines' Chapel — Mr. R. W. Iseley.
Hopedale — Mrs. R. L. Gerringer.
Kallam Grove — Mrs. Pauline Goolsby.
Lebanon — Mr. T. J. Earp.
Liberty — Mr. B. E. Bray, Jr.
Long's Chapel — Mrs. Dallas Anderson.
Monticello — Mr. J. E. Cumbie.
Mt. Bethel — Mrs. Lillie S. Phibbs.
Mt. Zion — Mrs. Hattie Lynch.
New Lebanon — Mrs. Charlie K. Webb.
Reidsville — Mrs. W. E. John Briggs, Mr. Clifton Hall, Mr. Robert L. Stanley.
Rocky Ford — Mrs. Claude Edwards.
Salem Chapel — Mrs. James S. Rayburn.
Shallow Ford — Mr. W. E. Walker.
South Boston — Mr. H. C. Landrum.
Tryon — Mr. Elbert H. Arledge.
Union Ridge — Mrs. Oscar Wilkins.
Union, Va. — Mr. S. Reams Long.
Winston-Salem — Mrs. J. R. Lackey.
Zion — Mrs. J. H. Childress.

"What is eternity?" was a question once asked at the deaf and dumb institution at Paris and the beautiful and striking answer was given by one of the pupils, "The lifetime of the Almighty." — John Bate.

Useful Material For Your Fall Program

CHRISTIAN EDUCATION WEEK

September 25 - October 2

Manual for Christian Education Week. New manual designed to help key leaders in local churchehs make Christian Education Week a significant experience for all members of the congregation. BB06. 35c each.

1960 Christian Education Week Bulletin Insert. Thoughtful meditation on 1960 theme. Maroon ink on green stock. BB06. $1.75 per 100.

WORLD WIDE COMMUNION SUNDAY

October 2, 1960

Guide for Ministers and Visitors. Practical help for pastors and persons who visit, to increase attendance at the World Wide Communion worship, and to obtain pledges of attendance during the Church Loyalty Crusade. One copy should be ordered for each visitor. C11. 5c each.

"My Visitation Agreement" Card. C11. 35c for 100.

Covenant Card. Pledges attendance on World Wide Communion Sunday and loyalty to the church. C11. 50c for 100.

Invitation Card. C11. $1.25 per 100.

Meditation Leaflet. "At Thy Table, Lord," by Dr. Jesse M. Bader. C11. $1.25 per 100.

The Church Invites You to Worship Regularly. 8¼" x 3¼" card. C11. $1.25 per 100.

Ten Reasons Why Worship Regularly. 8¼" x 3¼". C11. $1.25 per 100.

I Go to Church Sunday. Leaflet written by Dr. George W. Crane. C11. $2.75 per 100.

Church Bulletin. Cover printed with cup and world symbol in one color. Inside pages and back are blank for your own order of worship. C11. $1.75 per 100.

Bulletin Insert. Attractively designed page with an inspirational message for World Wide Communion Sunday. C11. $1.25 per 100.

Letterhead. Cup and world symbol in color on white stock. C11. $1.50 per 100.

Matching Envelope. (No. 10) for use with the letterhead. C11. $1.50 per 100.

Poster, in two colors, illustrating the symbols of cup and world. 17" x 22". C11. 20c.

Attendance Registration Card. For registering attendance on World Wide Communion Sunday (or any Sunday). C11. 50c per 100.

My Church Attendance Record. Handy card on which church member can record his church attendance during the Sundays of October. C11. 50c per 100.

WORLD ORDER SUNDAY

October 23, 1960

World Order Sunday Message. The 1960 theme, "Toward a Family of Nations Under God," — "agenda of action for peace" for use by churches in this crucial period of history. Timely for 15th anniversary of the U.N. Can be mailed for study prior to observances, or distributed inside standard worship bulletins. Six panels. 5½" x 8½". C02. 10¢ ea. $7.50 per 100.

REFORMATION SUNDAY

October 30, 1960

Reformation Sunday Worship Service for 1960. Based on Martin Luther's Strasbourg Liturgy of 1537-1539 which was adapted and used by both John Calvin and John Knox. Handsomely printed in maroon ink on cream yellow stock. C11. $3.00 per 100.

Literature on Protestantism

Protestantism Affirms. By Winfred E. Garrison. Thought-provoking exposition of first principles. C11. 10c each. 12 for $1. $8 per 100.

What Protestants Believe. By Hugh Thomson Kerr. "The Reformation was not a detour from the main highway, but a return to the highway." A dramatic development of this theme. C11. 10c each. 12 for $1. $8. per 100.

The Protestant Heritage. By Samuel McCrae Cavert. Concise dissertation on the strength of the Protestant position. C11. 10c each. 12 for $1. $8 per 100.

WORLD COMMUNITY DAY

November 4, 1960

Complete World Community Day Packet. Containing all the necessary planning and resource materials plus samples of materials you will want to order in quantity. 50c each for one or two. 40c each for three or more to one address.

Order by number from: P and D, National Council of Churches, Dept. FG, Box 301, Madison Square Post Office, New York 10, N. Y. Postage will be paid if remittance accompanies order.

The Christian Sun

Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

VOLUME 112 **SEPTEMBER 6, 1960** **NUMBER 35**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis loving and serving
The highest and best!
'Tis onward, unswerving—
And that is true rest.

—J. S. Dwight

Organ of the Southern Convention of Congregational Christian Churches.

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Jesus The Carpenter

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table Christ
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood He made—
The Lord of Lords who learned a trade.

Yea, but His hammer still is shown
By honest hands that toil,
And round His table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop of Nazareth was bare—
But brotherhood was builded there.

Charles M. Sheldon

Here And There Among The Churches

A church school staff retreat for officers and teachers of First, Burlington, will be held at Moonelon Sunday, September 11, from 3:00-8:00 p. m.

Rev. G. H. Veazey of Elon College, N. C., is this week holding a revival at Wissler's Chapel in the Valley of Virginia. He was once pastor of this fine little church that now has no pastor.

The Senior High Pilgrim Fellowship (grades 9-12) of First, Burlington, had a retreat at Moonelon September 4 from 3:00-7:30 p.m.

C. B. Riddle, former editor of this paper and writer of a feature article each week, has suffered more than usual this summer with arthritis. Although most of his work planned for August had to be postponed until September, the ABOUT has come through on time.

Rev. James W. Ray, formerly director of Baptist Student Union work in North Carolina, and now director of a personal counseling service in Raleigh, is to be the interim pastor at our United Church there. Dr. Waldo Beach, professor of Christian Social Ethics at Duke Divinity School, was the speaker for the service September 4.

The first fall meetings of the Junior High and Senior High Pilgrim Fellowships of the Suffolk church will be held next Sunday, beginning with supper. The program for both groups will be centered around a special service of Holy Communion conducted by the pastor, Dr. George Alley, and the young people who are the officers of the two groups.

DIGNITY OF LABOR

Thou wilt show us, O God, the way of patient industry: that, honoring and praising thee in the work of our hands, and learning the dignity of honest labor, we may be faithful in small and humble tasks, good comrades with our fellows, and brave to fight against all that may hinder fullness of life. Amen.

—Anon

September 1 the Rev. Clyde L. Fields became Superintendent of the Southern Convention — the third person to hold this office. He and Mrs. Fields moved into the superintendent's home at Elon College on Tuesday of this week.

Rev. P. William Benton, Jr., a member of our Berea church, served as visiting minister at our Suffolk church during August when the pastor, Dr. George Alley, was on vacation.

The first rally for Junior High Pilgrim Fellowship groups in the Eastern Virginia Conference will be held Sunday afternoon, September 18, from 3:30-5:00 at the Suffolk church.

Speaker at the morning church service in High Point August 28 was Staley Woodell, a Sunday school teacher and deacon of the church. He took this responsibility so his minister could be away (on vacation), and the report from his fellow-members is that he did a fine job.

A reception for Rev. and Mrs. Gaylord B. Noyce followed the morning church service August 28. A set of the **Encyclopedia Britannica** was presented to them as a gift from the church.

Rev. John Kittenger, assistant professor of Bible and English at Elon College, was the speaker at First, Burlington, August 28. Mr. Kittenger has his B. A. degree from Temple University; B. D. from Lancaster Seminary (E. and R.); an M. A. from the Lutheran Seminary, Philadelphia, and an M. A. from the University of North Carolina.

MRS. S. E. MADREN

A memorial service for Mrs. Silas E. (Ruth Gilliam) Madren, who passed away August 26, was held at Bethel church, Elkton, Virginia, Sunday afternoon August 28. Pallbearers were deacons at the three churches served by her husband — Mt. Olivet (G), Mt. Olivet (R) and Bethel. The officiating clergyman was Rev. E. J. Rohart of Linville.

The funeral service was held at her home church, Bethlehem Christian, Altamahaw, North Carolina, Monday, August 29, with Rev. J. Frank Apple officiating. Pallbearers were nephews, while nieces were flower bearers. Interment was in Magnolia Hill Cemetery, Elon College.

In addition to her husband, Mrs. Madren is survived by five sons, James, Alva, Willie, Thomas and Joseph; one daughter, Elizabeth; seven grandchildren; three sisters, Mrs. Ora Matkins, Mrs. Bertha Herbin, and Mrs. Ethel Gerringer; and two brothers, Carl and Loften Gilliam.

Volume 112 Number 35

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ALLIED ENLISTMENT WORKSHOPS ANNOUNCED

Rev. Joe A. French, who has accepted responsibility for the Allied Enlistment Workshops since the Rev. Melvin Dollar left, announces times and places for the remainder of these meetings. The Workshop for the Albemarle area has united with the E. and R. group in that area. Others are as follows:

Third Series

September 12, Center, South Boston, Va.

September 13, Zion, Sanford, N. C.

September 15, Pleasant Ridge, Ramseur, N. C.

September 22, First Christian, Richmond, Va.

Fourth Series

October 3, Center, South Boston, Va.

October 5, Zion, Sanford, N. C.

October 6, Pleasant Ridge, Ramseur, N. C.

October 20, First Christian, Richmond, Va.

All meetings will be at 7:30 P.M., and it is hoped that all churches in the area will be represented. "An effort is being made to adapt the plan and program to the situation in the local church, and because of this no church, large or small, will find the program impractical." says Mr. French. He urges churches within reach of the places announced to send at least one car load of people to the Workshop even if no one has attended before.

Mrs. Mary Ann Williams, P. O. Box 1206, Lake Worth, Florida, who led the two National Women's Fellowship tours to Europe and has visited there on other occasions when president of the Women's Fellowship of the International Congregational Union, is thinking of another trip. The suggested plan is to fly late in April, 1961, to Scandinavia (Norway, Sweden, Denmark); go south, stopping in Germany, Czechoslovakia, Greece; east to Turkey, Syria, Lebanon, The Holy Land; west to Egypt, Spain to Portugal and then home. This would not be under the auspices of the Women's Fellowship. If you are interested in the possibility of such a tour, write Mrs. Williams.

Rev. Carl Wallace of Southern Pines will be the speaker for the supper meeting of the Laymen's Fellowship of our Burlington, First, church September 9.

REVIVAL AT BIG OAK

Mrs. Dorothy Davis

The Big Oak Christian Church held its revival August 7-12. The meeting began with an all-day service Sunday. Lunch was eaten on the church lawn. The services began at 7:30 each evening.

The pastor of Big Oak Christian Church is the Rev. James Fogleman of Burlington. The visiting evangelist was the Rev. L. L. Hubbard, pastor of the Pleasant Ridge and Spoon's Chapel Congregational Christian Churches.

There were seven new members added to the church roll. The church enjoyed having visitors from other churches and also visiting ministers attend the revival. Special singing was enjoyed during the week of services.

W. N. C. CHURCHES INVITED

What? Race Relations Clinic.

Where? Asheboro Congregational Christian Church, Asheboro, N. C.

When? September 19 and 20 (Monday and Tuesday) at 7:30 P.M.

For Whom? Everyone invited — especially church people in the Western N. C. Conference.

By Whom? Sponsored and planned by the Christian Social Action Committee of the Western N. C. Conference. Leaders will include Miss Dorothy Hampton, Race Relations Consultant for the United Church, and other persons who are familiar with the issues involved.

Why? In order to promote understanding and knowledge in this very vital area of our society and for the purpose of exploring ways in which our churches may take positive steps toward eliminating racial unfairness.

Note: Literature will be on sale at the Clinic.

A Vacation Sunday

By A Travelling Editor

The High Point church agreed that the minister should have some vacation. Two Sundays were allocated for this purpose. The first, the congregation (and minister) attended a service at First Reformed Church for the opening of their new sanctuary. The second, which was the last in August, is the day under consideration.

An invitation to Bethlehem church near New Market, Virginia, could not be declined. So, Saturday afternoon the Lester family drove through the beautiful Shenandoah Valley and found rest in a lovely motel with a wonderful view to the Massanutten Mountain east of the Valley.

Sunday morning at 9:30 o'clock an interested congregation assembled at Wood's Chapel, listened to me preach, and shared in Holy Communion.

At eleven o'clock it was church time at Bethlehem. Two babies were presented by their parents for baptism. A large congregation listened attentively to a sermon and shared in the Lord's Supper.

In the afternoon, following a delicious and abundant dinner, Clarence Phillips took us to Bethel for the memorial service for Mrs. Silas E. Madren.

Sunday evening service was held at Wissler's Chapel where an enthusiastic group sang, listened to a sermon, and shared in Communion.

Monday morning gave us a beautiful drive back to Asheboro where there was more house painting to be done.

St. Paul wrote of the seventh heaven. A trip to our churches in the famous Valley of Virginia may not be the seventh heaven, but surely it must be at least the second. The landscape is beautiful, the people are generous in friendship, congregations are inspiring, and churches are inviting. Vacation Sunday spent in such a way is a delightful experience for one who likes to preach and to serve worthy people.

It was evident from all conversations that it is exceedingly important for a pastor to be found for the three churches served on vacation Sunday. They have had no minister since May. Wissler's and Wood's had planned to unite and build a lovely church on highway 11 just south of Woodstock. The delay is exceedingly discouraging. One of our very best ministers is needed in this beautiful and prosperous area where our twenty Congregational Christian churches share with an equal number of Evangelical and Reformed churches in bringing Christian experience to a sturdy people.

EDITORIALS

Education Is Our Problem

The streets and highways of America are this week filled with boys and girls going to and from school. It is a pleasant sight. Little darlings clinging to mother's hand for protection as they enter school for the first time; rowdy boys scrubbed and dressed in their second best; lovely girls in their beautiful dresses; lads and lassies bashfully renewing acquaintance that has been neglected through vacation — the pride and joy of poor and prosperous homes, the hope of the future moves to school again this week.

School is a symbol for education. School is a place of meeting, a house in which children and young people stay for the greater part of their day. But school is more than a place or a concourse of people. School is a learning, a teaching, a search for knowledge. School prepares people to think; it gives them information; it stretches the powers of intellect; it develops the personality; it reveals the latent abilities bestowed by the Infinite.

Education is a never-ending process and problem. From childhood to old age the process continues. The baby in mother's arms begins to learn, and aged people on death-beds look with wondering eye to the undiscovered land of eternity. There is never a time for learning to be discontinued.

Education is a constant problem. Parents seldom know exactly what to teach their children. Schools get into set habits of procedure until something comes along — like an atomic bomb — to disturb their equilibrium. Children sometimes feel that study is really a weariness to the flesh, and that play is much more rewarding. From whence can come all the money needed to erect and maintain adequate buildings with equipment? Where are the people to teach an increasing army of children and young people? How can parents of moderate means finance the college and university training of their children?

Is Federal aid to education the answer to the financial problems? Many like to think so. It eases the tax burden on states and local communities, but it needs to be remembered that tax money all comes from the citizens. The long way round is through the Federal treasury, and this may be the most expensive channel for it to travel. Much educational work is done by churches. Federal aid to education must inevitably raise the question of Church and State relationships.

But the most important part of education is, What do we learn? The answer to this involves Church responsibility. Education is part of our business. The founder of the Church was known as Teacher, and he was the world's greatest teacher. We know him best by what he taught; not by his methods or place of meeting. This month of September is a good time for church people to consider just what they hope to teach during the next year, and then make plans for doing the teaching.

Treadmill Or Adventure

September is the time for the church to return to the regular activities. Many have had a bit of vacation during the summer, and will now return to church work that is uninterrupted for months to come. Will they return to a treadmill, or will they enter high adventure?

Sunday school, church service, youth meetings, a mid-week service, the scheduled group meetings — these can all be a sort of tread-mill where people just walk without making progress. The wheels of church machinery turn, and the people get to the meetings, but the ideas are old, the enthusiasm is dead, and the whole process is a chore to be avoided whenever possible. Attendance is tardy, programs are unplanned, goals are fuzzy or unknown. The whole process is nothing better than a tread-mill — a continuous walking without going any whither.

Church can be an exciting adventure. Friends old and new are to be greeted, understood, appreciated, and inspired. Study will take one through ancient history, modern discovery, and to the far places of the world with a purpose. Poetry and music will act as stimulants and add luster to the pilgrimage. Sermons may teach and inspire, but the purpose of the service is to worship God and to explore the deep recesses of human experience. Planned programs direct the mind to new and challenging thoughts and point the paths to consecrated service. Evangelism is the enthusiastic endeavor to share the joys of Christian living and to bring into the Church those for whom Christ died. Giving is an opportunity to serve and a release of the love one has for Christ. Church time is never long enough even though one arrives before the time announced and stays until others have gone home. Business meetings are open opportunities for studying new methods of service, and making plans that will move the Church a step nearer Christ. Altogether it is a thrilling adventure — if that is the way you want it.

Southern Convention To Meet

The Southern Convention of Congregational Christian Churches will meet in adjourned session in our Burlington church October 18. Delegates will be the same as those elected by the churches for the regular session in Burlington last April.

Business to be considered is the vote on the Constitution of the United Church of Christ. According to custom, the Convention will consider this matter, make its decision, and pass the matter on to the Conferences, which in turn will refer the matter to the churches for their consideration and vote. This is a long-time procedure of the Convention, and while it is not necessary so far as the denomination is concerned, the Convention in session last spring thought enough of it to adjourn to meet again just for this Constitution consideration.

Ministers are members of the Convention, and are expected to attend. It is hoped that every church will be represented by its full delegation. This is an exceedingly important matter, and should be given proper consideration.

About

HOW A MAN LOST HIS CARES AND FEARS

The man was burdened with cares and filled with fears, some real, some not so real.

A long vacation spent at the seashore had been only slightly helpful, for he carried his cares and fears with him.

Then he took a day off from his work, to be alone, to take stock of his cares, ponder his fears, and to find a solution to them if he could.

He drove into the country and walked in fields of growing corn, saw maturing ears and flowing tassels. He viewed with admiration acres of cotton in white and purple blooms, and looked upon vast stretches of alfalfa resembling placid water.

He saw sleek, contented cattle grazing on meadows draped with inviting green. He was reminded of "the lowing herd wind slowly o'er the lea", a line in Gray's "Elegy in a Country Churchyard". He recalled also two other lines in that immortal poem:

"The ploughman homeward plods his
weary way,
And leaves the world to darkness
and to me."

Was he alone in a world of darkness? he asked himself. Yes he was, the man concluded — alone in a small world of cares and fears of his own creation, and that world was dark.

He went into the woods where rustling leaves, chattering squirrels, singing birds, and humming bees could be seen and heard. It was one of nature's great concerts with each participant doing honor to its species.

Standing under a glorious canopy of white and blue that shelters the earth, he pondered all that he had seen and heard that day. His cares and fears vanished because he had discovered the presence and the power of God in the wide-open spaces where nature talks to man's heart while he listens and learns.

"... to be alone with Silence
is to be alone with God."

This Interested Me

Emily C. Lester

It was very interesting to me to share in the 90th anniversary service at Bethany Congregational Christian Church, Sedalia, North Carolina, August 7. This Negro church was a mission church established by the American Missionary Association following the Civil War. For a time school was held in the church building and the minister-teacher was a white man. Later a young Negro teacher came there and when the school was discontinued she — Charlotte Hawkins Brown — moved across the road and founded Palmer Memorial Institute.

Many things about the day were interesting: The fact that the women were responsible for the morning service, while other groups in the church had charge of special evening services during the week; that this church uses the Pilgrim Hymnal; that each member was asked to give $9.00 on the church's 90th birthday; that special recognition was to be given to the one who secured the most money for the church from friends; that Mrs. W. W. Sellers, president of the Southern Convention Historical Society, sent a personal gift, as well as greetings from the Society; that the pastor, Rev. J. W. Morrison, brought the choir from his other church (Children's Chapel, Graham) to provide special music; that a 3:00 p.m. dinner was served at tables in the shape of a cross in the school gymnasium; that the oldest member of the church, a 93-year-old deacon, was honored at the dinner.

Superintendent J. T. Stanley was the guest speaker for the afternoon session, which also included special music and the cutting of the anniversary cake. Mr. Stanley reminded us that a person is like a tree, and so is a church — as long as they "put forth fruit" they are youthful and growing. He suggested that a good church keeps its youthfulness (even though 90 years old!) by a return to real worship, by being concerned about religious education (Bible study and its application to daily problems and needs), and by having a deep sense of the meaning of evangel (presenting the Gospel in such a way that people will lead a godly and upright life).

Yes, Mary Morgan from Asheboro and I had an interesting day as we worshipped and enjoyed good Christian fellowship with the people of Bethany, who were honoring 90 years of faithful service.

Today's Greatest Need

The wise men of old said that "The fear of the Lord is the beginning of wisdom." (Psm. 111:10; Prov. 9:10) If I can see the situation of the world about us today with the least degree of accuracy we need and need badly, to get back to this "beginning" and build our civilization carefully, patiently and securely upon it.

But what is the fear of the Lord? When I was a child I had great fear of thunder and lightning. When the clouds began to gather in the summer and the thunder began to be heard in the distance, I would run into my mother's room, perch myself on the little trundle bed under the big bed and remain wrapped up there in the dark until the thunder had passed.

Many people think of the fear of the Lord much as I did the thunder storm in those early days. I confess to much of that feeling and attitude myself at one time in my life. In my maturer days I came to think of the fear of the Lord as the conscious and abiding sense of his presence, his control, his powerful guidance of all that goes on everywhere, and of adjusting myself to all of this in the assurance of success and blessing in so far as I did so, and of failure and curse in so far as I failed to do so. This adjustment, moreover, must apply to every detail of our personal relationship and living.

In the application of this principle again there must be absolutely no distinction of class, race, color or anything else, and it must apply twenty-four hours in each day and seven days in each week of all the years. With this definition accepted, I insist that the fear of the Lord is the greatest need in the life of today's world.

W. R. Cullom

A GOOD STORY

In the course of remarks concerning 93-year-old Deacon George W. Foust at Bethany church, Sedalia, a neighbor, 83-year-old Lawson Morgan told this story:

A man died and everyone was bringing him flowers. One fellow didn't have the money to buy beautiful flowers from the florist, so he brought a bowl of soup and placed it by the casket. Some of the others upbraided him, saying, "When do you expect a dead man to eat soup?" The answer: "I thought he could eat my soup when he raised up to smell your flowers!"

Jews Aid Arabs

Newsworthy is this item telling of a Jewish group giving a Christian organization money to help Arabs!

The American Council for Judaism Philanthropic Fund presented a check for $3,000 in August to Church World Service, earmarked for aid to Palestine refugees in Jordan and Gaza. Henry S. Moyer, president of the Fund, stated: "We have long felt that it is important for Jews to help in the Arab problem."

Dr. A. Russell Stevenson, director of Overseas Program of Church World Service (and brother of Rev. William Stevenson of our Tryon church) expressed his gratitude for the gift. "It will not only provide a significant boost to this important loan program," he said, "but enables us to join hands with members of the Jewish community in serving the needs of the Palestine refugees."

The revolving loan fund, he explained, has helped to put literally thousands of refugees in Near East countries on their feet. The small interest-free loans make it possible for the artisan to procure tools, the grocer to open a shop, the shepherd to start a flock. With few exceptions, Dr. Stevenson said, all loans are being repaid in full.

"By conservative reckoning," he said, "this gift will make assistance available to an initial 25-30 families, but as the loans are repaid it will help many times that number."

About 221,000 people living in the narrow, sandy Gaza Strip are registered as refugees and in Jordan more than 500,000 are so registered.

BELLS ARE IMPORTANT

Mrs. Snyder and I arrived in Ghana from our last furlough on August 18, 1959. We have been living in Peki-Blengo in the old mission house built here by German missionaries about 40 years ago. The house is near the Church and also near the Blengo Middle School—so, we get full benefit of the bells, as they are used for both church and school needs. The church morning prayers are held daily at 5:15. Students are scheduled to arise at 5:30 A. M., and their night study closes at 9:00 P. M. On many nights of the week and on Sundays the bells ring for church affairs. Most of the families are guided in what they do each day by the ringing of the bells!

—George R. Snyder

ONE YEAR IN NEW CHURCH BUILDING

One year ago, August 16, 1959, we had our first service in the new church building (Elon College Community). This year we have been:

Visiting with each other after the services, and getting to know each other better;

Learning to know our way around the building. This is not easy! How shall we arrange the flowers? Where shall we sit? How shall the ushers and the deacons perform their duties? Where are the light switches? Where is the minister's office, etc.;

Asking, what do we as the Body of Christ do around a Communion Table? What is the meaning of the symbols on the furniture? What is Baptism?

Asking, what are those "Principles of the Christian Church" inscribed on the marble plaque? why have them hanging in the narthex?

Seeing the Steeple, lighted at night, pointing its way heavenward and telling all of us that God is anxious to be our God and will be with us;

Having in our church such events as: weddings, funerals for our beloved, baptisms, Commencement services, Sunday worship services, Prayer services, and lonely vigils of individuals seeking God's guidance and strength;

Yes, we are paying the debt and are trying to pay the operational costs of our new church building. This is God's House, the Meeting - House of God's Children. This is our Church Building!

—The Torch, Elon College Community Church

REAL FRIENDLY SERVICE

Mrs. J. T. Stanley, chairman of friendly service for the Convention of the South (our Negro churches) reports that their women have responded in a wonderful way for clothing for overseas relief: 580 pounds was sent to the Congregational Christian Service Committee in June, 1959; 98 pounds, September, 1959; 98 pounds in December, 1959; and 193 in April, 1960. This makes a total of nearly 1,000 pounds sent in a year. Wonder how much has gone from our Southern Convention women in that time?

Emily C. Lester

The Litany Of The Apathetic

(The following "litany," written by Ben Bradford and Frank M. Weiskel and published in The Minister's Quarterly, March, 1957, is not recommended for use in worship!)

Minister: Our Church has stood on the same spot for over 200 years.

Congregation: Isn't that nice.

Minister: I preach sermons that the people like and never disturb anybody.

Congregation: We enjoy your sermons so much.

Minister: Our Ladies Aid has more money in the bank than any other Ladies Aid in the association.

Congregation: Isn't that nice.

Minister: We don't believe the church should mix in politics, social issues, or economics.

Congregation: It is so nice to have a churchy church.

Minister: Our Sunday school teaches the Bible from cover to cover.

Congregation: Little children are so sweet.

Minister: We believe charity begins at home.

Congregation: And ends there.

Minister: We don't like anyone to tell us how much we should give to missions.

Congregation: God helps those who help themselves.

Minister: We believe theology just mixes people up.

Congregation: It is so nice to have our religion make us feel good.

Minister: Our deacons are the oldest men in the parish.

Congregation: It is so nice to have such spiritual looking men.

Minister: Our Board of Trustees never wastes any money on new fangled ideas.

Congregation: Isn't that nice.

Minister: Our people are sound New England stock.

Congregation: We are thankful we are not as other people are.

Minister: Our Church is free to do as it pleases in all matters.

Congregation: Nobody can tell us what to do.

Minister: Our Church had to close because nobody was as good as we are to continue it.

Congregation: Isn't it a shame!

—Newsletter of First Congregational, Ashtabula, Ohio

Six Months At Oakland

Rev. Wm. T. Scott, Sr.,
Chuckatuck, Virginia

Since March 1, the Scotts have lived happily at Chuckatuck, Virginia. Oakland Christian Church welcomed us royally as their first full-time minister. Built upon the long and faithful ministry of 51 years of the late Dr. I. W. Johnson, and the nine years of dedicated leadership of our good friend Dr. H. S. Hardcastle, we have a vigorous and loyal people here. I believe I have never seen a more dedicated group of Sunday school teachers anywhere. There is real affection for the Church, and a loyalty any minister could covet. A worshipful and beautiful sanctuary and a faithful organist and choir have provided an incentive for an effort to preach acceptably. A meaningful Installation Service, conducted by the officers of the Eastern Virginia Conference was attended by a capacity audience, including a large number from the Eastern Virginia Conference and from North Carolina. An open house at the parsonage, sponsored by the ladies of the church, gave us a good opportunity to meet our members as well as our new neighbors and friends of Chuckatuck.

Attendance has been good at both Sunday school and church worship services. Fifteen new members have been received into the fellowship of the church. Oakland has just become one of The Christian Sun group subscription churches. After the August vacation month, we are looking forward to a full fall program. Included are the dedication of our new Pilgrim hymnals on the second Sunday of September; an Every Family Visitation; special evangelistic services September 18-23, with Rev. O. D. Poythress as guest preacher; Rally Day on the last Sunday of September. Church Roll Call and Worldwide Communion observance will be held on the first Sunday of October, to be followed on succeeding Sundays by our stewardship emphasis, concluding with Loyalty Sunday November 20. We look forward with keen anticipation to the Advent Season and to the other events of the Church Year.

We have enjoyed our pastoral ministry to a wonderful people. Oakland has gladly shared the services of their minister with our duties as Acting Superintendent of the Southern Convention. We look forward expectantly to the days ahead as Oakland's minister. Our thoughts and prayers will be with Superintendent Clyde L. Fields as he begins his work with the Convention on September 1. We want Oakland church to continue its loyalty to the larger work of our denomination and the Kingdom. We shall make a special effort to be a source of strength and support to Mr. Fields and the Convention Office.

We hope that any friends coming this way will stop to see us at Chuckatuck and visit with us at the lovely parsonage which a loyal people provides its minister and family.

A PROJECT FOR CHILDREN AND YOUTH

St. Andrew's School, South India

If you look at a map of India you will see a tiny peninsula far down the southeast coast, pointing out toward the northern tip of Ceylon. This is the region of Ramnad of the Church of South India. In Ramnad is St. Andrew's School, formerly a Church of England mission elementary school but now in its thirteenth year as a high school related to the Church of South India. One of our American Board missionaries, Miss Miriam Brown, (who has visited the Southern Convention has been helping out at St. Andrew's for several years and has just recently been assigned to spend full time assisting this school as it struggles with the challenges of the day.

Ramnad is very poor. The area is desert-like with mostly arid fields, palmyra and thorn trees. It is completely vulnerable to the whims of the weather — in the last five years they have had both flood and famine. But Ramnad and St. Andrew's have a great wealth in human resources.

All kinds of girls go to St. Andrew's. From the rambling palace of the Rajah, whose lands have only recently been appropriated by the government, a covered ox-cart brings each morning to the school a handful of girls of assorted ages. From other directions come children of outcaste families who have for generations been kept in subjugation. Christian influence and recent government action have raised their level of existence though have not yet solved the real problems of social relationships. From along the coast (St. Andrew's is just a few miles inland) come the daughters of Muslin traders. The men-folk in these families live away from home in Malaya or Ceylon for several years at a stretch leaving daughters and wives in the joint family under the protection of some other male members of the family. Many of the women have not learned about simple hygiene or nutrition. From Brahmin and other high caste homes come girls known for a delicate fragility combined with intelligence and self-assurance. Although culture and learning are part of the ancient heritage of this group, it has been reserved for men, and the girls are usually brought up to suppress natural spontaneity and self-expression. And then there are the Christian girls — representing all religious and caste groups, they often come from small towns and villages. In addition to a good academic education and some professional training that will stand them in good stead even after marriage, these girls seek training as church women. They will become the missionaries and evangelists of the Church of South India when they go home.

St. Andrew's School is one of the many high schools of the Church of South India that need help to meet the challenges of a changing society in India, to help all kinds of girls learn to live better lives. Right now an extra gift from fellow Christians—boys and girls, young people and adults—in America would mean a great deal. The needs are inumerable—as they are in any good school in this country or half way around the world. New buildings, particularly a library, are top priority. The government of India and the Church of South India will provide most of the money-you can help make up the total amout needed in this "Authorized Special." Contributions should be sent to the Southern Convention Office, Elon College, N. C., clearly designated for "St. Andrew's School, South India-Authorized Special." Apportionment credit will be allowed your church, if requested.

New Mission Teachers

As stated in the SUN several weeks ago our American Board of Commissioners for Foreign Missions has been looking for a number of term teachers for overseas as well as for career missionaries. The following sailed August 15 for teaching positions in Turkey:

Gloria Ann Castillo, from the Oneota Congregational Church, South Pasadena, California, graduated from San Jose State College. She will teach in the American Academy for Girls, Uskudar.

Virginia Dornbos graduated from Miami University, Ohio, but her home is in Spring Lake, Michigan. She will teach mathematics at the American Collegiate Institute, Izmir.

Robert Kinsey minister's son of Grandville, Michigan, has just graduated from our Olivet College in Michigan and will teach English and physical education at Talas Boys' School, Talas. He has been very active in 4-H Club work.

Patricia Russell, a 1960 graduate of Hood College, Maryland (E. and R.), is from Glen Ridge, New Jersey. She will teach English at American Collegiate Institute, Izmir.

Margaret Shenk (whom some of our Valley people may know) is the librarian of Eastern Mennonite College, Harrisonburg, Virginia. During her sabbatical year she will serve as the librarian at American Collegiate Institute, Izmir. She is from Newport News, Virginia. She attended Eastern Mennonite College (A.B. 1949), Madison College, Goshen College, and George Peabody College (M.A. in library science, 1953).

Devon Yoder will teach chemistry and mathematics at Tarsus College. He is the son of Professor and Mrs. Paton Yoder. His father is head of the social science department at Taylor University, Upland, Indiana. David attended Taylor and graduated last June from Goshen College in Indiana.

30-YEAR TEACHER GOING AS MISSIONARY

Mrs. Muriel Turner McLuen a teacher of Milwaukee, Wisconsin, has three decades of classroom memories to dream on—but who wants to dream when there's work to do?

At 64 Mrs. McLuen is going to Japan as an educational missionary of the American Board of Commissioners for Foreign Missions. She will teach Home Management and have charge of the home management house at Kobe College, in the city of Kobe.

This energetic product of a one-room school in Dallas County, Iowa, was born on a Dallas County farm, went on from the little-red-schoolhouse to high school in Panira, Iowa, and found there a young woman teacher of Home Economics who convinced her that Home Economics was her natural field.

She was graduated from Iowa State College in 1929 with a B. S. in Home Economics and Home Economics Education; and later went back and secured her M. S. in Home Management.

Mrs. McLuen got her hard knocks as a young teacher in her native county, later taught the sixth and seventh grades at Linden, Iowa, and in 1929 began what was to be a 29-year experience as a teacher of Home Economics at the Milwaukee Vocational School. She is a member of the Orchard Street Christian Church, Milwaukee.

Mrs. McLuen sailed from San Francisco for Yokohama Sunday, August 21, on the S. S. ORSOVA. As a career missionary, she goes out for a five-year term.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

TURKEY

Tarsus. Birthplace of St. Paul. Now town of 20,000 people. 23 miles west of Adana; 12 miles from Mediterranean.

September

11—**John Kemp** graduated from Oberlin in 1956, spent one year at Chicago Theological Seminary and then went to Turkey to teach English for 3 years at American College, Tarsus.

12—**Rev. and Mrs. John Kingsbury** have just finished their first term as career missionaries. He visited our Raleigh church and churches in the surrounding area recently, having served as teacher at State College, Raleigh, before going to Turkey. His wife graduated from Meredith College, Raleigh. During the past 5 years they have lived at Talas, Izmir, and Tarsus.

13—**Ronald Kraehenbuehl** graduated from Heidelberg College (E. and R.) and Chicago Theological Seminary and studied at University of Heidelberg in Germany. He teaches English and psychology at Tarsus College.

14—**Mr. and Mrs. Richard Maynard** went to Turkey as career missionaries in 1939. He was born in Turkey where his parents were American Board missionaries; graduated from Oberlin and got M.A. from University of Wisconsin; served short-term in Turkey. Now he is director of American College, Tarsus, and she teaches English and is librarian there.

15—**Mr. and Mrs. Johannes Meyer** have an interesting history. He was born in Germany, where he attended the University of Mainz, was member of Ecumenical Work Camps in 1951 and 1952; graduated from Goshen College, U.S.A., in 1953. She is daughter of American Board missionaries to Turkey; taught in Talas and Uskudar 1946-47; graduated from Wheaton College 1949; taught 3 years at American High School for Girls, Aleppo, Syria; returned to U.S. and was dean at Syracuse University; married in 1953, they went to Turkey where he teaches science and math at Tarsus.

16—**Mr. and Mrs. James Morehead** went to Tarsus in 1957 for 5-year term. He teaches chemistry and biology and she general science and is in charge of the infirmary; both are graduates of Grinnell; both worked many summers at camp for blind children which her parents directed.

17—**Rev. and Mrs. Frank Stone** were given career appointments in Tarsus in 1958. She went to Near East in 1956 to work in business office at Istanbul. He went to Turkey in 1953, after graduation from Heidelberg College and Oberlin Seminary. He teaches world literature and psychology and she composition and typing.

Navy Chaplain Becomes Missionary To Japan

A Congregational Christian minister and his wife who fell in love with Japan and the Japanese people during the Korean war will soon return to Japan as educational missionaries.

They are Dr. and Mrs. Allen Leroy Irwin of Hartford, Connecticut, who been given career appointments by the American Board of Commissioners for Foreign Missions.

It was in 1952 that Lieut. Comdr. Irwin, then a chaplain in the U. S. Naval Reserve, was sent to a communications center near Yokohama. He was soon joined there by Mrs. Irwin and their two children, Allen Terry, 15, and Anne Marie, 11, and the family lost no time integrating itself into the Japanese community.

Recalling that he spent much of his spare time studing the Japanese language, Dr. Irwin says that even then he was thinking of returning to Japan after the war. "The two years we spent there was a wonderful experience for all of us and my wife and I are grateful for this opportunity to go back as missionary teachers."

Allen Irwin has been thoroughly prepared for his new role. Eureka College (Illinois) awarded him his A. B., Magna Cum Laude, in 1931. Hartford Theological Seminary (Connecticut) conferred upon him the degrees of Bachelor of Divinity (1931) and Master of Systematic Theology (1934). He received his Ph. D. from the Hartford Theological Seminary last June (1960).

Though ordained in 1931 to the Disciples of Christ Church, he transferred his ministerial standing to the Congregational Christian Churches in 1936 when he accepted the pastorate of the First Congregational Church in Collinsville, Connecticut.

In 1944 he was commissioned a chaplain in the U. S. Naval Reserve and saw service at advanced bases in Okinawa before returing to civilian life two years later.

With the outbreak of the Korean war in 1950, he was again called to active duty and this time remained in the service for seven years. It was during this period that he and his family lived at Kami Seya Communications Facility near Yokohama and there came to know and admire the Japanese people.

When in 1957 the family returned to the United States, Allen Irwin became a doctoral candidate at Hartford Seminary Foundation and from 1958 until he received his Ph. D., this year he lectured on the English Bible and taught survey courses in the Old and New Testaments.

Mrs. Irwin, the former Marie Richey, met Allen Irwin when they were both students at Chicago Heights high school. There was never much doubt in either of their minds after that about their future together. They both attended Eureka College, but Allen was two years ahead of his future wife and they were married soon after his graduation in 1931. Mrs. Irwin later studied Language, Church History and Philosophy at Hartford Seminary Foundation.

She was visual aids director of the San Diego, California Council of Churches in 1952-1953 and, after their return from Japan in 1957 taught in the Portsmouth, Virginia, public schools. While her husband was studying for his doctorate in Hartford, she was employed as a secretary by the Aetna Life Insurance Company in that city.

The Irwins expect to go to Japan in the fall. After a year of language study at Kyoto, Dr. Irwin will be assigned by the United Church of Christ in Japan to one of its church-related colleges. Mrs. Irwin plans to tutor in English.

This time they will go without their children. Allen, 22, was graduated from the University of Connecticut in June of this year (1960). Anne, now 19, will enter the university as a freshman this fall.

In tiny villages of Pakistan, when CARE first began providing free milk for undernourished school children, many of the teachers as well as pupils believed the milk powder grew on trees in the United States. It costs only $1 per package to send milk and other nourishing U. S. farm foods to the needy overseas through the CARE Food Crusade, New York 16, N. Y.

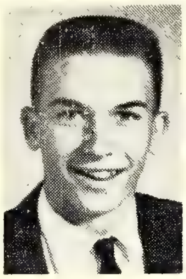
The Torch

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours, to keep it burning bright,
Yours to pass on when you no more need light;
For there are other feet that we must guide,
And other forms go marching by our side.
Their eyes are watching every smile and tear,
And efforts which we think are not worthwhile
Are sometimes just the very helps they need—
Actions to which their souls would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright
The day the Maker said, "Let there be light."
And He once said who hung on Calvary's tree,
"Ye are the light of the world. . Go! . . Shine—for me."

—Author Unknown

A Page for Young People Edited by Hubie Young

Youth Faces The Future



David Andes

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Just Between Us

David Andes, President
Southern Convention P. F.

Hey, Friend! Did you hear about Officers' Camp? Man, you really missed something! It was the greatest!

We started things off Saturday afternoon with a swim, and everything was cool from then on. That night we became further acquainted with our fellow campers, and you know, they were pretty fine folks even though some of them were officers. It seemed that almost at once a feeling of Christian fellowship developed and each of us felt drawn to the others.

On Sunday we went to the Elon College Community Church. Here we united our hearts in worship, and as we came closer to God, so we felt closer to each other. For many, it was their first worship experience in this beautiful new building. For all it seemed to start the week off just right.

Classes? Yes, we had classes, but to me they seemed to be more like sharing sessions. No one lectured to us or about us as is sometimes the case; instead, our own Southern Convention PF officers shared with us out of their knowledge and experience some of the things which answered more directly our needs in our local groups. These presentations were more on our level, and because we took part in them, they seemed to come alive with real meaning for us.

We talked about the Joint National Youth Council, which was really Greek to me at first. As the week progressed, I began to see that this "meeting of the big wheels" really involved me, and that it was something about which I should be concerned.

By the way, speaking of Greek, we were privileged to have a young lady from Greece with us that week. Her name is Effie Zikas, and she has the personality and knowledge which attracted the interest of many as we came in daily contact with her.

Oh, well, back to the subject(s). We began a study called, "What is PF?" I thought I knew what PF was all about, but brother, was I dumb! PF is quite a movement, one of which we should be proud. There are so many good things that we can do, and yet, we treat it like just another club, and not a very important one, either. I'm glad I finally woke up!

There was this thing called "PF Potpourri". Yes, that's right, Potpourri — a conglomeration of subjects which all deal directly with our local PF problems. We covered such things as leadership, programing, and worship. We talked about what composed a Christian youth fellowship and how this fellowship could be extended to include other youth in other denominations. We were also exposed to the program of our Southern Convention, and we really came to be on speaking terms with this thing called Pilgrim Fellowship.

Oh, but this was really only half of camp! Our Christian spirit grew as we bent our backs to work together, freed our spirits to play together, and gladdened our hearts to sing together. Our lives were broadened as young people from other countries shared their lives with us and as we shared our lives with our friends at the Christian Home for Children.

There were fun and fellowship to forever enrich our memories, but there were serious moments, too. We went apart to a special spot of our own choice every morning, and here, in the serenity of God's world, we sought to find Him and His presence in our lives. Then, too, there were the vesper services, not dry worship services, but opportunities for vital spiritual experiences.

Each of these, then, became an integral part of our camp life, but we did not stop even here. We began to draw out some of our beliefs and prejudices into the open. We examined them, tore them apart, and strengthened those which were right. We, as Christian youth, began to realize that it's time we found out just where we are going in life. We all seemed to share the feeling of uncertainty and lostness that perhaps characterizes the youth of our generation. Yet, each of us began to feel more than ever the assurance of God's love which must be our guide. Here, I believe, is the right place to stop, but here I hope, is only the beginning.

In Tryon the seventh, eighth, and ninth graders of our church and of the Episcopal Church have a joint Junior High Pilgrim Fellowship. Their first session for the fall was held last Sunday with a 5:30 supper at our church followed by recreation and a program.

YOUNG PEOPLE LEAD SERVICE

The Pilgrim Fellowship led the morning service at our Winchester, Virginia, church August 21, while the pastor, Rev. Mark Andes, was on vacation.

The morning message was presented in three parts under the general topic, "What Christianity Has Meant to Me." "In the Office" was discussed by Amaryllis Triplett; "At Camp" by Diane Dunlap; and "In the Home" by Martha Rose Whitten.

Brenda Triplett presided, giving the invocation, call to worship and scripture. R. M. Keller, Sunday school superintendent, led the morning prayer. Mrs. Juanita Shiley and Mrs. Dorothy Price sang a duet.

Youth Talks At Winchester

THE CHRISTIAN ATTITUDE TOWARD WORK

Amaryllis Triplett

Do your best to present yourself to God as one approved, a workman who has no need to be ashamed. — II Timothy 2:15.

This verse has a very vivid meaning. If you are approved by God as a skilled workman, then you have no need to be ashamed.

It is a hard task to choose the vocation that will enable you to use your talents so as to be a benefit to the others and yourself. After you have discovered the vocation to which God is calling you, then you have to use your vocation in such a way as to gain Jesus' approval.

All workmen — doctors, lawyers, school teachers, farmers and persons trained in one of the many trades — have to prepare to be skilled in their particular field.

It is not the job that pays the most money that you are seeking. You want to secure a job that holds your interest and is suited to your talents.

Through your daily work you have an opportunity to serve God. Your daily work is your sacred calling. God, himself, worked and his work of creation is continuing in our time.

We should be thankful for labor and for the strength and opportunity to work, but we should make it our responsibility to invest our talents in worthy labor.

If you maintain a Christian personality, then you will be a man with many riches. Put into practice the rules of conduct and etiquette that you have learned from the Bible.

When working with others, don't destroy the Christian method of doing a job. Do the job to the best of your ability so that you will be helping everyone and hindering no one. Be a fair worker. Give help when it is needed and be gracious to those who give helpful suggestions.

The following passages from the Sermon on the Mount emphasize the importance of one's life work:

Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven. — Matthews 5:13-16

These figures of speech reveal much about the ideas of Jesus. Jesus was complimenting his disciples when he called them "the salt of the earth." Salt has a very interesting background. It was at one time used in the place of money, but its most popular use is as a flavoring. The disciples were the salt of the earth, because they added flavor by preserving the good qualities and destroying the poison that would ruin society. Salt is valuable when it is used in the midst of things. It is used in the midst of foods to make them taste better or preserve them. This is also true about a person's vocation. It is important when it is in the midst of things. When your vocation is helping others and adding flavor to the world, then it is valuable.

"Ye are the light of the world." This is another figure of speech taken from one of Jesus' sayings. We have some influence upon everyone with whom we come in contact. The sort of influence we have depends upon our actions.

The location that we choose will have some influence upon others. We will be shedding a light. Our choice of vocation depends on whether we shed a good or a bad light. Which light are you shedding — good or bad?

MY CHRISTIAN FAITH AT CAMP

Diane Dunlap

Eight weeks of camping out certainly makes one appreciate civilization and the modern conveniences. But despite these disadvantages, living in the out-of-doors is a most delightful experience. Here, the laughter and smiles of the happy camper blends in with the beauty and perfection of nature, and here time is not measured by the tick of clock, but by the rising of the sun and the call of the bugle at taps. While hiking, swimming, riding, and sleeping out, one feels free and close to God and nature.

Where "The river flows along nearby and the mountains reach the sky," it is here that one can gain confidence and understanding.

Another song:

"From the hills I gather courage,
visions of the day to be;
Faith to lead and strength to follow,
all are given unto me."

At camp there is the great opportunity of making many new and loyal friends. Being a counselor for the cabin unit and working with girls from 7-10, my job consisted primarily of being a "mother-away-from-home."

My topic is not camp, but Christian Faith at Camp. Ponder the real meaning of Christian faith. "What did it mean to be a Christian at camp? How does it differ from elsewhere? What is faith?

Faith is belief, for security; faith is established by doing God's will as it is shown to me.

Leo Tolstoy said, "I believe in God, who is for me spirit, love and the principle of all things." This faith gives one power and courage to face the unknown and think of those less fortunate than himself. There are many things in which people place their faith, such as money and social position. These only give a false sense of security, and soon people realize this. The Christian faith has inspired and enlightened ideas and persons for centuries. If you were asked, "Why are you a Christian?" would you shy away from the question and change the subject, or could you really help a wondering person?

Can you recognize a person with Christian faith? It seems they have a special radiance. These persons never fail to show their Christian spirit.

It was amazing to watch a cabin of girls, all of basically different faiths, live together. In the cabin of six, three were Jewish, 2 Catholic and one Protestant. This is not generally the rule throughout camp, but it was a thrill to see that there were no prejudices on the part of the parents or the children.

Although our camp was not a church camp or all the campers of the Christian faith, it was possible to convey a Christian spirit all the more.

I am sure that not only the campers learned by their experiences, but this counselor also tried to take advantage of all opportunities to understand people and get along with many types. For me being a Christian made a bumpy road smoother.

Forgetting Self In Worship

John R. Scotford
Church Building Consultant
497 No. Fulton Ave.
Mt. Vernon, N. Y.

To be conscious of both God and one's self at the same moment is almost impossible. The thought of one crowds out the other. If we concentrate on God, personal concerns fade away; if self gets into the picture, God becomes a means to an end rather than an object of devotion. We can meditate about ourselves and our problems and this may lead to the framing of certain prayers, but if worship is to bring us into communion with God it must be focused on something outside of our immediate consciousness. Worship at its best is objective.

Objective Catholic Worship

The effectiveness of externalized devotion can be seen in any Roman Catholic church at any hour of the day. People come in in a most natural way, kneel and pray without a trace of self-consciousness, get up and go about their business. St. Patrick's Cathedral in New York, St. Peter's Church in Chicago's Loop and many other downtown churches are thronged with people during business hours and into the evening doing just this.

The Roman Catholic enjoys the advantage of being given definite physical acts with which to accompany his devotions. He kneels, crosses himself and repeats certain words. These are supposed to be the external symbols of inner thoughts, but he is expected to go through the form even though he is unable to give it spiritual substance. There is no way of knowing just what happens in the minds and hearts of Catholics as they kneel in prayer but the frequency and abandon with which they enter into their devotions suggests that for multitudes of them this is a rewarding experience. Habit or even fear may bring them to Mass on Sunday, but the only tenable explanation of the way many of them use their churches during the week is that they achieve a spiritual reward which justifies their time and effort.

Subjective Unitarian Worship

At the other extreme are the Unitarian and other liberal Protestant forms of worship. These are pervaded by a fear of personification. To those on the religious left it seems sacrilegious to let Jesus become more than an Elder Brother or to ascribe to God any human attributes. The result is that they live in a world of glittering abstractions: Truth, Beauty, Love, Freedom, presided over by an omnipotent, eternal, universal spirit to which they rather hesitantly apply the name of God. The only way they can get any reality into these abstractions is to apply them to their own lives. Almost inevitably worship becomes an exercise in measuring's one's self by certain glorified yardsticks. God becomes so abstract that one is forced to think in terms of self. The question then becomes, "How much Truth, Love, Beauty, Freedom is there in my life?" To this there are fundamentally only two answers, both of them highly unsatisfactory.

We can survey the abstract virtues which are lacking from the lives of those about us, we can furbish up the better aspects of our own being, and we can join the Pharisee in his prayer, which the Bible records was "with him himself": "God I thank thee that I am not as the rest of men." Subjective worship can produce a high degree of personal satisfaction.

Probing our own souls can plunge us into needless gloom. When we honestly measure ourselves against infinite Goodness, Beauty, and Truth we come off rather the worse for the encounter. We are like a small boy trying to measure his growth upwards towards manhood without any yardstick to go by. Martin Luther and several Catholic saints fell into this trap. Too much subjectivity is not good for our souls. Modern psychology takes little stock in self-examination. Years ago a devout Unitarian sought me out for a number of "seasons of prayer." The way he floundered amid high sounding generalities suggested a man in a dry well trying to lay hold on a rope by which to climb out. He ultimately lost his mind. To turn inward upon ourselves is unwholesome — to say the least.

Middle Ground Lutherans

Midway between the possible over-objectivity of the Roman Catholics and the undue subjectivity of the Unitarians is the middle ground occupied by the churches following the Germanic traditions of Lutheranism. Here we have objective worship without physical crutches but based on inner attitudes in which there is little room for the thought of self.

Lutheran worship centers in Christ. Where other bodies might place a cross there is often a realistic painting or wood carving of the Man of Galilee. The liturgy is drawn almost wholly from the New Testament. The atmosphere is joyous. There is the maximum participation by the congregation. The people will sing the responses even if there is no choir. Of the historic Protestant bodies the Lutherans are the most obviously prosperous. Their worship appears to speak to the inner needs of today.

"On The Misty Flats"

The non-liturgical Protestant churches face the problem of developing ways of worshipping which are both objective and in harmony with their traditions.

The place to begin is with the purpose underlying our worship. This is not the adulation of God. He does not need nor require our praises. The New Testament states emphatically that there is no value in vain repetitions and that our prayers will not be heard merely because of our much speaking. The end sought in Protestant worship is more than a warm religious glow; it is some sort of a fusion between our will and the divine will.

On the surface the Lord's Prayer would appear to be subjective. It is the supreme voicing of human need. No other form of words evokes such a continuing personal response. Yet the focus is outside of self: "Thy Kingdom come . . . our daily bread . . . our trespasses . . . lead us not into temptation." Only the latter has an inner implication, although this is diminished by the verb "lead." This greatest of prayers is not at all introspective. On the other hand, Jesus urged his disciples to pray for others — particularly "those who despitefully use you."

Even the most formal prayers of the Catholic are presumed to have an "intention" which gives them some degree of purpose. A sound instinct has led all varieties of Christians to practice intercessory prayer. Many of us find it easier and more natural to pray for others than for ourselves. A lively concern for some one dear to us is a prime motivation for prayer. Our private devotions achieve interest

(Continued on page 13)

Isaiah's Vision Of The Future

Background Scripture: Isaiah 2:1-4; 9:2-7; 11:1-9.

Devotional Reading Isaiah 2:1-4.

Memory Selection: **And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.** Isaiah 2:4

This is not an easy lesson to understand or to teach. In the verses chosen by the Lesson Committee for today's lesson, there are many symbolic and figurative words and phrases. To be sure there are those "who know all the answers" — they interpret every word and sentence literally, and tell us precisely and emphatically what it all means. The writer of these NOTES is not such a person. The best he can do is to give the substance of what the best scholars agree are the main points of these sections of Scripture, in the hope that these comments will help those who read these NOTES, and those who teach a class.

ISAIAH IS SPEAKING OR WRITING ABOUT THE MESSIAH

For centuries the Jews had looked forward to the coming of the Messiah. And there were many views about what he would be like and what he would do. For instance, there were those who believed that the Messiah would come as a supernatural king or general, who would destroy the enemies of the Jews, establish the Kingdom with Jerusalem as the capital, and rule in an era of peace and prosperity. He would be an other-worldly creature and he would employ other-worldly power. Always, however, he would be the destroyer of the enemies of Israel, and the benefactor of Israel. Isaiah, in these and other Messianic passages, predicts that the Messiah would come "out of the stem of Jesse" which was, of course, literally true — Jesus of Nazareth was of the house and seed of David. Isaiah proceeds to describe some of the qualities of the Messiah. He would be filled with the Spirit of the Lord, and would have: (a) the spirit of wisdom and understanding. Jesus Christ had this wisdom and understanding more profound and deep than any other man who ever lived. (b) the spirit of counsel and might — the practical ability to put wisdom and understanding into action. Jesus insisted that religion must find expression in action, that it was a matter of life and not of law-books. (c) the spirit of knowledge and of the fear of the Lord. At the beginning of his ministry Jesus said that the Spirit of the Lord was upon him. And in the case of Jesus it was not a knowledge about God, but a knowledge of God, that set him apart from the men of his day. To him, all life was of God, and God was in all of life. The fear of God did not mean for Jesus to be afraid of God, but to hold him in awe and to love and serve him with all one's mind and heart and strength, and to love one's neighbor as one's self.

The Messiah would not come in a mighty display of armed might, or military power, but he would come in power — the power of his moral beauty and sinless character. He would judge "with righteousness, and reprove with equity for the meek of the earth." Instead of being girded with a sword, he would be girded with righteousness and faithfulness. But there would be such clear insight into the hearts of men that his judgment would be devastating — he would smite the earth with the rod of his mouth, and with the breath of his lips he would slay the wicked." This is a figurative way of saying that none could stand unabashed in his presence, that he would see into the minds and hearts of men, instead of judging by outward appearances.

ISAIAH SPEAKS AND WRITES ABOUT THE MESSIANIC AGE

In poetic language, and lyric language, Isaiah predicts the glories and the grandeur of the Messianic Age. Utopia will come not by social and political and economic plans and programs, **but by changed hearts.** Not social and economic and political reforms, but a complete changing of the spirit of man, alone will change the world and bring peace and the more abundant life. "The earth shall be full of the knowledge of the Lord even as the waters cover the sea." Obedience to God's commands, acceptance of his way, is the key to peace and the coming of the kingdom.

SUNDAY SCHOOL LESSON
SEPTEMBER 11, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

In glowing, poetical, and symbolic language Isaiah tells something about the change that will take place. The nations will devote their energies to the arts of peace instead of to the arts of war. Swords — armaments and weapons of war — will be beaten into plowshares, instruments of peace. Spears will be beaten into pruning hooks — the tools of war will be converted into the tools of peace. Nor will nations learn war any more, nor lift up the sword against one another. To be sure this is an ideal. It has not been realized as yet. Indeed there are those who scoff at it because they regard it as a flimsy dream and a fantastic ideal. And yet there are signs that Isaiah's prediction is slowly and surely, even if painfully, coming to pass. Have you not read and heard a great deal about "Atoms for Peace," the suggestion that the nations utilize the great potential of atomic energy for peaceful purposes? Is there not an increasing concern about disarmament among the nations? Is there not a rising tide of world opinion against further tests of nuclear weapons of war? Is not the United Nations an increasingly effective factor in maintaining world peace? Now all this does not mean that there will not be another war. There may be many more wars. But more and more the nations of the world are seeking peaceful means of resolving their differences. And more and more people are devoting their energies and resources to the materials for consumption and not for destruction. This applies even to the space age.

WHERE DO WE COME IN THE PICTURE?

The thing may seem remote from you and me. There seems little or nothing that we can do about the matter. But there is something that we can do as individuals and as groups. Peace can never come into the world until peace comes into the hearts of men. And as individuals we can have the spirit of peace in

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AT OUR CHURCH HOME FOR CHILDREN

Children Appreciate Sponsors

Rev. Walstein W. Synder, Supt.

Dear Friends:

One of my happy privileges as superintendent of the Children's Home is to represent our Home in various churches from Sunday to Sunday. This past Sunday (August 28) we shared in two different churches. At the 9:45 hour of Church School at the Elon church we had the devotional for the young people's department. The greater part of the group was made up of boys and girls from the Children's Home. It is wonderful to see how well they fell into the program of our local church and it is even more wonderful to see how the local church accepts our children, not only the youth, but the children as well.

Then at the 11:00 o'clock hour we visited our Haw River church where Mr. Dan Jones, formerly of South Norfolk and now a ministerial student at Elon College, is serving as the minister. The church seemed enthusiastic and to be making progress under Mr. Jones' guidance.

Many of our children visit their sponsors in our various churches from time to time. We had our first experience this past week-end of sending two of our children some distance by public transportation to visit their sponsors. Two brothers, Billy and Robert Cowan, 10 and 11 years of age, visited our Great Bridge church near Norfolk, Virginia. They left here Thursday and returned Monday. With the kind help of the fine bus drivers on the route from Burlington to Norfolk they made out fine. The Great Bridge church is the sponsor for these two boys and they had asked for them to visit their church before school began so they could help with their clothing for the coming school year. They returned very happy over their experience of riding the bus for the first time, and alone at that. They brought back with them a number of items of clothing that will be very helpful in the year ahead.

Many thanks to all of our churches and groups which sponsor children and help in such fine ways.

Most of our boys and girls have someone as their sponsor, either some church organization or civic group. However, there are a few who do not. For instance, Billy and Robert have two brothers, John and Donald. John, Billy and Robert have sponsors, but Donald does not. Donald is one of our 13 year old boys who is participating in midget football this fall in the Burlington Police Club. There are a number of others, like Donald, who do not have sponsors.

Should any group or organization within any of our churches like to sponsor either a boy or girl if you will contact us at the Home we shall be glad to give you the information concerning this phase of our program.

REPORT FOR AUGUST 29, 1960

MONTHLY OFFERINGS

Amount brought forward			$23,561.71
Eastern North Carolina Conference			
Antioch	$ 5.00		
Fuller's Chapel	25.00		
Hayes Chapel	41.00		
Mt. Gilead	3.00	$ 74.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S. S.	50.14		
Liberty Spring, S. S.	2.50		
Rosemont — Special	20.00		
Portsmouth, Shelton Memorial	9.00		
Spring Hill, S. S.	9.80	91.44	
North Carolina and Virginia Conference			
Danville	24.00		
Hebron, S. S.	20.00		
Mt. Bethel	12.00		
Pfafftown	32.00		
Salem Chapel	12.00	100.00	
Western North Carolina Conference			
Bailey's Grove	1.00		
Ramseur	5.00		
Zion	50.00	56.00	
Total			$ 321.44
Grand Total			$23,883.15

SPECIAL OFFERINGS

Amount brought forward		$45,747.21
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Mr. & Mrs. G. S. Huber, Spring Grove, Va.	100.00	
Mrs. S. H. Scott, Winston-Salem, N. C. (Dresser for Girls' Building)	63.00	
J. T. Ellison, Franklinville, N. C.	16.00	
Bible School, Prince George Cong. Christian Church, Prince George, Va.	20.16	
O'Kelley Bible Class, Greensboro, First Church	50.00	
Every Body's Bible Class, Danville, Third Ave. Church	5.00	
Young Married Couples' Class, Danville, Third Ave. Ch.	5.00	
In Memory of James Andrews	5.00	
In Memory of Mrs. Adyleen Merrick	5.00	
In Memory of Mrs. John L. Hutcheson, Sr.	15.00	
In Memory of I. Walter Ashburn, Sr.	15.00	
In Memory of Lyman Lamm	5.00	
In Memory of Lyman Lamm	7.50	
In Memory of Lyman Lamm	17.00	
In Memory of Lyman Lamm	5.00	
In Memory of Mrs. Jennings M. Bryan, Jr.	7.50	
Total		$ 351.16
Grand Total		$46,098.37
Total for the Week		$ 672.60
Total for the Year		$69,985.52

"Missionary" from Japan to U. S.

Tells Of American Board Work

A son of devout Buddhist parents has become a Christian "missionary" from Japan to the United States.

Rev. Paul S. Nishida, pastor of the Sapporo Hokko Church and moderator of the Hokkaido Conference of the United Church of Christ in Japan, has arrivel in this country to take part in the Mission to America program of the American Board of Commissioners for Foreign Missions.

Mr. Nishida and other nationals coming here from all parts of the world "in the interest of better understanding between nations and peoples" will be the guest of several of the denomination's state organizations. Mr. Nishida will do his "missionary" work through conferences of young people of the Congregational Christian Churches and the Evangelical and Reformed Chuch. He will be the guest of such groups in seven states, Indiana, Iowa, Illinois, Michigan, Pennsylvania, Connecticut and Oregon.

"Christianity is growing steadily in Japan," Mr. Nishida said in an interview at the American Board's international headquarters at 14 Beacon Street, Boston. "The number of our Christian churches is increasing, the number of our communicants is increasing, the number of children attending our Sunday schools in Hokkaido is increasing."

He stressed the important role played by the American Board in creating a congenial climate for the formation of the United Church, which is composed of 30 Protestant denominations and includes the work of 10 major American mission boards.

"The American Board has done my country a great service," he declared. "It has been a leader in establishing and supporting educational and social service programs which have been of enormous value to our people.

"I believe, however, that what is needed most in Japan today," he added, "is an expansion of evangelistic work. In my opinion, no mission board can realize its full potential in service to the Japanese people at this time without a very strong evangelistic program."

Rev. Paul Nishida was born at Okayama, near Kobe, on the island of Honshu August 14, 1901. Though brought up in a Buddhist home, he was permitted to attend a Christian Sunday school and while a student in middle (high) school, became a confessed Christian. After middle school, he worked for two years as a clerk for an industrial firm and it was during this period that he heard, he says, "the clear call to the Christian ministry."

He entered Doshisha University in 1923, did student preaching at every opportunity and devoted all of his time to the ministry after graduating in 1926. He was ordained in 1931 and four years later came to this country for two years of study (1935-1937) at Hartford Theological Seminary, Connecticut.

While serving as a student preacher at Asahigawa, Hokkaido, Paul Nishida met Miss Ai (Love) Nishida, who was also attending Doshisha University, and in 1925 they were married. They now have four sons and a daughter. The oldest son, Mr. Nishida explains with pride, is an ordained Christian minister. Mrs. Nishida is accompanying her husband on this visit to the United States.

"As a 'missionary' to America," said Mr. Nishida, "I am here to plead for more face-to-face friendship between our nations, especially between the Christians of the countries. We Christians in Japan need your understanding and moral support. Perhaps we have something of value we can give you in return. Tthe most heartening message I can bring you now is that our joint efforts are bearing fruit.

Mr. William K. Wilson, Director of Publications and Production for our Missions Council for 14 years, has received awards for four consecutive years from the New York Printers Association "for outstanding examples of printing" from both secular and religious materials produced by him. This year two Certificates of Special Merit were received, one for the "Give Us Light" series and one for the Christmas and Easter Sunday bulletins.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

our hearts. We can serve as peacemakers for God. And every man and woman who has the spirit of good will toward his fellowmen helps to create, by just that much, the spirit of peace in the world. But come to think of it, peace is perhaps more of a by-product of righteousness and justice than an end to be sought in itself.

Undergirding and overarching everything that Isaiah said is the conviction in his mind that God was in history. Of the increase of the government of the Messiah, the Prince of Peace, there was to be no end, and of his peace likewise. Wherefore we are to be of good cheer and of good courage. He shall not fail or be discouraged until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

WORSHIP

(Continued from Page 12)

and liveliness as we become sensitive to the needs of those about us.

In the public worship of the church this situation is generalized. The plural pronouns take the place of the singular. The emphasis is on "common" prayer and "common" supplications. The aspirations of the individual fuse with those of the congregation. Good worship is grounded in a realistic appraisal of life. It starts with a confession of sin. It offers no comfort to human vanity. Over against the misery of man it puts the wisdom and power of God as made manifest through the church. It points to no solitary path but to a highway thronged with brave souls toiling upward. The best worship leads us away from self into a closer comradeship with our fellows.

In the non-liturgical churches the most effective prayers commonly follow the sermon. These can be a pious peroration following a homiletic effort but they can also bring the thoughts and the aspirations of the listeners to a sincere climax. A good sermon deals with real problems; the following prayer can bring together the desires of the people and the will of God.

To Be Continued

In The Carpenter Shop

I wish I had been His apprentice,
To see Him each morning at seven,
As He tossed His gray tunic about Him,
The Master of earth and of Heaven.
When He lifted the lid of His work-chest,
And opened His carpenter's kit,
And looked at His chisels and augers,
And took the bright tools out of it;
When He gazed at the rising sun tinting
The dew on the opening flowers,
And He smiled at the thought of His Father
Whose love floods this fair world of ours;
Then fastened the apron about Him,
And put on His workingman's cap,
And grasped the smooth haft of his hammer
To give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke,
The farmer must finish his crop."
Oh, I wish I had been His apprentice
And worked in the Nazareth shop.

But, still as of old we may serve Him,
For did not the Carpenter say—
"Inasmuch. . ." as ye aid my littlest one,
Ye do it, my friend, for me.
His poor we have always with us
The lonely, the sick, and the driven
To these we may give of our succor,
For of such is His Kingdom of Heaven.
The drive of our world is terrific,
There are many who fall by the way,
We may find them in the street and the alley,
Of our cluttered-up cities today.
They feed on the crumbs from the table
As did dogs in the Master's day;
Yet we live in plenty and comfort,
Nor drop them a crumb by the way.
If the Carpenter's yearning for others
Lived in our hearts, we'd hear Him say—
"Give! Give! do not hoard, my brother,
For this is the abundant way."

—Author Unknown

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room
Box 232
X

VOLUME 112 SEPTEMBER 13, 1960 NUMBER 36

c 2

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

or the glory of the morning,
or the starry rest of night,
or light, and life, and love,
and mind,
od's fullness of delight,
'e would bring as our thanks-
giving
A true and open heart
nd the wish that in God's
beauty
We too may be a part.
—Anon.

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General Synod Making History

The thoughtful group of people pictured here are taking part in the historic deliberations of the Adjourned Session of the Second General Synod of the United Church of Christ in the ballroom of the Sheraton Hotel, Cleveland, Ohio, last July. A close look will show several Southern Convention delegates intent on the business in hand, which was the approval of a proposed Constitution. This Constitution is now in the process of being approved by local churches. The Southern Convention will consider it at an adjourned session in Henderson, North Carolina, October 18.

Here And There Among The Churches

A "different" sermon topic was that of Rev. Arthur Brown at Tryon September 4: "Does the Porpoise Really Speak?"

Mr. Charles F. Beidler, a graduate of Duke University with a major in psychology, has assumed his duties as new superintendent of the Nazareth Children's Home, Rockwell, North Carolina. This home is operated by the Southern Synod of the Evangelical and Reformed Church.

Three churches of the United Church of Christ in Richmond (our First Congregational Christian, St. John's Evangelical and Reformed and St. Andrew's United) will hold an orientation period for Sunday school teachers and helpers at St. John's September 18.

Attendance pins were presented to Donna and Michael Godfrey at our Great Bridge church July 14. This is what makes the presentation unusual: Donna was brought to Sunday school when she was 11 days old and has not missed a Sunday since (4 years); Michael was born on Sunday and the next Sunday he was in Sunday school and has never missed a Sunday in his life—he is one year old.

Rev. W. T. Scott, Jr. has been appointed to replace Rev. Gaylord Noyce as chairman of the sub-committee on structure of the Committee on Cooperation, composed of representatives of the Southern Synod of the Evangelical and Reformed Church, and the Convention of the South and Southern Convention of the Congregational Christian Churches. This sub-committee met September 6, while the entire committee will meet September 21.

Mrs. W. B. Williams of Newport News, Mrs. W. E. Wisseman of Greensboro, and Mrs. F. C. Lester of High Point are attending the annual retreat and executive committee meeting of the National Women's Fellowship in Des Plaines, Illinois, this week.

Hospital chaplaincy is a new program sponsored by the Alamance County ministers at both Alamance County Hospital and Alamance General Hospital. Dr. W. J. Andes of Elon College was the first minister to act as Chaplain, September 5-9.

Wonder if this is a record: The Elon College Community Church has 22 young people enrolled at Elon College! Also 9 other young people in college, including three Powell brothers who are doing graduate work at Duke.

A course on the Life of Christ, especially planned for church school teachers but open to others, is being taught on Wednesday evenings in September at our Tryon church by Rev. and Mrs. W. R. Stevenson. This is a prelude to the fall curriculum which centers around the life of Christ.

September is "Back to Church" month at Great Bridge, Norfolk. The goal is 230 at Sunday school and 215 for the worship service each Sunday. The pastor, Rev. Bill Simmons, will preach a series of sermons on "Our Christian Heritage." August attendance was up each Sunday this year from that of last year — ranging from an increase of 19 to an increase of 101. The best attendance was August 28 with 197 present.

The Committee on Education and Standing of the Ministry of the Eastern N. C. Conference will meet at United Church, Raleigh October 3, at 10:00 a.m., according to announcement by Rev. Carl Wallace, chairman. Ministers desiring a change in status, or those who are to report annually are reminded of this meeting.

EASTERN VIRGINIA WOMEN TAKE NOTE

Mission study books will not be on sale at the Eastern Virginia Women's Fall Conference, according to announcement by Mrs. Shirley Holland, chairman. However, Mrs. Holland will be glad to receive orders and have the books shipped from the publishing company. Leaders wishing this service are requested to have orders made out giving names and prices for books wanted and address of person to whom the order is to be sent. Cash must accompany the order.

N. C. - VA. LAYMEN TO MEET

The Laymen's Fellowship of the North Carolina - Virginia Conference will hold its regular Annual Meeting on Friday evening, September 23, in the McEwen Memorial Dining Hall on the campus of Elon College. Dinner will be served at 7:00 p.m. followed by the meeting.

All of our laymen are urged to attend this meeting. Rev. Clyde Fields, our new superintendent of the Southern Convention will be guest speaker.

Please send your reservation for the meal to Mr. Dillard M. Powell, Ruffin, North Carolina, by Septemberr 19 at the latest. Cost of the meal is $1.25.

Volume 112 Number 36

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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REIDSVILLE WOMEN BUSY

Nannie Abell, Reporter

The Women's Fellowship of the Reidsville, North Carolina, Congregational Christian Church has had a most successful year under the leadership of Mrs. Phillip Jackson. In the fall we served lunch at the cattle sale of Mrs. Jeff Penn which netted us $300. This money will be used for our special project for the year — putting a new carpet in our sanctuary. At Christmas-time the Fellowship gave the choir a social after the Christmas music.

Our Friendly Service quota has been met, and our circles have done much for the sick and shut-in of our church.

The Family Night at the church was well attended, and a good program was enjoyed by all.

We also have an interest in the small children. A party was given for the Cradle Roll at which time they turned in their mite boxes. We have had films and also mission study books for the adults, young people, and children.

At the last quarterly meeting of the year, eight Life Memberships were presented and a total of $1379.95 was turned in from the seven circles which will be used for the new carpet in the sanctuary.

PREACHERS WORRY

Do you know what the greatest worries of the American ministers are? Their income? No, although most ministers are seriously in debt and finding it increasingly hard to get credit. But this is not the greatest concern of most clergymen, says the Protestant Church Magazine. A Survey shows more than half of the ministers worry about having to spend so much time on administrative routine and social events to the neglect of their pastoral duties. Some 42 per cent seem especially concerned about church members' indifference.

—The Bridge Messenger

The weekday kindergarten conducted by our Elon College Community Church has a capacity enrollment of 28 pupils, with Mrs. H. E. Mann as teacher.

Humility is the light of the understanding. — John Bunyan

* * *

Whatsoever we beg of God let us also work for it. — Jeremy Taylor

CENTENNIAL PLANS AT SUFFOLK

General preparations for the celebration of the 100th Anniversary of the Suffolk Christian Church, to be centered around the date of November 6, have been completed within the past few weeks. Highlights of the program will include: the publication of the history of the Suffolk Christian Church, written by our historian, Miss Gladys Yates, and others representing auxiliary organizations, covering the most significant events from its founding in the Fall of 1860 down to the current year; the completion of all projects begun more than two years ago; a "home coming" service, with Holy Communion, at the regular worship hour on November 6; a catered box-luncheon at the Suffolk Shrine Club for all members and friends of the church following the morning service on that day; a midafternoon period for fellowship, with historical exhibits to be viewed and "open house" at the parsonage; and a Vesper Service, beginning at 5:00 o'clock in the afternoon, as the climax to the day's activities.

Dr. J. Earl Danieley, President, has accepted our invitation on behalf of the Elon College Choir, for its members to come as our guests for the day and to provide the choral music for this closing service in which all four of the living pastors of the church, Dr. H. S. Hardcastle, Dr. John G. Truitt, Dr. Duane N. Vore, and Dr. George D. Alley, will share.

Area Meetings

To Study Constitution

An area meeting to discuss the Constitution of the United Church of Christ will be held at Pleasant Ridge Church, Western North Carolina Conference, on Sunday, September 18, at 7:30. All churches in this Conference are invited, to send representatives to share in the discussion, ask questions, and obtain information.

An area meeting for the same purpose will be held at Hayes Chapel Church, Garner, N. C., on Sunday evening, October 2, 7:30. All churches in this Conference (Eastern North Carolina) are invited to send representatives to share in a similar manner.

Mrs. Kenneth Register has received a letter from Dr. Ed. Riggs, saying that Mrs. Riggs is in the hospital in traction. In his letter from California in The Sun August 16, he said she was having trouble with her back. This was aggravated by the trip across the county. It would be fine if remembrances from individuals and groups could go to her at Memorial Medical Center, Williamson, West Virginia. They hope to visit the Southern Convention next spring before returning to India.

—Churchmen's Fellowship

CALENDAR OF COMING EVENTS

September

13—Board of Directors, Historical Society — O'Kelly's hapel
14—Executive Board of the Southern Convention — Elon College
18—E. Va. Jr. High P. F. Rally — Suffolk — 3:00 p.m.
22-23—Board of Christian Education — Moonelon
23—N. C. and Va. Laymen's Fellowship — McEwen Dining Rroom, Elon College, 7:00 p.m.

October

3—E.N.C. Committee on Education and Standing of the Ministry — Raleigh, 10:00 a.m.
4—Christian Higher Education Fund Committee — Elon College
4—N. C. Women's Fellowship — Union Ridge
6—Eastern Virginia Women's Fellowship — Great Bridge
7—Valley of Virginia Women's Fellowship — Winchester
9—N. C. & Va. Pilgrim Fellowship Rally — Danville
18—Adjourned Session Southern Convention — Henderson
21—Committee on Cooperation — First E. and R., Greensboro
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
30—Western N. C. Pilgrim Fellowship Rally — Zion

November

1—Eastern North Carolina Conference
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

EDITORIALS

The United Church And Us

As all readers of this paper are aware, The United Church of Christ in the United States of America is composed of the Congregational Christian churches and the Evangelical and Reformed churches. The national bodies have united, and are already working together in many fields. A vote of churches and synods between now and next June on the Constitution, if favorable, will unite the churches on their level and give the national body an organic basis on which to operate.

Theoretically church union is a good thing, most agree. But when it comes to us in our churches, in our conferences and convention, it is a bit more difficult for us to favor all that it means — or it appears to be for some people.

For more than 100 years the Southern Convention has been making plans and programs, electing officers, establishing rules, and running an organization. We are fond of our product, and are concerned about our institutions.

In the same area there are Congregational Christian Negro Churches. They, too, have their way of doing things which they like.

In like manner the Evangelical and Reformed churches have fashioned a Church with ministers, members, an orphanage and a college, and national and international relationships.

Now we are faced with the necessity of making the national organization of the United Church operative in our area.

Committees from the three groups are already at work together on the problem. The next meeting will be held September 21 in Greensboro. An effort is being made to find ways in which unity can be achieved without the loss of important values in either group, and to move forward in such fashion as to bring the greatest happiness to the most people.

Broadening Your Outreach

Study classes, youth meetings, and worship services all contribute to the betterment of those who share in them. But there are many who do not attend, and none of us stay in such meetings all the time.

Daily mental food should include religious reading. You are now engaged in that choice activity. The paper you are reading broadens your horizon. The church where you meet on Sunday is a fine institution, and a good place for you to be. Other people meet in other places, sing different songs, and do things differently. To know them is to broaden your horizon, enrich your experience, and make life much richer.

This plea is for those of your church who may not have this paper to read. Them also we should reach. The church paper is a hand of helpfulness that is extended to those who will be benefitted by this outreach of the church. Families can be happier by having good reading available. Churches that give the paper to the people find that it is a very helpful service.

Broaden the outreach of your church by sending The Christian Sun to all families related to your church. Give them the story of Christian activities outside your community. Challenge them with a world-wide view of Christian service. Enlist them in the care of little children, the training of youth, the missionaries scattered across the world who constantly work for us as representatives of Christ. Enroll all your people as readers of Christian literature, and thereby enlarge the outreach of your church.

Rally Day

When is your Rally Day for Sunday school and church? You don't know? Unfortunately that is true of many people who live near our churches.

Rally Day is the time when it is expected that every well person in the community goes to church. It takes real preparation to insure that all know the time, and that those who attend find it a profitable experience.

Recently Americans have been criticised for their church membership and attendance. Although more are members and more attend, we are told that we still lack something. Of course we do. But that is no reason to stay home, and it does not excuse the church people from making a serious effort to get everybody to attend regularly. Let's make September a rally month, and if there is something still undone when September is gone, there will be three more months this year. Christmas is a wonderful time for saints and sinners to rally round the King.

Promote Those Children

Promotion Day may not seem important to older people, but to the younger set it is very important. Public schools are very careful about promotions. Sunday schools should do no less.

Sunday school lesson materials begin a new year with October. That means that new teachers and new classes should be ready to begin then. Hence promotions come earlier, perhaps the last Sunday in September.

Some of our churches are now making the promotions known near the time of school promotions. Others have the ceremony about the first of September. But, whatever the time, don't forget that the children expect it, that a school cannot progress without promotions, and that proper recognition of progress is one way to keep young people interested. Promote those children, and do it with a beautiful and inspiring ceremony. It will pay big dividends.

A Budget Item Of Importance

When the budget for 1961 is being made, please remember to include enough to send The Christian Sun to all your families. There is no better way to inform them concerning the aims, ideals, and plans of our Church. It pays to have informed people. They give more, come more regularly, are more enthusiastic, and make better members. Put this item in the budget along with light and heat for the sanctuary.

About * * *

STRANGE WILDLIFE IN AUSTRALIA

(For Children Readers)

When the first white men went to the Australian continent in 1788, they saw many forms of kangaroo, wallaby, and emu, and from bushes came the laughter of the kookaburra, or laughing jackass. Australia's coat of arms is supported by the great kangaroo and the emu, a flightless bird.

Time was in Australia when kangaroos ran in herds and were as common as buffaloes in the United States before the days of the covered wagon. The kangaroo is less common in the "land down under" today, but still plentiful enough to be hunted for sport.

The kangaroo is an animal that carries its young in a pouch, as does the opossum in the United States. Young kangaroos are born blind, but make their way into the mother's pouch where they stay feeding until they can no longer find room inside.

Australia also has the koala, or native bear, and is rivaled only by the giant panda for the world's cutest animal. The koala never drinks, but absorbs so much sap from the eucalyptus tree that no vermin can live in its thick soft fur. America's loveable "teddy bear" was patterned after the koala.

The wombat, another of Austrialia's strange animals, is a lumbering beast that also carries its young in a pouch and bores into hillsides. It is unpopular with farmers because it is so powerful and weaksighted it will walk through a fence and eat 50 heads of cabbage in one night.

Australia's platypus resembles a bird with a duck's bill. It lays eggs like those of a snake and suckles its young in a pouch after hatching them in a burrow bored like a beaver's.

The bandicoots and wombats of Australia are like gophers and badgers. The native cats and Tasmanian wolves have habits like cats and bears of other countries. The pouched spiny ant eater is like a porcupine.

In addition to these animal freaks, Australia has 712 species of birds, 70 per cent of which are found nowhere else in the world. There are white, gray, yellow, and black cockatoos, and 46 kinds of parrots. Australia, too, is the home of the beautiful bird of paradise, and of the lyre which builds a dancing mound and can imitate 100 bird calls and the barking of dogs.

Scientists say that most Australian animals and many of its birds are survivals of earlier forms of life. In their native setting, among 300-foot-high eucalyptus and giant tree ferns, they give the impression that an Australian journey is a trip through time as well as space.

C. B. Riddle

NEGATIVE AND POSITIVE HAPPINESS

While visiting in the home of Mr. and Mrs. F. D. Bissette at Spring Hope last week, Mrs. Bissette drove me out to her farm two or three miles in the county. She stopped the car beside a little house in which a man lives who is a mental imbecile. The man's name is Morgan. He came out, stood by the car, and talked with me while Mrs. Bissette performed her errand. I learned from him that he lived in the little house and took his meals with the family in charge of the home at any given time. Mrs. Bissette told me about him as we drove home. His mother gave birth to him without marriage and gave him to an uncle of Mrs. Bissette, but the boy was not happy with this uncle. He took his clothes one day and went to Mrs. Bissette's father's house and told the father, Mr. Sid Wood, that he wanted to live with him. Mr. Wood took him, cared for him tenderly and beautifully, and in his will made provision that he should have a home as long as he (the man in question) lived. Mr. Wood has been dead some 8 or 10 years and the Bissettes are seeing to it that the will is being carried out to the letter.

In talking to Mr. Bissette about this man he observed that Lester Morgan was the happiest man that he knew. I said yes, but his happiness was altogether negative compared with that of Mr. Wood. The one received and drifted in life; the other planned, purposed, and executed in fellowship with the eternal God. Our Lord told his people that it is more blessed to give than to receive. Here is an outstanding example of both sides of our Lord's statement.

What a wonderful privilege it is to be able to see and appreciate opportunities for service in the world about us, to seize those opportunities, and use them for God's glory in bringing blessing to the world about us! In the world to come, we are told that these "his servants shall serve Him" (Rev. 22:3).

W. R. Cullom

Wake Forest, N. C.

This Interested Me

Emily C. Lester

Last spring Sally Edwards (the Rev. Mrs.) came to the Southern Convention to lead our women in spiritual life retreats. Because of "unseasonable" snow, several districts met together in Durham. Many things about the day interested me — including the thing which so impressed my husband — that a group of women could be absolutely silent for a half hour!

One person, following a report on the spiritual life department work, suggested the importance of praying for our missionaries as listed in the denominational Calendar of Prayer in The Christian Sun.

Mrs. Edwards pointed up the suggestion with a story: the week before she had lunched with a friend whose son had recently become a missionary of our American Board. He is in Portugal, studying the language before going to Portuguese West Africa. He wrote his mother that he had felt particularly "down" and alone. Then came the day when his name appeared in the Calendar of Prayer. Something happened to him, he wrote, as he realized that people all over the world were remembering him in prayer — his friends in his home church in America, his colleagues-to-be in Africa, unknown friends in many lands. All of this gave him a real "lift" which helped him immeasurably.

This week Louis Wilkins' name appears in our Calendar of Prayer. It would be interesting to know how many people in the Southern Convention, his home area, remember him in prayer on September 18. May I urge you to join with people around the world in prayer for him as he represents us in Turkey — and to remember those others whose names appear from week to week.

Forgetting Self In Worship

John R. Scotford

Church Building Consultant
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Mt. Vernon, N. Y.

Continued from Last Week

Protestants are increasingly concerned with the external setting of worship. They ask the eye to help the mind and heart to concentrate upon the things of God. This began with the elimination of distractions: choirs staring at congregations, ministers on pompous chairs surveying the faithful, organ pipes that clamored for attention and invited mathematical computations, busy lines in the pulpit furniture and on the walls that both led the eye astray and produced a subtle irritation. The elaborate was replaced with the simple.

Changing Worship Centers

Next came a timid endeavor to introduce religious symbols. Somebody gave the church a little brass cross which was placed upon the communion table. Both were overshadowed by the center pulpit. The cross was reenforced by a pair of candlesticks which commonly towered above it. They were also a gift, usually from some one who wanted to beautify the church. Then some brave soul suggested that the pulpit be moved to one side and that the communion table, cross and candles be elevated to the center of the platform. The congregation discovered that this made the room look larger and was more restful to the eye than the preceding arrangement. Next steps were to put a hanging behind the table, divide the choir and seat them on either side facing each other, and to put the worship center against the back wall and as far from the congregation as possible. Steps across the front and a lectern were usually added. These changes were commonly justified on pragmatic grounds. They looked better than what preceded them, and they usually made it easier for the people to pay attention to what was happening.

Gradually our theory is catching up with and even getting ahead of our practice. Crosses were accepted as the universal symbol of the Christian faith. The central communion table was nationalized as a representation of the fellowship which is the church. The trend is to increase the dominance of these symbols and to make them more realistic, particularly in the newer churches. Choirs are retiring from view — either far to one side, to the transept or to the rear balcony. Ornate pulpit chairs are giving way to the simplest of clergy seats. In some instances baptismal fonts are displacing lecterns. Instead of hanging a dossal behind the table and cross, the entire rear wall is serving as a background for them. Crosses are no longer petite and pretty but large and awesome, with wood taking the place of metal. Some extend from the floor to the ceiling. They are not something "brought in" but an integral part of the structure. Many new churches are built about the cross.

Even more striking is the transformation of the communion table. Practically all of the old ones are too small, requiring the elements to be stacked rather than spread and often calling for considerable agility in juggling by those who do the serving. Plain utility has encouraged larger tables. Generally these have had closed-in fronts and were in effect boxes — like the ancient altars in which sacred relics were preserved. This was in part an effort to get away from the library table effect which prevailed in the past.

At this point Protestant practice has had two "assists" from the Roman Catholic Church, although few of our people have been aware of this. Both are the result of the liturgical movement which seeks a closer participation by the lay people in the mass.

Some years ago the high altar in St. Patrick's Cathedral in New York City was replaced with a simple freestanding marble table supported by four legs with nothing on it but some candles and the tabernacle in which the elements of the Mass are reserved. The possibility of removing this from the table to the wall behind it has been much discussed in Catholic circles. Most new churches are following the pattern of the table rather than the boxed-in altar. Mass is being said by priests standing behind the table and facing the people.

The Protestant equivalent for this development is the use of communion tables which hark back to that around which Christ and his disciples met in the Upper Room. Some new churches have tables about which the deacons and minister can sit, with the congregation occupying the opposite side. In at least two instances the table is at right angles to the pews. With tables of such size sturdy legs are more appropriate than solid sides — and closer to the original pattern. Apparently congregations find these innovations most welcome.

A second development in which the Roman Catholic Church has led the way is in getting the people close about the table. Instead of the Mass being a remote mystery away off gation right into the Mass. There yonder they desire to get the congre- are a number of Catholic churches in which the pews surround the table, of which the most striking is the Church of the Blessed Sacrament in Holyoke, Massachusetts. Although there are seats for 1500 people, it is impossible to get more than eight rows back from the altar. The officiating priest faces more than half of the congregation. This same pattern has been followed by two Lutheran churches: St. John's in Midland, Michigan, and St. Peter's on the outskirts of Minneapolis.

As yet no non-liturgical church has gone circular, but this influence is being felt. For some years the trend was towards the long, narrow building. The thought was that it was distracting for the individual worshipper to see more than a minimum of other people. The Akron-style church with its corner pulpit with encircling pews was viewed with disdain on the basis that the congregation observed the new hats and looked at itself with the relish of a mutual admiration society. Now we seem to be returning to the wide church, as a means of getting the people close to the table and the pulpit, while a circular arrangement of the seating is finding some favor. New possibilities are also being discovered in the old corner pulpit churches, as can be seen in the remodeled St. John's United Church of Christ in Nazareth, Pennsylvania.

Purpose of Worship

This shift has a sound intellectual base. If our purpose is to have objective worship in which our thoughts are to flow from us towards our fellows, and if joining with other people is essential to the best worship, is it not desirable that we see some of those with whom we are joining in song and prayer? Is not the congregation a part of the symbolism of corporate worship?

At first glance it would seem that we had come full circle back to where we started from with everybody seated where they can see everyone else with a minimum of effort. Yet this is a spiraling up rather than a return to the former condition. It rests on two assumptions: that the cross and the table have sufficient vigor to claim the attention of the people most of the time, and that those who assemble in the congregation are primarily worshippers and not just listeners looking about for what they can see. So far the experience appears to be that it is all right for people to sit facing each other in church provided their attention is directed to something more than personalities.

The placing of the communion table presents unusual difficulties in Methodist churches because of the use of the altar rail, but two interesting developments can be reported. In the Wesley Methodist Church of Falmouth, Massachusetts, the rail completely encircles the communion table, so that those partaking at one time face towards each other in a symbol of fellowship. Something similar is being planned by the Mathewson Street Methodist Church of Providence, Rhode Island.

Worship is an inner attitude. It cannot be imposed from without. The most that the setting can do is to fan the spark into a flame by objectifying the subjective. A place of worship should lead us away from our petty selves into the fellowship of other Christians and through this experience to a closer tie with God. This is an area where Protestants have much to learn.

Report Of A Journey To Australia

By Elsie Calder

I must begin by expressing my deep gratitude to the National Fellowship of Congregational Christian Women who made it possible for me not only to accompany my husband on his official visit to Australia and New Zealand on behalf of the International Congregational Council and have some share in his mission, but also myself officially and unofficially to meet many of the Congregational women in these countries. I addressed some twenty-two meetings in all, but of perhaps even greater importance were the many more opportunities I had of personal contacts both in groups and individually. I was very glad to be able to convey on many occasions the greetings and friendship of Congregational women from other parts of the world, particularly from Dorothy Biggs of England and Wales, Margaret Calder of Scotland and from the United States by means of a letter specially written by the Rev. Lillian Gregory. These evidences of remembrance were greatly appreciated.

I was able to learn something of the life of the churches which we visited as well as of the women's work in particular. This will prove valuable in interesting others and in maintaining personal contacts which mean a great deal to the members of small churches who very often feel themselves cut off from the areas of more vigorous church life.

IN THE UNITED STATES

The journey to New Zealand was made via the United States, where we were able to spend Christmas with one of our married daughters and our grandson aged four years. During this period I did not have many engagements, though my husband was busy all the time. I was grateful, however, for an opportunity to share in a missionary gathering in Boston, and to speak at a meeting in the Westmoreland Church, Washington, D. C., and rallies in Burlington, N. C., and in Suffolk, Virginia. It was an enriching experience to attend the Midwinter Meetings in Buck Hill Falls, and to learn much from your planning, enthusiasm and friendliness. There followed meetings in Berkeley, California, and a happy evening spent with the Young Wives' Fellowship at Orinda, and an exciting introduction to Samoan worship and hospitality at their church in San Diego.

In the Hawaiian Islands I was introduced to the women's work by Mrs. Alice Gordon and Mrs. Ann Phaender, and thus learned how valuable the Women's Fellowship Tours of England and Europe could prove in making contacts. My lasting impression of the dedicated women of the Congregational churches in the United States is one of enthusiasm, good organization, excellent literature and a growing interest in people and affairs overseas.

OUR CHURCHES IN NEW ZEALAND

Leaving the warm sunshine of Hawaii behind we arrived in New Zealand as summer was giving way to autumn. Here is a very different church picture. In a land about 1,000 miles from north to south there are today only about 27 Congregational churches with some 1,700 European members, and about 500 Islanders, mostly Samoans. The leaders of this small fellowship are naturally much concerned about the future of their churches, and there is serious talk of Church Union with Presbyterians, Methodists and Church of Christ. But there is a strong sense of community in this small group, a keen interest in the work of the London Missionary Society, especially in the southern Pacific, and considerable pride in the Theological College in Auckland which in addition to training students for the home ministry is training Islanders from the South Seas and Papua for leadership in their own churches. There is also a strong bond of fellowship with England from which country ministers and migrants still come.

The Women's Fellowship is to be found in some form in nearly every church and forms a bond between them all. It is linked with the Women's Fellowship of Australia, but its members are very anxious also to have links with women in other countries. In both Auckland and Wellington, where I addressed meetings, members suggested that as visits are so difficult they would much appreciate tape recordings of important occasions or messages from church people whose names are known to them. Literature to help in program planning would also be welcomed. But visits from women leaders in other lands would be their greatest inspiration.

The strongest group of women in the New Zealand Fellowship is that of the Pacific Islanders' Church in Auckland. Here the Rev. and Mrs. R. L. Challis have rendered praiseworthy service. There was not opportunity to visit the churches on the South Island — a very small community in need of encouragement — but the time available was limited and our contact was confined to meeting the Chairman of the Union who travelled to the North Island to be with us.

CONGREGATIONALISTS IN AUSTRALIA

We spent just over six weeks in Australia and visited every State except the Northern Territory, where Congregationalists are to be found only in United Churches. In a population of ten millions, less than one per cent claims to be Congregational in affiliation, and only 16,000 are actual members. Church attendance is small by American standards, but probably about the same as in Britain — somewhat under 10 per cent of the population on any particular Sunday.

The history of Australia has determined that each State has its own Church organization. A Congregational Union of Australia and New Zealand does exist, but its Assembly is able to meet once only in two years and it has no authority over the State Unions. Across the country the churches are held together in fellowship very largely by a common interest in the London Missionary Society, by the existence of the Congregational Youth Fellowship and by the Congregational Women's Fellowship.

There is no national Congregational voice on social matters, but many interested and dedicated individuals in the State Conferences take a vigorous part in these things. This has been so more especially in the State of Victoria where one minister has influenced many State decisions on moral questions. One area of fairly general social concern among the churches, however, has been for the aged. The Government has offered to support the building of Homes for the Aged by offering to add L2 to every L1 raised by the churches. This has been a great incentive and keen interest has been shown particularly by the women in developing this scheme to its fulfilment.

Nor is there any national plan for evangelism, but there is in every State a general concern for the extension of the witness of the Church. In New South Wales this concern was considerably quickened by the Billy Graham Crusade, and there is now a very active, if somewhat narrow, evangelical group.

Mrs. Elsie Calder

Unfortunately, recruitment for the ministry has never been adequate to the need. There are four Congregational Theological Colleges, but only one of them at the moment is providing a good quota of ministers. Australia continues, therefore, to look for additions from beyond its own shores, chiefly from Britain, but now for the first time also from the United States.

There are in Australia many very dedicated lay people who give much time, thought and money to their Church and its witness, but it is an uphill task somewhat defeated by a tendency for material success to take those to whom it comes into other denominations.

The general indifference to religion, the good weather and the glorious beaches near all the capital cities, in which the majority of Australians live, make it difficult for the churches to hold the interest of youth. But in some ways the young people present the great hope of the churches, and their vigorous organization in the Congregational Youth Fellowship is most encouraging. The young people are building their own camps in many of the States. Under the guidance of qualified voluntary Youth Leaders we saw the beginnings of an excellent camp, for example, in the Sydney area. Here some years ago Dr. Douglas Horton had dedicated the site to be used for the chapel, and good progress was being made at weekend work camps.

WOMEN ARE LEADERS

Under the leadership of Mrs. Ruth Davies, who is President of the Women's Fellowship of the International Congregational Council, the Australian Congregational women are rendering a distinguished service both inside and outside of the Church. They are to be found on the National Council of Women, in Temperance work, in organizations concerned for the welfare of children, in Travellers' Aid Societies, United Nations groups, in metropolitan missions and in Inter-Church councils.

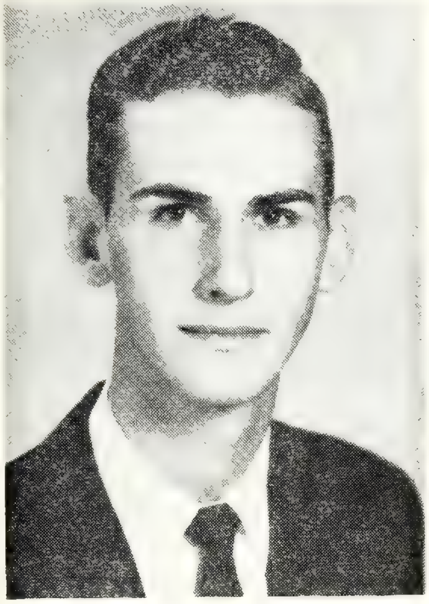
A special interest within the churches has been their understanding of the cost involved in the movement of ministers and their families in this country of vast distances. As a result of the concern of the women many of the churches now try to provide manses with basic furnishings, including carpets and curtains. They have been particularly kind to ministers and their wives coming from overseas — often providing most household necessities and well stocked larders until they have had time to settle in.

The Congregational women are taking an ever increasing amount of interest in the mission of the total Church throughout the world, and in most States there is an appointed overseas correspondent. As in New Zealand, contact with women's groups in other lands is of real inspiration and value. They, too, look for the possibility of visiting leaders, of literature which they cannot produce themselves, and of inspiration from belonging to a bigger fellowship than their own.

Australia is developing rapidly — much more rapidly than most people realize. Australians feel that they are somewhere between Britain and America and, selecting the best from both, as they see it, concentrate on planning to produce a better Australia. "Today Australia is less English than it appears and more American than it looks, but above all Australia is Australian."

The Women's Society and the Dorcas Circle of our Tryon church are planning to reorganize into a Women's Fellowship with circles. This proposal is to be discussed and voted on at a luncheon meeting September 26.

Louis Wilkins Writes From Turkey



Louis Wilkins

Amerikan Koleji
Tarsus, Turkey
August 29, 1960

Dear Friends,

Since I last wrote to or heard from most of you, many things have happened in Turkey — both in the Mission and in the national government.

Our medical work faced a crisis early in the year, due to a personnel shortage. A meeting was even called to consider closing one of our two medical institutions unless two additional nurses could be found immediately. Then, fortunately, three nurses (Hilaria Alaan from the Philippines, Clara Engle and Sandra Kamper) responded to the emergency appeal and came over to help us — Hilaria and Clara for five years and Sandra for three years.

One of our schools also faced a similar crisis; no qualified director could be found for the approaching school year. The school problem was temporarily solved when Jack and Lynda Blake volunteered to be separated for a year so that Jack could assume the directorship of the Talas school, while Lynda stayed on as director of our Izmir school. I'm sure many of you will remember Jack Blake for his month's visit to Moonelon in the summer of 1959. It is tragic that the Mission is so short of personnel that it has no alternative but to close a school or separate a husband and wife for eighteen months.

I need not tell you about many of the political changes in Turkey since early spring; I'm sure you have already read about them in the newspapers. The revolution of May 27 was as quiet and calm as a revolution could be, I suppose. It is impossible to know yet just how much it will affect our Mission work; there may be increased freedom for foreigners or there may be more restrictions. The repercussions of the revolution have by no means ended! The present government is a temporary one, to be replaced when the free elections are held next spring.

More than 2,000 political prisoners have been waiting on an island near

(Continued on Page 11)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

September

TURKEY

18—**Louis Wilkins** graduated from Elon College in 1958 (the only graduate from that college who is a missionary, I believe — Ed.) and went to teach English for 3 years at American College, Tarsus. Louis is a member of Liberty church, Nathalie, Virginia. See letter in this issue.

19—**Tarsus College** has 300 applicants for the 35 who can be admitted each year. 12 full-time and 14 part-time teachers, divided between Turks and Americans, teach the 275 students. Two-thirds of the students are boarding pupils. Most graduates of the school go on to universities in Turkey and a few go overseas to study each year.

THE MISSION OF FELLOWSHIP TO THE CHURCHES OF EUROPE

France

20—**Rev. and Mrs. Kenrick M. Baker, Jr.**, direct the Fellowship Center at Le Chambon-sur-Lignon. He is a graduate of Bowdoin and Yale Divinity School; taught at the American University in Cairo, served churches in the U. S.; and was assistant to the general secretary of the World Council of Churches in Geneva, Switzerland, before going to France. Mrs. Baker is a native of Germany and was secretary and translator at the World Presbyterian Alliance Office in Geneva 1952-55.

21—**Le College Cevenol** is a Protestant international educational center in Le Chambon-sur-Lignon, a rural community in the mountains of southern France. Most of its students come from French Protestant families, though students come from many countries, including the U. S. It is unique in that it is coeducational, Protestant, and a high school in a rural community.

Germany

22—**Rev. and Mrs. William Graffam** are serving their second term as our representatives in Germany. He is editor of a new church magazine for youth. He first went overseas in 1947 to serve under Service Committee in England; 1949 he returned to Europe to work in Germany under World Council of Churches. He is a graduate of Boston University and Yale Divinity School; she is a German who edited a YWCA magazine for girls in West Germany.

23—**Rev. and Mrs. Robert Starbuck** represent our Service Committee in Germany, where they serve as fraternal workers with the Gossner Mission in Mainz-Kastel, which specializes in industrial evangelism. He is a graduate of the University of Pennsylvania and Yale Divinity School; she (Josephine Stewart) of the University of North Carolina and was professor of biology at Radford College in Virginia.

Italy

24—**Rev. Jessie M. Deale** assists Dr. Teofilo Santi at Casa Mia, our settlement house in Naples, Italy. A Canadian, she studied at Boston University and the New England Conservatory of Music and received her theological training at Southern Methodist University; her husband is a retired Congregational Christian minister. They went to Italy last year. (See letter from her in SUN for August 16.)

A Page for Young People Edited by Hubie Young

Youth Faces The Future

THE PILGRIM FELLOWSHIP OF

The Southern Convention

Hubie Young

Dear Southern Convention PF'ers,

Last June the four of us represented you at the Joint National Youth Council which was held at Elmhurst College, Illinois. We went as your delegates.

While we were at National Council, we both learned and planned a lot about PF and the role of a Christian youth. We, along with 300 other young people from all over the United States and several foreign countries, planned what will be the new emphases for the three commissions, faith, action, and fellowship. These emphases which we chose will be used nationally for the next two years. In order to be top-notch PF, it is necessary that the members of your PF be acquainted with these emphases.

In addition to the emphases, we studied at National Council something else that was very important. It was the Plan of Organization for United Church Youth. This deals with some of the new ideas that will be voted upon two years from now. These plans will affect all our PF groups, and so, just as with the emphases, it is necessary that your members be at least slightly acquainted with the Plan of Organization.

We, your four delegates, are at your service. All you have to do is call on us, and we shall be glad to share with you any insights we've gained from National Council. Since what we have to share is so important, it might be good if we could use National Council as a theme for your conference's fall rally. We shall be glad to plan the program for your fall rally; all you have to do is ask us.

We hope to see you at your fall rallies. At the writing of this letter, one conference has already asked us to have their fall rally. We hope we can do the same for all the conferences.

We represented you at National Council. Now let us tell you about it.

With Christian concern,

David Andes, President,
Box 625, Elon College, N. C.

Becky Harward, Faith Commission Chairman,
1207 N. Duke Street, Durham, N. C.

Rosemary Hoffman, Fellowship Commission Chairman,
2609 Wade Avenue, Raleigh, N. C.

Hubie Young, Vice-President,
220 Bedford Place, Suffolk, Va.

CHRISTIANITY IN THE HOME

Martha Rose Whitten

Christianity is our religion. That means we have accepted Christ as Saviour and ruler of our hearts so that Christianity then is our way of life. The teachings of Christ remain ever before us and we strive to carry out God's will in following the example of Christ.

Christ lived and taught to tell us what our lives should be. He taught love, honor, kindness, respect and obedience. Be ye kind to one another. Love your family, love your neighbor, love even your enemy. He preached the most important facets of Christianity.

Love, honor, kindness, unselfishness — these are the highest ideals to be found in man, and where else should a man and his family begin the practice of these ideals but in their own home where blood unites the members? Every word, every action, every gesture should be in conscious imitation of Christ.

All of us know what makes the beginning of a Christian home — grace at meals, family meditation, and going to church together. But what concerns me today is the essence of a Christian home.

A Christian home must have God at its head. The adults must follow the example of Christ and by so living teach their children the highest standards of Christian character. A Christian home is where love reigns. A Christian home should be a home of prayer and meditation. A Christian family should always remember to be thankful to God, for all blessings come through him. A home is where children are taught to honor God, their heavenly Father. We should undertake continuously to make God ever-present in our homes.

I was reared in a Christian home. It means a great deal to a young person as he faces life and steps out of a Christian home into the world. Since I have been old enough to comprehend, it has been evident to me that God is the head of our household. I have seen in my parents the noble imitation of the life of Christ. I have seen blessing and hardships — all taken together with faith in God's will. I have watched in action the humility of the true Christian spirit and the grateful hearts of his followers. I have seen God's will always understood as the best and the experiences of each day always taken as an answer from God. It is truly a blessing for a young person to be able to live in a home dedicated to God and his work.

A PRAYER FOR HOME

Our Father, we pray for our home—for the ones who daily share its fellowship with us, and for ourselves in sharing comradeship with them. Strengthen us until we make our home a place where thou art mentioned often, and thy purpose is the end of all our striving. In thee we live and move and have our being; grant that we may never treat thee as a stranger. Through Jesus Christ our Lord. Amen.

Roy Pearson, In Missions Council Calendar Service

It is a shock, sometimes hard to take, when a young person leaves his home and sees the evil in the world, but the blessing is that he has been nurtured in the light of God and can make the great decision for himself. Christianity experienced first at home and then in the world helps us accept the gladness and sorrow of life. It gives us faith to make important decisions. It makes us strong enough to meet life. That seed which is sown and rooted in early childhood can now reach a full, rich maturity in adulthood.

Make Christ the head of your home. Let love and righteousness reign. Teach your children to meet life the real way. Give them a faith to live by.

Paul Robinson, former president of the Southern Convention Pilgrim Fellowship, is entering Elon College this fall. His parents are Dr. and Mrs. Henry Robinson of Fairfield, Connecticut, formerly of Burlington.

A church which enjoys good food and fellowship: Union Ridge senior P. F. had an ice cream supper September 4; the Hustlers Class had a supper meeting in the fellowship hall September 5; the Young Adult Fellowship Class had a supper last Saturday using the new "cook-out" place back of the Fellowship Hall provided by this class; the Angle Crew circle is taking orders for brunswick stew to be made September 14.

WILKINS

(Continued from Page 9)

Istanbul for a trial that will either free their lives and cleanse their reputations or make them prisoners for years. The trials were supposed to have begun on August 20 but were postponed until a later date. In the meantime, the prisoners have no way of supporting their families.

Just two weeks ago the army announced that it was retiring several hundred officers (250 generals among them) in an effort to get younger blood into higher positions. Many people are wondering if those officers will enter politics when they leave the army. Two days ago, the government announced that ten Cabinet Ministers have been fired "because of inefficiency." Those ministers had been in office only since early June. One begins to wonder how "temporary" the present government is, when it makes such drastic changes!

One of our recent graduates, Barbaros Chelikkol, has been accepted into Elon College — thanks to the College and to the Convention Women's Fellowship. Barbaros is now engaged in the lengthy process of securing permission to leave Turkey; since the revolution, it has become increasingly difficult for Turks to leave the country. I do hope that Barbaros' permission will come through soon so that he may be at Elon for Freshman Orientation.

I have just returned to Tarsus from a month of language study in Izmir. As assistant director for the approaching school year, I thought it imperative that I know more Turkish. Hence the language study! Most of the days at Izmir (Biblical Smyrna) were filled with classes: Turkish conversation, drill on pronunciation and intonation, grammar, and composition. I did take one afternoon off to go out to Sardis where archeologists are now digging out the remains of Hellenistic, Lydian, and Roman civilizations.

Your prayers, letters, and financial support during the past year have been greatly appreciated by all of us here at Tarsus, and we do hope that they will continue.

Sincerely,
Louis Wilkins

SOMETHING MISSING

The following notice was displayed outside a church:

CH ? ? CH

What is missing?

—The Challenge, Liberty Church

Elon College Makes News

Freshman Orientation

Twenty-seven Elon College students and eight faculty members have been named to a special orientation committee, which will assist and advise freshmen when they report on the Elon campus to register for the 1960-61 term.

The committee began its work when a selected group of more than 50 incoming freshmen attended a pre-orientation camp session last weekend at Moonelon, Congregational Christian conference center near the college campus. Committee members will also work with the full freshman class when it goes through the annual orientation program this week.

The eight faculty members who will direct the committee work include Dr. Robert Benson, dean of students, Dr. Frances Muldrow, Prof. Lloyd Smith, Prof. Roy Epperson, Prof. Robert Baxter, the Rev. John Graves, Mrs. Virginia Epperson and Director of Admission William Ginn.

Student members of the committee, all of whom played outstanding parts in campus life last year, include Thomas Sears, McLeansville; Lula Roberts, Dolphin, Va.; Doris Faircloth, Fayetteville; Barbara Day, South Boston, Va.; Maxine Elliott, Oxford; Virginia Moorefield, King; Patricia Jones, Suffolk, Va.; Leatrice Overby, Reidsville; Nancy Clark, Raleigh; Katherine Thomas, Franklinville; Phyllis Hopkins, Reidsville; Sandra Neighbors, Forest City; Dian Clary, Lawrenceville, Va.; Helen Wright, Greenville, S. C.; Janette Inge, Elon College; Dick More, Sunbury, Pa.; Clyde Gordon, Burlington; Lennie Riddle, South Boston, Va.; Douglas Scott, Durham; Ed Boelte, Vernon Hill, Va.; Walter Bass, South Boston, Va.; Cliff Hardy, Franklin Park, N. J.; Don Terrell, Richmond, Va.; William Hassell, Jamestown; Mike York, Ramseur; Henry Johnson, Burlington; and Fred Shull, Burlington.

Improved Facilities

Students and faculty returning to Elon College for the 1960-61 term will find a number of improvements in the physical plant of the college, including rapidly advancing construction of a new women's dormitory at the northwest corner of the Elon campus.

The new women's dormitory, rising on the spot formerly occupied by Ladies' Hall, is to be a three-story structure to house 80 women students, and present plans call for the first floor of the dormitory to be ready for occupancy by 24 women within a few weeks after the new college year gets underway.

The Ladies' Hall, originally built about 1913, was torn down during the early summer, and faculty offices which occupied part of the building have been moved to the north wing of South Hall, necessitating renovation of that building. The south and east wings of South Hall will continue to be used as a men's dormitory.

East Dormitory, oldest structure standing on the Elon campus, has also undergone extensive renovations this summer and will be occupied by men students this fall for the first time in several years. This renovation of East, made necessary by increasing enrollment of resident students, includes new bathrooms on each of the three floors. New rest rooms for both men and women are also being completed on the main floor of Alamance Hall, which is Elon's main administration and classroom building.

Another improvement made this summer is the installation of a completely new floor and playing surface in Alumni Memorial Gymnasium. The new floor, made necessary by moisture and water damage, is complete except for painting of lines to outline the basketball court and other playing areas.

CAN YOU HELP?

Mrs. Oma U. Johnson, custodian of the Church History Room, says that she needs a few copies of The Christian Sun to complete the files. Those needed are:

1922—December 21 or 22 (whichever was printed)
1932—December 1
1934—November 1
1935—April 18
1956—April 19
1958—March 25

If you have any or all of these papers that you are willing to give for this good cause, please send them to Mrs. Johnson at Elon College, North Carolina.

SPECIAL AWARD GIVEN AT BAYSIDE

Mrs. William H. Gaylord

It was decided in May, 1956, that the Women's Fellowship at our Bayside, Virginia, church would give a Life Membership award honoring a member of the Fellowship. The first award went to our first president, Mrs. Ruth Smith; in 1957 the award went to Mrs. Evelyn Caldwell; in 1958 to Mrs. Iris Cummings; and in 1959 to Mrs. Evelyn Rice.

A committee was appointed to select the one for this year's award. This selection goes to the one who has put a lot of time and thought in the Women's Fellowship work. With the aid of the officers, chairmen and faithful and loyal members, the one chosen has made a successful year for our Fellowship. Under her leadership, we have had for the first time a budget, constitution and by-laws, year books, and observed Women's Fellowship Day with the members conducting the Sunday worship service. The four quotas of Friendly Service were completed. She has served as vice president and president of our Women's Fellowship, as a circle chairman, and has served on several committees of the church, of which she is a charter member. She attended the School of Missions to better acquaint herself with the six phases of our work so as to more adequately lead us.

I was very pleased when I was asked to present this award because I not only have worked closely with her in our Women's Fellowship, but work daily by her side and I know of the many thoughts and prayers she has had for the work of the Fellowship. She is a faithful member of the adult choir, is a Sunday school teacher for our young people, with her husband is a Pilgrim Fellowship counselor. Taking off a week from her busy schedule, she, with her husband, served as a counselor for a Junior Camp at Moonelon. She is continuing to further her work for the Lord by consenting to become a circle chairman for the coming year. She has served her church well and may God continue to bless her in all her undertakings.

And so to the one the committee feels so deserving, this year's Life Membership Award is given to Mrs. Irene Smith, 2011 Hollis Road, Bayside, Virginia.

False Leadership Brings Ruin

Background Scripture: Micah 3:1-12.

Devotional Reading: Psalm 125.

Memory Selection: **The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.** Hosea 14:9.

Micah was a contemporary of Isaiah, but was quite different from that prophet. Whereas Isaiah was of the aristocratic class, and highly educated, Micah was a layman, a peasant, a countryman. He was somewhat of a fiery revolutionist. He did not mince words, and he did not spare words. With raw courage he dared to speak out against the rulers, the princes, the priests and the prophets of his day, and was specific in his charges against them. One wonders "how he got away with it."

As we have learned — or have we learned? — from our previous studies in Isaiah, things were going from bad to worse in Judah. And Micah denounces specifically several sins of the times. First of all, he denounces social **injustice**. The ruling classes were becoming richer and richer by "fleecing" the poor. In a figure of speech describing what a butcher does in cutting up meat, or a cook in making a stew, Micah accuses the leaders of "skinning the people alive." They were exploiting the poor, and exacting all that the traffic would bear. And all the while they were doing this they were being very devout in their religious life. Micah brutally tells them that they are wasting their time — God will not hear them (vs 4) indeed He will even hide his face from them. How often does a formal religion serve as a cloak for sharp business practices. One thinks, too, of a hymn-writing man of old, piously saying his prayers on the deck of a slave ship in which human beings were packed like sardines, and dying like flies!

In the second place, Micah denounces **dishonesty and unfaithfulness in business and in conduct in general.** He puts the matter thus: "the scant measure that is abominable", and "there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net." In other words the business world had become corrupt, racketeering was rampant, dishonesty was widespread. Any nation is in a bad condition when business ethics are on a low standard, and when dishonest people are operating the nation's business.

Finally Micah denounces the **heathenish abuses that had crowded out true religion in Judah.** Strangely enough, Judah was taking its cue from Samaria, a people which was heathenish to the core, and a people with whom the Jews had no dealings. The worship of the true God had become stifled by this pagan cult and culture. True religion was at a low ebb. The land which owed its life to the One who had said that there were to be no other gods before him, had put other gods before him. And those who were forbidden to make any graven image or to bow down before them, were doing just that. Now all this was compounded by the fact that the priests and prophets had become mercenary. It was bad enough that the judges sought a reward; it was worse when the priests thereof "teach for hire" and the prophets thereof "divine for money." And all the while they were saying "Is not the Lord among us? none evil can come upon us."

It did not take much spiritual insight to predict what would happen to a nation in which such things were taking place. Micah pictures the awful doom that was coming as God's judgment upon his people. "Therefore shall Zion, for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." And of course this literally came to pass.

THE NUB OF THE MATTER

Now whatever else this lesson teaches, it teaches the importance of leadership in a nation. **False leadership brings ruin and disaster.** The ancient world has many examples of this stubborn fact. And our modern world has also seen tragic examples of the curse of bad leadership. Think of what the Kaiser did in 1918! Think of what happened because Mussolini and Hitler came to power, and used their undoubted ability as leaders to lead their nations on the road that led to defeat and destruction, and to bathe the world in blood. The military leaders of Japan did the same thing. And if one wants a more modern example, take a look at Castro in nearby Cuba. Of course there are examples of men in positions of lesser leadership who have wrought havoc and ruin to their constituencies and communities. Think for a moment of the recent scandals in the Labor Unions because many of the leaders were unprincipled and dishonest. What awesome power leaders have in their grasp in our modern world. What care people should exercise in selecting their leaders.

SUNDAY SCHOOL LESSON
SEPTEMBER 18, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

And yet, how little thought thousands of people give to this all-important matter. Think of the countless thousands who never take the trouble to register or to qualify as voters! Think of the thousands of qualified voters who never go to the polls! Think of the thousands who will vote for most any kind of leader so long as he belongs "to the party". It is all pointed up by a report of an investigator recently who made a study of the voting habits of people in several categories in the city of Chicago. One hundred people, men and women, were interviewed in regard to the matter. The results are interesting and disturbing and even appalling. Of the 100 clergymen of the Protestant faith who were selected, it was discovered that over a period of four years only 17 per cent had made use of their vote. Among laymen it was somewhat better. 29 per cent out of the 100 had used their vote. Of the 100 women affiliated with civic clubs, 64 per cent had voted. But look at what follows: of 100 tavern keepers, 99 per cent had voted in every election; of 100 gamblers and their employees, 97½ per cent had voted. The conclusion of the study is a graphic one. "This record is appalling and is evidence of the way church people have shut themselves out of the voting situation."

"An individual may be moral without being religious; but a whole society cannot be moral without religion." — Porterfield

AT OUR CHURCH HOME FOR CHILDREN

Biggerstaff Taking Training

Rev. Walstein W. Synder, Supt.

Dear Friends:

On September 1, Mr. John Biggerstaff began his in-service training at the Veteran's Hospital in Salisbury, N. C. This is a part of his work in order to secure a master's degree in child care with special emphasis in psychiatry.

Mr. Biggerstaff began his work here two years ago under Dr. Truitt, as his assistant. Since that time Mr. Biggerstaff has decided to dedicate his life to this type of work. We are most happy over this. He is a very fine young man, conscientious about his work, and quite thorough in everything he does.

This summer he has worked on a full time basis with the Home. He did a most creditable job in working with the boys until Mr. Perkins was hired as our maintenance man and supervisor of boys' work.

Also this summer he did the case work on 20 applications that came to our Children's Home. Five of these were accepted for care here at the Home. The other 10 were recommended to varying other kinds of services that might help meet their needs.

Mr. Biggerstaff will be doing in-service training until February 15 of next year. From that time until graduation he will work part time with us while finishing his requirements for his master's degree at the University of North Carolina.

After his graduation he will work fulltime with us. He will work as an assistant to the superintendent with emphasis in case work. He will also share in various other phases of the Home's program for the children.

We feel most fortunate in having this young man as a part of our staff.

When he joins the staff full time we hope to begin, among other services, a foster home program which has been needed for some time.

Sunday, September 4, was quite a day on our campus. It was Home Coming for alumni of the Home. The high light of the day was the afternoon ground-breaking service for the two new cottages. In the next issue of The Christian Sun you will find a full account of this day and the events.

Nearly two milllion copies of the Scriptures were distributed in Japan during 1959, according to the Japan Bible Society.

Every race and tribe of man since the Reindeer Age has used paint to increase the beauty of themselves and their surroundings.

REPORT FOR SEPTEMBER 6, 1960

MONTHLY OFFERINGS

Amount brought forward			$23,883.15
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Hope Mills	2.00		
Sanford	43.00		
Wake Chapel	68.52	$163.52	
Eastern Virginia Conference			
Berea (Nans.)	32.00		
Burton's Grove	1.00		
Damascus	25.25		
Bayside	8.00	66.25	
North Carolina and Virginia Conference			
Apple's Chapel	21.00	21.00	
Western North Carolina Conference			
Needham's Grove	9.00	9.00	
Total			$ 259.77
Grand Total			$24,142.92

SPECIAL OFFERINGS

Amount brought forward		$46,098.37
Mr. & Mrs. James L. Foster, Jr., Elon College, N. C.	5.00	
Harrison Factors Corp. (dividend)	37.50	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Mrs. M. F. Hall Circle, Suffolk Christian Church	12.46	
Premium Associates, Inc. (coupon bonus)	20.85	
Progressive Bible Class, Newport News Church	25.00	
In Memory of Lyman Lamm	5.00	
In Memory of R. L. Ford	10.00	
In Memory of R. L. Ford	5.00	
In Memory of Mrs. Ruth G. Madren	5.00	
In Memory of Mrs. S. E. Madren	5.00	
In Memory of Lyman Lamm	7.00	
Special Gifts	436.37	
Total		$ 584.18
Grand Total		$46,682.55
Total for the Week		$ 843.95
Total for the Year		$70,829.47

"Home-Coming" At Our Home For Children

John G. Truitt

It was home-coming. I was there. And so were many others. It was a sweet and great occasion. The children rendered a beautiful opening worship in the Holt Memorial Chapel, making ready for the meeting of the Home-Coming Society. As I watched how sweet they were, and how well they sang, the little girls and little boys, I thought of one of my very recent rhymes:

How sweet are garden roses,
  So fragrant and so mild;
I loved their perfect beauty
  Since I was but a child;
And ah! the wild flowers,
  To God not one is wild!

He plants them all in season,
  And strews them everywhere,
And gives them, like the lilies,
  His tender thought and care;
Wherever winds may blow them
  They find him waiting there.

And thus I've learned a lesson
  Along the roads I've trod,
That children are like flowers
  That grow in fertile sod,
While all will need our tending,
  Not one is wild to God!

Mrs. Allen E. Gant, president of the Home-Coming Society, presided in a charming and efficient manner. She presented the new superintendent, the Rev. W. W. Snyder. About him she said pretty things appropriately. Our good friend, the new superintendent, measured up well in his remarks, and his words of welcome were most appropriate. I was proud, too, of John Biggerstaff, the assistant to the superintendent, whom the president presented and asked to say a few words about the fine, threefold program being developed for the special training and care of each child in the Home. Each member of the staff was presented by Mrs. Gant, and everyone present was made to feel quite welcome.

The luncheon was lovely, delicious, and efficiently served. And it was served to almost a multitude — I am not sure I know how many make a multitude, but the entire Home for Children family, their relatives and friends, the large number of those returning to see all the new goings on, and the new superintendent — anyhow all had a plenty, even to the delicious kitchen-cooked peach pie.

Oh, and many more came before 2:30 when the big event of the day came around — the ground-breaking for the two new cottages. Here Supt. Snyder presided like a young man who knew what it was all about. This program was auspicious, history-making, and gave promise of the dawn of a new day for our Home for Children and the fulfilment of the hopes of many. I am not here giving you the details of the good day, but writing as one who was happy — very happy — to be numbered among those who were present.

What was in the two beautiful, white packages which Mrs. Gant and her executive committee of the Home-Coming Society asked Clyde Rudd to present Les Wagoner and me? A lovely sterling silver bowl for each of us, beautifully engraved and greatly appreciated. And they were selected so Mrs. Wagoner and Mrs. Truitt could share in the appreciation and kindness of which these gifts are lasting tokens.

He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his frame was dust.

He danced along the dingy days,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings.

In Memoriam

"Blessed are the dead who die in the Lord."

BISHOP

We, the deacons of The Dendron Congregational Christian Church, wish to pay tribute to the memory of Deacon James Robert Bishop who passed away July 8, 1960 after a long illness. In his passing the church has lost a loyal and faithful member.

We feel deeply our great loss yet we realize that his life and service among us have been a benediction and that his devotion to his church will always be an inspiration to all of us who knew him, therefore, be it resolved:

First: That we hereby bear testimony to his zeal and faithfulness and rejoice in the rich reward that is his.

Second: That we extend to his family our most sincere and deepest sympathy.

Third: That a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be entered in the records of the church.

E. T. Atkinson
L. T. Williams
W. O. Whitmore
G. W. Spratley
COMMITTEE

BUTLER

We, the members of the Woman's Fellowship of Antioch Congregational Christian Church, offer this tribute of love and esteem to the memory of our departed member, Mrs. Ella Mae Carr Butler, who was called to her eternal reward on April 11, 1960.

She was the oldest member of our church and was faithful and regular in attendance as long as her health would permit. Her manner was quiet and unassuming. Her example of cheerfulness and loyalty will long be remembered by those who knew her. We are grateful for her life among us and for her influence which remains with us.

Whereas, we feel deeply the loss we have sustained in her passing,

Therefore be it resolved:

That we bow in humble submission to the will of God, and

That we extend our love and sympathy to each of her children and sister, and Be it resolved, further, that these resolutions be placed in the minutes of our Fellowship, that a copy be sent to each of her family, and that a copy be sent to *The Christian Sun* for publication.

Respectfully submitted,

Mrs. W. C. Wilkins
Mrs. W. E. Garrison

WATTS

Though recent newcomers to the town of Elon College, Mr. and Mrs. J. C. Watts endeared themselves to the community and especially to the Elon College Community Church. After a long illness, Mr. Watts died on July 26, 1960, and was buried at his old home church, the Mt. Olive Baptist Church near Wadesboro, N. C. He is survived by his wife and eight children. All of the children attended Elon College two years or more, and five of them graduated from Elon College.

Mr. and Mrs. Watts will be known to the readers of The Christian Sun as the parents of Mrs. George Colclough of Elon College and of Mrs. Bill Williams, formerly of Elon College and now of Concord, N. C.

Mr. Watts' life radiated peace and joy to his friends and neighbors. His generosity was abounding and his love for his wife and children was abiding. For him the Church was of immense importance and Jesus Christ was his hope and his salvation.

W. J. Andes

For The Love of Children

"I wonder if we who have grown up will ever know on this side of the grave how much we owe to children, who seem, but only seem, to owe us so much." *—Bishop Francis C. Kelley*

"The only trouble with all the new theories about bringing up children is that it leaves the job just as hard as ever." *—Heywood Brown*

"One of the best things about a very little child is that he never thanks you for doing things for him — he is so sure you wanted to."
—Maurice Horspool

"We of this self-conscious, incredulous generation sentimentalize our children, analyze our children, think we are endowed with a special capacity to sympathize and identify ourselves with children. And the result is that we are not more childlike, but our children are less childlike."
—Francis Thompson

"He who helps a child helps humanity with an immediateness which no other help given to a human creature in any other stage of life can possibly give again." *—Phillips Brooks*

"We are always too busy for our children. We never give them the time nor interest they deserve. We lavish gifts upon them; but the most precious gift — our personal association, which means so much to them — we give grudgingly and throw it away on those who care for it so little." *—Mark Twain*

"All the little ones of our times are collectively the children of us adults of the time, and entitled to our general care." *—Thomas Hardy*

"The child . . . has so far gained on the affections of his uncle by such means as are by no means unusual in children of 2 or 3 years old; an imperfect articulation, an earnest desire of having his own way, many cunning tricks and a great deal of noise."
—Jane Austen

"Happy the child that has for friend an old, sympathetic, encouraging mind, one eager to develop, slow to rebuke or discourage."
—Arthur Brisbane

"Children work a greater metamorphosis in men than any other condition of life. They ripen one wonderfully and make life ten times better worth having than it was."
—T. H. Huxley

"A fairly bright boy is far more intelligent and far better company than the average adult."
—J. B. Haldane

"The real child does not confuse fact and fiction. He simply likes fiction. He acts it, because he cannot as yet write it or even read it; but he never allows his moral sanity to be clouded by it. To him no two things could possibly be more totally contrary than playing at robbers and stealing sweets." *G. K. Chesterton*

"The child is surrounded by so much authority, so much school, so much dignity, so much law, that it would have to break down under the weight of all these restraints if it were not saved from such a fate by meeting with a friend." *—Dr. Wilhelm Stekel*

"It seems impossible that children should ever grow to be men, and drag the heavy artillery along the dusty road of life." *H. W. Longfellow*

"I remember seeing a picture of an old man addressing a small boy. 'How old are you?' 'Well, if you go by what Mama says, I'm 5. But if you go by the fun I've had, I'm 'most 100'." *—William Lyon Phelps*

"A child tells in the street what its father and mother say at home."
—The Talmud

"If your basic attitude is one of loving kindness, you may yell at children and even cuff them around a bit without doing any real harm."
—Dr. Smiley Blanton

"They dwell and flourish in their own natures, preternaturally practical and crafty pygmies in the world of dull and tyrannous giants into which it has pleased God to call them."
—Walter de la Mare

Compiled by Edward Murphy
In The New York Times Magazine

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

The Christian Sun

VOLUME 112 SEPTEMBER 20, 1960 NUMBER 37

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

C. V

Groundbreaking At Home For Children

Mrs. J. L. Foster, Sr., wife of the first superintendent of The Christian Orphanage, is shown breaking ground for new cottages for children at that institution, which is now known as The Congregational Christian Home for Children at Elon College. Rev. Walstein W. Snyder, new superintendent, smiles his approval. See story about service on page 15.

A kindly deed
Is a little seed
That grows all unseen,
And lo, when none
Do look thereon,
Anew it springeth green.
—Anon.

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Here And There Among The Churches

Rev. Robert Knowles gave a preview of the materials for use in our church schools during the coming quarter at Center, South Boston, September 11. Churches in the area were invited.

Rev. James C. Jackson, a member of our Tryon church, has accepted a call to become the first pastor of the Clanton Park United Church of Christ in Charlotte, North Carolina, and began work there this week.

The nursery department of our First, Greensboro church began using the new curriculum, "Threes in the Christian Community," September 4. Four teachers are in the classroom for the first hour every Sunday; two couples alternate caring for the group the second hour.

The annual Fall Festival will be held at Long's Chapel (near Haw River) September 24. Friends from neighboring churches are invited. Brunswick stew, barbecue and all the "fixings" will be served in the church hut 11:00 a.m. - 2:00 p.m. and 4:00 - 8:00 p.m. Orders to take home will be sold all day. A bazaar booth will be a feature.

United, Raleigh, held its annual "all-church retreat" at Umstead State Park September 18. Following group singing, a panel presented the present program under the heading "A Look at The United Church." Following a "coke break" the group divided into buzz sessions to plan for various phases of the church's work for the coming year. After a pot-luck supper, the Pilgrim Fellowship led in closing vespers.

Miss Louise Alexander, professor emeritus of political science at Woman's College, Greensboro, will speak to a joint supper meeting of the Women's Fellowship and Laymen's Fellowship of our First, Greensboro, church October 3. Her topic will be of special interest just before election-time.

Services of worship will be held at Northview, Sanford, every Sunday morning. The minister, Rev. William T. Joyner, will conduct them on the first and third Sundays and Mr. B. C. Christian will be in charge of the other services. Mr. and Mrs. Joyner have moved and their new address is 508 Barnes Avenue, Durham, North Carolina.

Miss Laura Brown Cross, 66, a Congregational Christian missionary in North China for 25 years died September 2. She was a graduate of Carleton College who taught in Bridgeman Academy for Girls in Peking until war and Communism forced her to return to America. She was a native of Minnesota, and was buried in Minneapolis.

It is reported that the revival at Wissler's Chapel the first week in September was very successful. Visitors from other churches in the pastorate attended. Rev. T. D. Sutton and his prayer-meeting group came eighteen miles, across the Massanutten Mountain, for the Wednesday evening service. Rev. G. H. Veazey, who did the preaching, says "a consecrated pastor who is willing to work is greatly needed for the churches near New Market at this time."

Please send dates and places of meetings for inclusion in the "Calendar of Coming Events" to The Christian Sun, 840 Sunset Avenue, Asheboro, North Carolina.

The adjourned session of the Southern Convention will meet October 18 at Henderson, North Carolina. By error the place was announced as Burlington in a recent issue of this paper.

A revival will be held at Mt. Lebanon United Church of Christ (Congregational Christian), Route 1, Shenandoah, Virginia, September 19-24. The pastor, Rev. Thomas D. Sutton, will be speaking each evening at 7:30.

Loyalty Sunday was observed September 18 by First, Greensboro. The laymen met in the Fellowship Hall for breakfast at 7:30, followed by an inspirational address by Superintendent Clyde Fields. Following the morning worship service pledges were made by the members. "God's own arm hath need of thine" was the theme.

Dedication service for First Evangelical and Reformed Church, High Point, was held last Sunday morning with Dr. Banks Peeler preaching, and President Harvey Fesperman conducting the act of dedication. A community service in the afternoon featured an address by Dr. Odell Leonard and greetings from various groups. Rev. Carl Kreps brought greetings from the E. and R. ministers of the area and Rev. F. C. Lester for the Congregational Christian churches. Rev. R. A. Mensendiek is pastor.

Volume 112 Number 37

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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RESOLUTION OF APPRECIATION

August 21, 1960

Rev. Clyde Fields:

As per your request and the request of the committee on securing a Superintendent for the Southern Convention, it is with deep regret that we accept your resignation as pastor of our church.

As we look back over the almost four years that you and your fine wife have been with us here in the Asheboro Congregational Christian Church, we think of how very much your leadership and wisdom has meant to each member of our church. This has been a very pleasant experience for our church. Realizing the great qualities in you as our minister and in your wife, Bertie, makes us feel more keenly our loss of your service as our pastor and able leadership. So it is with a deep sense of regret that we accept your resignation as pastor of our church.

We sincerely wish for you the best success possible in your new work as the Superintendent of the Southern Convention of Congregational Christian Churches. Our prayers and best wishes will go with you and your wife as you serve our churches in the Southern Convention, and may the blessing of God be upon you in your new work.

Deacons of Asheboro Church

LAKEVIEW TO HAVE REVIVAL

The revival at Lakeview Community Church, near Burlington, will begin September 25, with Rev. G. R. Walker, Wadley, Alabama, doing the preaching. He is a nephew of the pastor, Rev. G. H. Veazey. The services will close October 2 with Holy Communion being observed. The young people will be in charge of morning devotions that Sunday.

N. C. & Va. Conference

COMMITTEE ON MINISTRY

The Committee on the Ministry of the North Carolina and Virginia Conference will meet at the Elon College Community Church on Monday, September 26 at 2:00 p.m. The Committee will meet with those who hold licensure in the Conference at this particular meeting.

(See announcement of additional meeting on page 7.)

HYMN OF THE MONTH

The Hymn of the Month being used by our Tryon church begins with these words:

My song is love unknown,
My Savior's love to me,
Love to the loveless shown,
That they might lovely be.

O who am I,
That for my sake
My Lord should take
Frail flesh and die?

"The words are by a 17th century British clergyman, a King's chaplain, Samuel Crossman... The composer of the tune (Rhosymedere), John Edwards, was vicar of Rhosymedere, Ruahon," says the church bulletin. The hymn is No. 169 in the new Pilgrim Hymnal.

JEWISH MEDICAL CENTER DEDICATED

The newly dedicated $30m. Hadassah-Hebrew University Medical Center at Ein Kerem, Jerusalem, will be the most modern in the Middle East and one of the finest in the world. The ceremony (dedication) took place on August 3 in the presence of President and Mrs. Ben-Ziv and a distinguished audience of 2,000. A large group of women and Friends of the Hebrew University came specially from the United States to take part.

Prime Minister Ben-Gurion opened his address with a tribute to the founder of Hadassah, Henrietta Szold, whom he described as not only the greatest woman produced by American Jewry but "one of the noblest personalities of our generation." — The Israel Digest for August 19, 1960.

Calendar Of Coming Events

September
22-23—Board of Christian Education — Moonelon
23—N. C. and Va. Laymen's Fellowship — McEwen Dining Room, Elon College, 7:00 p.m.

October
3—E.N.C. Committee on Education and Standing of the Ministry — Raleigh, 10:00 a.m.
4—Christian Higher Education Fund Committee — Elon College
4—N. C. Women's Fellowship — Union Ridge
6—Eastern Virginia Women's Fellowship — Great Bridge
7—Valley of Virginia Women's Fellowship — Winchester
9—N. C. & Va. Pilgrim Fellowship Rally — Danville
18—Adjourned Session Southern Convention — Henderson
21—Committee on Cooperation — First E. and R., Greensboro
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
30—Western N. C. Pilgrim Fellowship Rally — Zion

November
1—Eastern North Carolina Conference
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

ELON COLLEGE FOOTBALL SCHEDULE 1960

Date	Team	Place	Time
SEPTEMBER			
17	Guilford	Greensboro, N. C.	8:00 P.M.
24	Apprentice	Burlington, N. C.	8:00 P.M.
OCTOBER			
1	Appalachian	Boone, N. C.	2:00 P.M.
8	East Carolina	Burlington, N. C.	B:00 P.M.
15	University of Tampa	Tampa, Florida	8:00 P.M.
22	Catawba (Homecoming)	Burlington, N. C.	2:00 P.M.
29	Western Carolina	Cullowhee, N. C.	8:00 P.M.
NOVEMBER			
5	Newberry	Burlington, N. C.	8:00 P.M.
12	Lenior Rhyne	Burlington, N. C.	8:00 P.M.
18	Presbyterian	Clinton, S. C.	8:00 P.M.

EDITORIALS

"Be Not Afraid"

The wind was strong and the waves were high on the Sea of Galilee one night when the disciples were rowing back home from a wonderful rally where multitudes had listened to the gracious words of the Master, eaten from his bounteous blessing, and had even sought to make him king. (See John 6) At the end of such a blessed day nature seemed to be against them. Although they worked hard to come to shore, the wind and waves buffeted them, hindered their progress, and even endangered their lives.

In this moment of distress Jesus came from the mountains towards the boat where the twelve struggled valliantly. Perhaps his presence was just what they both craved, and needed. But when they saw him walking on the water headed toward them, their fears rose higher than the waves, for they thought that he was a ghost — a dis-embodied spirit, which they might soon become if the storm did not cease. At that moment the familiar voice rang out above the fury of the wind and waves: "Be not afraid."

For more than a decade members of Congregational Christian churrches have dreamed of the day when witness to their faith would be expressed in a United Church of Christ in which four former denominations would share a new and delightful fellowship. Now that the time is about come for the fulfillment of that Christian hope news is spread abroad that people are afraid — afraid to enter the haven which is the fulfillment of hope. Winds of opposition blow with gale-like force, and words that are icy-cold chill the ardor of those who seek to move the Church forward into a united fellowship that will bear witness to the love that Christians have one for another.

With gusto we sing "I love thy Church, O Lord," and "In Christ there is no East or West, in him no South or North; but one great fellowship of love throughout the whole wide earth." But when it comes to reaching out a hand to welcome into the boat (church) in which we travel, we are slow to move, and fear fills us with foreboding. That which we see may be only a ghost — and death will come to the church we have loved, the old things so familiar and precious will be changed. This frightens us terribly.

The Constitution now being considered for the United Church, when understood, can relieve many a fear for those who honestly seek the presence of Christ in his Church, the one and only Church, for which he prayed "that they may be one as we are one." (John 17:22)

Local church property is to belong to the local church, pastors are to be called and dismissed by the local church, changes made in local churches, conferences or convention will be made only by vote of the membership, and these smaller groups will be united in a world fellowship and service agency that will be far more effective than anything yet experienced by us. As a matter of fact, the Constitution now being considered is for the General Synod of the United Church, the national body, and could have been made by the synod without reference to local churches, which is the usual procedure for such bodies. Local churches should feel complimented that the national body invited the churches to share in making the Constitution.

It should always be remembered that the General Synod is made up of members of local churches, and of nobody else. Even members of Congregational Christian churches that do not vote to affiliate with the United Church can not attend as delegates and share in the work of that organization. Every local church that is part of the United Church will share in conducting the affairs of the denomination, and it will always be members of the local churches who hold official positions, serve on boards and committees, and determine things that shall be done when they meet as delegates to the General Synod.

Through the storm and fury, one can hear, if he listens, the voice of the Founder of the Church as he says: "Be not afraid; it is I who am leading. Come, follow me."

Unwelcome Guests

This week the leaders of Communist countries, with the notable exception of China, have converged on the United Nations, and have invited themselves to be the guests of the United States of America. Noises from mid-Atlantic could be heard above the roar of hurricane Donna, and the words seemed to indicate that America, "the land of the free," should be at the disposal of those who proclaim to all and sundry "we will bury you."

The reason for attendance at the United Nations is supposed to be to promote peace — to find ways for disarmament. But violent attacks are being made against the elected leader of the United Nations, opposition to the program of United Nations in the Congo is being displayed by supplying planes and military equipment and personnel to warring factions, and an appeal is being made to move the meeting place of United Nations. That does not sound like a peaceful approach to international problems. On the contrary it appears to be a concerted effort to destroy "the world's best hope" for peace, the United Nations.

Not so many moons ago Mr. Khrushchev was a guest of the United States and traveled from coast to coast. In return he was to entertain the President of the United States, and to give him free access to the Soviet Union. But, the President's invitation was canceled, and for four months the most violent insults have been hurled at the President and the United States. Now that Mr. K. has invited himself to the United States again, he seems to be considerably disturbed and humiliated that his travel and hospitality is limited to Manhatten. What does he expect?

Americans have long since learned that cows in a cornfield can be very destructive. The ideals of free citizenship have been adequately trampled without further welcome to those who constantly attack those things which have made our nation great. It is time to remove the Welcome sign to those who would kill us.

About · · · GHOST-WRITING

When a presidential election is in the offing, there is an increased amount of oratory but usually a decrease in the number of orators as known in bygone years.

The reason for this is the decline in teaching the art of public speaking in schools, which has resulted in fewer persons trained in coining apt phrases and drawing convincing conclusions. Ghost-writers are often employed to perform the task.

Ghost-writing is not a modern practice, as some believe. In remote antiquity the theory prevailed that every citizen should be his own advocate in settling disputes. The idea seemed to be sound but it was difficult for many citizens to put into practical use.

To overcome this difficulty, a teacher named Corax, in the Greek City of Syracuse in the fifth century B. C., established a school to instruct private citizens how to defend their rights and claims before magistrates and juries. The principles of oratory enunciated by this pioneer in speechmaking still prevail in one form or another. That is, the beginning, the narrative. the argument, subsidiary remarks, and peroration.

The usual membership of an Athenian jury was 500 citizens, and some juries were composed of 1,500 citizens. A skilled advocate would prepare a plea so that it might be supposed to come from the client himself. That is still one purpose of ghost-writing.

Many men through the centuries have used ghost-writers to prepare their public papers. Students who have evaluated the words and observed the phrases of noted men of the distant past agree that speeches delivered by the Roman Emperor Nero were written by his Prime Minister Seneca.

Some years ago excavators unearthed the tomb of Aulus Hirtius who, historians say, was the ghost-writer for Julius Caesar. History also states that Hirtius took lessons in oratory from Cicero, a scholarly Roman orator known for his forensic ability.

Dr. Samuel Johnson, English satirist and essayist, contributed several lines to Oliver Goldsmith's "The Traveler", and also supplied a few lines to Goldsmith's "The Deserted Village". The late Senator Arthur H. Vandenberg, a recognized historian, was of the opinion that Alexander Hamilton wrote all except four lines of Washington's Farewell Address. Almost every President of the United States has had his public messages prepared in whole or in part by others.

For persons without ability to write speeches, the ghost-writer meets a real need and there is historical precedent for his service. But delegating to another what one is supposed to do himself is not without its possible pitfalls.

For example, Hon. John White, Speaker of the House of Representatives in the Twenty-seventh Congress in 1816 employed a ghost-writer to prepare a farewell address for him. The address was delivered as written, but later Speaker White discovered that his ghost-writer had made free use of the language in the farewell address delivered to the United States Senate by Vice President Aaron Burr in 1805. Unable to laugh at the comical position in which he found himself, and being deeply humiliated, Speaker White committed suicide.

Henrik Ibsen, who was born 12 years after the White incident, wrote in one of his plays: "I fancy I see ghosts creeping between the lines." These words may have resulted from Speaker White's unfortunate experience.

C. B. Riddle

The Christian Sabbath

Bruce H. Price, Pastor
First Baptist Church
Newport News, Virginia

"Is it still Sunday?" asked our little Adrienne after attending the nursery class and the morning worship. I explained that all of the day is Sunday, the afternoon and evening as well as the morning. Satisfied, she ran out to play, leaving me thinking about her question and disturbed by my answer.

Now that eighteen years have passed and she is a college senior, I must tell her the facts about Sunday. "Sunday is not Sunday at all, my dear, no part of the day is Sunday — if actions speak for many in our church membership. It is just another day in the week, like all other days, except it is more of a holiday that is misused and abused in an attempt to be amused."

I must hasten to say all church members are not this kind. Many of the teachers along with some deacons and other pillars would not think of desecrating Sunday in this manner. For them Sunday morning is Sunday, all the morning, but after the eleven o'clock service, it is another day. Making Sunday a half-day is a modern move, and the size of our evening congregation leads me to believe it is most successful.

However, there is a remnant among us, an old-fashioned group, who persist in believing all day Sunday is Sunday, and call it the Lord's Day for it was on the first day of the week that Jesus came from the sealed tomb in the garden. These use the day for rest, Christian service, and divine worship.

The passing of the Jewish sabboth and observance of the Christian sabbath began in New Testament times. After Jesus arose on Sunday, as far as the record states, each of his appearances was on the first day. The disciples came together and Paul preached to them on the first day of the week (Acts 20:7). Paul instructed the Christians in Corinth to lay aside their offerings on the first day of the week. (I Cor. 16:2). John's vision on the Isle of Patmos was received on the Lord's day. (Rev. 1:10).

Therefore, we who are Christians believe, "That the first day of the week is the Lord's day, or Christian sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and (sinful) recreations; by the devout observance of all means of grace, both private and public; and by preparation for that rest which remaineth for the people of God."

This must have been what Longfellow meant when he wrote, "Sunday is the golden clasp that binds together the volume of the week."

BANNER YEAR AT BETHLEHEM

Mrs. Clyde A. Spragins, Reporter

This has indeed been a year with many blessings for Bethlehem Congregational Christian Church, Littleton, North Carolina. You might say that this has been an Alpha year for us.

In the first week of January we assembled to organize our first choir. With 19 faithful choir members we feel that much has been added to our worship services.

In March we again assembled for a first — the call of Mr. and Mrs. Elmo Allcox and family to come live within our community as full-time leaders for Bethlehem and Antioch churches. In June we saw this dream come true. Already we can see the good results of such a forward step.

Another big milestone in our year's history has just passed. Rev. Gale Brady of Liberty Vance Christian Church was with us the first week in August as our evangelist for the week of Homecoming and revival services. The seven new members who united with the church will surely be a challenge to all of us to serve our Lord better.

Our Woman's Fellowship has gained four new members this year. In August we elected the following officers for the coming year: Mrs. Judith Spragins, president; Mrs. Vivian Spragins, vice president; Miss Lucy Walker, secretary; Miss Mable Spragins, treasurer; Mrs. Elmo Allcox, stewardship chairman; Mrs. Gerry Spragins, Christian education chairman; Mrs. Linda Spragins, spiritual life chairman; Mrs. Edith Salmon, foreign missions chairman; Mrs. Bell Taylor, missionary education chairman.

The Lord has truly blessed us this year and we are thankful for each blessing large and small.

Tomorrow

He was going to be all that mortal should be —
Tomorrow!
No one should be kinder nor braver than he —
Tomorrow!
A friend who was troubled and weary he knew,
Who'd be glad of a lift and who needed it, too,
On him he would call and see what he could do —
Tomorrow!
Each morning he stacked up the letters he'd write —
Tomorrow!
And thought of the folks he'd fill with delight —
Tomorrow!
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on the way;
More time he'd have to give others, he'd say,
Tomorrow!
The greatest of workers this man would have been —
Tomorrow!
The world would have known him had he ever seen,
Tomorrow!
But the fact is he died and he faded from view,
And all that he left here when living was through,
Was a mountain of things he intended to do —
Tomorrow!

Anonymous

—The Messenger, First, Richmond

NORTHVIEW WOMEN'S FELLOWSHIP

President's Report, Mrs. L. C. Wicker

Saturday, August 27, 1960—7:30 P.M.

Tonight we place in our records another milestone for our Northview Women's Fellowship. I feel that the past year has been a most rewarding one for our society. Our society has truly been a fellowship — a fellowship among each of us and a fellowship between us and our Lord. I need not elaborate the warm feeling of love, friendliness and respect that has prevailed in our meetings this past year. Last year when you elected me as your president, I asked for your help and God's help. I have received both, for which I am grateful. Christ promised us that where two or three are gathered together in his name, he would be in their midst. I have felt his presence at our gatherings. We have had a year of cooperation. Each member has been cooperative in taking her part in our programs. As our society is a vital part of our Church functions, so is each member of our Fellowship a spoke for our circle. A weak or uncooperative spoke may make the entire circle wobbly and uncertain as to its goals. We should indeed feel that we are the sheep of the Lord's pasture and we should work together for our Master.

Mrs. C. M. Wicker has had so much initiative in program planning and other matters. I would like to thank Mrs. Millikin for being responsible for Dr. Sloan's visit last year. Our secretary-treasurer, Mrs. Rogers is to be given credit for her job of keeping the records straight, writing letters and other things.

As we enter another year, I hope that we will all work hard toward our goals. It is each person's duty to see that we get new members and to see that we have the Christian spirit at our meetings. It is each member's duty to spread the Gospel of Christ. Let's go into the new year with a prayerful spirit of willingness.

BIBLE COURSE OFFERED

The University of North Carolina offers a course in New Testament Literature over television station WUNC, channel 4, beginning September 19. Lectures are given by Dr. Bernard Boyd and can be heard 11:30 a.m. to 12:15 p.m. & from 7:45 to 8:30 p.m. Mondays and Wednesdays. The course can be taken for an undergraduate course (3 hours), for teacher certificate credit, or for cultural purposes. Registration for credit must be in by October 1. There is a fee of $30.00 for people in the state and of $45.00 for others. There is no charge, of course, to listen to the television. For information and registration, write to University Extension Division, Box 1050, Chapel Hill, North Carolina. This is the same course offered in 1958, and is filmed. Texts to be used are the Bible and Opening the New Testament by Floyd V. Wilson, Westminister Press, Philadelphia ($3.00).

SHALLOW WELL WOMEN ACTIVE

Mrs. Jack R. Watson

Life Memberships Presented

Life Memberships were presented to Mrs. Elza Thomas and Mrs. Pearle Sloan August 21 at the Sunday morning church service at Shallow Well Church, Sanford. The pastor, Rev. Max Vestal, preached an appropriate sermon entitled "Little Things for the Love of God."

In presenting the Life Memberships, the president, Mrs. Measamer, said:

"It is a very happy experience for me to present, on behalf of the Women's Fellowship, Life Memberships to Mrs. Thomas and to Mrs. Sloan.

"There is no gift that has the value or the significance of a Life Membership in an organization. To obtain it you must earn it. To earn it you must live an upright Christian life, with loyalty and service to your community and in your home. This the members of our Fellowship feel you have done. In your every-day living you have inter-woven threads of neighborliness, friendship, and cooperation.

"Your Church gave you your roots. Your understanding of it is your branches. Your thinking right is the blossoms, and your actions are the fruit. In the words of the Master, 'By their fruits ye shall know them.'

"You have been selected by free choice, as a compliment to your zeal and worth, for which I offer to you my sincere congratulations."

Executive Board Makes Plans

The executive board of the Women's Fellowship met in August at the home of the outgoing president, Mrs. Homer Measamer, with 12 present. Mrs. Measamer conducted the devotional on "Family Worship in the Home." She distributed family devotional booklets to circle leaders to go into approximately 80 homes.

Following reports for the year, new officers were installed in impressive ceremonies by Mrs. Lila Mae Campbell. They are: Mrs. J. A. Griffin, president; Mrs. W. D. Pridgen, vice president; Mrs. Preston Warner, secretary; Mrs. Paul Kelly, treasurer.

Day Circle Has Final Meeting

The day circle of Shallow Well Women's Fellowship held its last meeting of the year at Buffalo Lake, with 13 members and 5 guests enjoying the afternoon.

Closing the interesting program led by Mrs. Elza Thomas was the report of Mrs. Bertha Thomas on her week at Elon for the School of Missions. She gave a brief talk on each of the many activities, closing with a delightful description of the "folk dances" of various countries.

The hostess, Mrs. Charlie Kelly, served pound cake, iced drinks and watermelon. Many of the younger members went swimming.

On Monday, October 10 at 1:30 p.m., the Committee on the Ministry will meet again at the Elon College Community Church with any who are interested in entering the ministry, and with those who are now in the Biblical Class of the North Carolina and Virginia Conference.

Mt. Zion, Route 3, Mebane, N. C., is a rural "friendly church in the heart of a growing community" that finds it wise to have a Board of Christian Education, Board of Finance, and an Official Board, as well as church, Sunday school, Pilgrim Fellowship, and organized adult groups. On a recent Sunday the minister, Rev. Glenn Garrett, preached on "Baptized Pagans."

"Modern Superstitions and Their Cure" was the sermon topic of Rev. Robert M. Kimball, minister, in our Burlington, First, church September 11. A fine list of books have recently been added to their church library.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE NEAR EAST MISSION

September **Italy**

25—**Miss Hulda Stettler** has been on furlough in the U. S. this year from her work at Casa Mia, the Italian Service Mission which cares for 500 children a day. She teaches children, directs distribution of food and clothing. She is a graduate of the University of Wisconsin.

26—**Mr. and Mrs. Belden Paulson** met at Casa Mia when both were helping Dr. Santi. They are both Oberlin graduates in the class of 1950. Mr. Paulson went to the Italian Service Mission for 9 months and stayed three years! Another worker at Casa Mia was Don Murray, the well-known movie actor. Together they had the idea of HELP, a resettlement project for "hard core" refugees on the Island of Sardinia. There Mr. Paulson is field director. Our offerings at the Women's Fall Conferences go to help resettle these refugees.

27—**Miss Edith Galt** is on the staff of the Il Sin Women's Hospital, Pusan, under the Australian Presbyterian Mission. She was born in China of American Board missionary parents; her brother, Ralph, was for a time pastor in the Valley of Virginia. Miss Galt was a nurse in China; since 1953 has been representative of our Service Committee and Church World Service in Korea. (See CCSC article about her work in Sun for August 23.)

OTHER CONCERNS

28—**Retired Missionaries and Members of the Staff** — We enfold in our love and intercession those who have reached the "last of life for which the first was made." The high privilege of service in the name of Christ has been theirs for many years. They have mounted up with wings as eagles, they have run, sometimes not without weariness, but always in His strength. Now as they wait upon the Lord daily they shall renew their strength, they shall walk and not faint, full of hope that His gracious purpose for mankind will be fulfilled.

29—**The Work of Other Denominational and International Boards** — The American Board though the oldest of American mission boards is by no means the largest. We join in prayer with all other groups who engage in foreign missionary work, that Christ may be brought to the world, and that all people may be confronted by Him.

30—**Christians in All Lands** — Christianity was born in Asia. It spread to Europe, to Africa, and the Far East. It spanned the oceans and came to the Americas and reaches now to the ends of the earth. Wherever it has gone it has taken root. We can thank God for the Christians of all lands, their vitality, their usefulness, and their ever-fresh discovery of Jesus Christ.

E. & R. Missionaries Report

NO HORNS ON MISSIONARIES

On March 6, we organized a new Sunday school in Tambillo (Ecuador) with an average attendance of 28. Last Sunday one of the 11-year-old girls in my class asked me if I had horns. I showed her that I did not. She then said that the woman (Catholic) who gives the catechism class in the town had told the children that the evangelicals have horns and that they only come out at night. She also told the children that they should never go to our home, for we eat children. This girl replied that she knew better for she had been to our home three times.

On March 10, we went with Helen Braun and Betty Streich to Malchingui. It rained all the way and also for an hour after we set up the clinic. People came in the rain and seemed friendlier than usual. Betty had a flannelgraph story out in the rain with about 50 grownups listening, while waiting their turn to see the nurse. My husband and I made about 100 pinwheels for the children, using the hood of the jeep as our work table. Suddenly it stopped raining and the children ran up and down the road spinning their pinwheels. We also installed two transistor radios of HCJB in the homes of two Indians. There was real excitement and a crowd gathered to hear the Gospel message.

—Louise Auler

NEW CHRISTIANS

At Shaukiwan Church, Church of Christ in China, (Hong Kong,) New Year is marked by three days of evangelistic serivices, morning and evening. People crowded into the church (the size of two regular Chinese apartments made into a sanctuary). To make more space for adults, small children filled the space in front of the altar and beside the pulpit. This was unusual, and Glenn kept thinking of the words, "Let the children come unto Me, and forbid them not. . . ."

It was real pleasure to see five of our ten Sanatorium agricultural workers attend the services and listen intently. Only one of them had come to the Sanatorium as a Christian; he had been baptized while a patient at a leper colony. They are not expected to visit Christian worship services until they have been influenced by Christian life and witness around them. It was interesting to "visit a church for the first time" through the eyes of men with whom we have raised vegetables and pigs, and who come from the Buddhist-Taoist religion. We are convinced that the wonderfulness of the Christian faith can't be fully appreciated until it is seen against an active, non-Christian religion.

—Glenn and Martha Schwerdt

NEW YEAR'S DAY IN JAPAN

Since this letter is being written close to New Year, maybe you would like to know that this is the year of the rat in Japan. In this country, each year has the name of an animal in a cycle of twelve years. Last year was the year of the Wild Boar. Next year will honor the Ox, and after that the Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Cock, and Dog to complete the names of the twelve animals. Since rats are so destructive, some people think the rat symbolically means "wealth must be well guarded."

Some of you have asked, "What is New Year like in Japan?" For this biggest holiday of the year, homes are cleaned and decorated with pine trees on each side of the entrance. Three stalks of bamboo stand behind the pine. Across the top of the gate or entrance, straw is hung and angular strips of white paper representing offerings to the gods of the Shinto shrine. With the straw and paper are fern leaves, an orange and a small lobster. All these symbolize wishes for long, healthy, prosperous life. Everyone eats mochi (pounded rice cakes) and ozoni (a soup with mochi and vegetables in it). New Year is a great time for visiting and for gift-giving.

—Louise Auchenbach

TITHING IN HONDURAS

On January 30, 1958, the work began in Rio Lindo. On November 19, 1959, the congregation was organized with 16 charter members, the President of the Honduras Synod, don Jorge Jacobs, presided. Although as yet without a church building, we have a meeting place, a consistory, and a group of earnest Christians. Is this not a joy, a real joy? The weekend of November 1, the congregation sponsored their own Bible Conferences. The last day of the Conferences they celebrated their first Harvest Festival. Sacks of corn, rice, eggs, chickens and even a little pig came to church that day! A building fund has been started. Our members are learning to tithe. A twelve-year-old boy added a dollar to our Conference fund — his tithe. His father, an earnest tither, is teaching him its joy. The oldest member of our congregation, a dear old lady who lives alone, sat on the steps with me this morning. "I have ten cargoes of corn. Santiago (her son) has explained to me that one is for the Lord. I'm separating my eggs and chickens, too. I like it."

—Elise Vargas

30 YEARS IN IRAQ

The Evangelical and Reformed Church has known the work in Iraq through the Rev. and Mrs. Jefferson Glessner since they began their service in October 1928. Although the Glessners in 1959 had to shorten their service before retirement for health reasons, the story of their work in Kirkuk is perhaps the finest report that can be given. When the Glessners went to Kirkuk in 1930, they went to a city of 500,000 without a missionary, where a handful of Christians were rather afraid in a fanatical Moslem city. These Christians gathered in the Glessner home until there was no room; although 232 children came to Sunday school, many had to be turned away. Sixty adults gathered for worship on Sunday mornings and others met for Friday services. In 1956, 40 families, totaling about 150 communicants became charter members of the Kirkuk Protestant Church. They began to raise funds toward the purchase of land and the building of the church. With a loan from the Mission and a grant through the Boards for certain capital expenses, this church building has now been finished, a distinctly unusual and modern building—light, spacious, and worshipful in its effect.

—Margaret R. Blemker,
Secretary for Iraq

Rev. T. Fred Wright Retires

W. T. Scott

On September 1, 1960, Rev. T. Fred Wright retired from the active pastorate after a ministry of 39 years. He has served Wakefield, Burton's Grove, Dendron and New Lebanon churches during the past 2 years. Prior to that he served churches in Virginia and North Carolina. He was always a faithful pastor, and sought always the interests of his Lord and the Kingdom. He is a native of Rustburg, Virginia, but went to Norfolk about 1913. He was a member of the Christian Temple, serving as an assistant to Dr. L. E. Smith. For a time he served the Ocean View Church, and then went with his family to Elon College to live. He studied at Elon for two years, and served as pastor of nearby churches. He is a member of the Eastern Virginia Conference.

Mr. and Mrs. Wright will live at Zuni, Virginia, effective September 1, and will be glad to greet any friends passing that way. He hopes to serve as supply pastor where and when needed.

We are grateful for men like Fred Wright. He has been a faithful pastor and friend. The churches he served are better for his having served them. We wish for Mr. and Mrs. Wright many years of health and service.

September 4 our church in Albemarle, Rev. Collie Seymour, minister, returned to a full schedule of activities. That evening the primary department presented a program entitled "We Are for Jesus." Bulletin for the day stated that the Sunday school superintendent, Cecil Sides, and his family have moved to Statesville. The assistant Supt. is Jim Kelly.

Friends of Rev. John Britton of Ashtabula, Ohio, formerly of Portsmouth, Virginia, will be interested in his sermon in the current issue of The Pulpit. It was first preached March 13 in First Congregational Church of Ashtabula, and the title is "Saints, Sinners and Simpletons." Your minister may have a copy that he will lend members.

A MINUTE WITH THE MINISTER —"BENEDICTION"

Gaylord B. Noyce

So much should be put into a departing "minute" — a soul-springing gratitude to people like those of United Church for being the churchmen and the Christians that they are, and a prayer of thanksgiving for the Providence which brought me to serve United Church these six years.

There are still sermons unpreached, and unnumbered hours I would like to spend in mutual encouragement and counsel and worship with you, in teaching, in forwarding our special concern and our wider outreach. And there are challenges I would like to make to a church like this — that it refuse to let an interim see even the slightest slackening in witness, outreach and stewardship, and that it continue to lead Raleigh churches and those of our denominational affiliations into new paths of discipleship.

But most of all, I should like to say with all my spirit what goodby means at its root — "God be with you." A minister has no mysterious power of blessing or benediction that others do not have. He only prays to God as others do; he offers up his own portion of life in that prayer — as any man may do in his freedom and in his prayer — he yields self in petition that God's will may be more fully done. The benediction also embodies, reiterates, and symbolizes the blessing from the whole Church of the ages, the "communion of saints," upon the people of God. In my departing, that is my prayer, my benediction, that God may be with you, in righteousness and love, all your days.

Our Franklin, Virginia, church has started a monthly News Letter, from which we learn that Mrs. W. E. Wisseman of Greensboro, N. C., is to review the home mission study book there October 16, and Dr. Sheldon Mackey will be there November 27-29. Rev. Tucker G. Humphries is the minister.

President Clyde Pell of the Western N. C. Conference Laymen's Fellowship is eager to get a nomination from each local men's group for the "man of the year" to be selected by the conference fellowship. Nominations should be made no later than the next meeting which is to be at Hanks Chapel.

A Page for Young People Edited by Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Hubie Young

BETHLEHEM OFFICERS ENTERTAINED

Edgar Savage, Reporter

The officers and sponsors of the senior high Pilgrim Fellowship of the Bethlehem Christian Church were entertained September 6 with a buffet supper at the church parsonage. The hostesses were Mrs. R. E. Brittle and her two daughters, Martha and Mary Cross.

After supper plans for the programs and activities of the coming year were discussed.

Those present were as follows: Jesse Weaver, Bobby Mizell, Charles Johnson, Betty Lou Mizell, Jo Ann Joyner, Edwin Brittle, Louise Harrell, Edgar Savage, Mrs. Roy Mizell, Mrs. Milton Heffington, and the three hostesses.

JUNIOR HIGH P. F. HAS PICNIC

Alice Darden, Reporter

Wednesday, August 24, the junior high PF'ers of the Suffolk Christian Church went to the Fireman's Club for a picnic and evening program.

Activities commenced with a vesper worship service. After roasting hot dogs and marshmallows, everyone participated in popular dancing. The culmination of the evening was a surprise birthday celebration for one of the PF'ers. Before the group left for the hay-ride home, a friendship circle was used to close the evening's activities.

Everyone had a wonderful time, and special thanks are given to the advisors, Mrs. E. C. Wilkins and Mr. Wilson Miltier.

P. F. ELECTS OFFICERS

Leanna Sellers, President

The senior high Pilgrim Fellowship of the Bethlehem Christian Church of Tenth Legion, Virginia, met at Patricia and Ronnie Rhodes' home on September 5.

The meeting was opened with devotions lead by Shirley Sellers and Barbara Rhodes. An offering of $2.55 was received.

It was voted to sponsor a child at the Congregational Christian Children's Home at Elon College, North Carolina.

The group will have a Christmas project, sending gifts to a family at a nearby Indian reservation.

Officers for the new year were elected as follows: president, Leanna Sellers; vice-president, Johnny Lohr; secretary, Patricia White; treasurer, Alice Phillips; and reporter, Karen Shope.

After the business session Richard Phillips spoke to the group about life at Bridgewater College.

Sunday, August 28, Hubie Young presented a program on PF activities to the young people of the Sunbury Damascus Christian Church. He was aided by two officers of the Eastern Virginia PF Conference, Alex Oliver and Sammy Barnes. While the young people met for the PF meeting, the adults met with Mrs. E. C. Wilkins for a discussion concerning the work of the Sunday school.

The officers of the Suffolk Christian Church PF have met twice recently to discuss their program for the coming year. In order to augment interest during the coming year, the young people have decided upon types of programs in which one of the young people has complete charge. This would mean that this young person has complete responsibility from supper to the closing friendship circle. The person in charge may use any resource which he may need, however. Adult speakers may be called in, but still the one person in charge would have the responsibility of co-ordinating the evening's activities.

The officers are looking forward with a great deal of enthusiasm to the initiation of this new program.

NEW VESPER SITE ENJOYED AT NORTHVIEW

Mrs. H. S. Clark

Saturday evening, August 27, a fellowship supper was held at the Northview Community Church, Sanford. A vesper service was held in the outdoor worship center, under the trees back of the church. This outdoor retreat has recently been built by the Pilgrim Fellowship group. They have cut down trees, and cleared out the undergrowth and erected a large cross. They have used the logs for seats.

Just at the close of the day in this quiet, peaceful retreat, the members of the Women's Fellowship gave a beautiful and impressive service. A small table was placed at the foot of the cross upon which rested the Holy Bible flanked by tall white candles. The women gathered around the table and gave a short program of scripture verses. The service was closed with prayer by the pastor, Rev. Bill Joyner. The group then returned to the church where a delicious picnic supper was enjoyed.

After supper the group went into the church. At this time the new officers of the Women's Fellowship were installed, a beautiful candlelighting service being used. The new officers are: Mrs. L. C. Wicker, president; Mrs. C. M. Wicker, vice president; Mrs. W. A. Rogers, secretary-treasurer.

After this service a film was shown which everyone enjoyed. It was an evening well spent in fellowship, good food for the body and inspiration for the soul.

Prudy Beatty, president of the P. F. at United, Raleigh was the leader for that group at the all-church retreat held at Camp Sycamore, Umstead State Park, September 18.

E. & R. YOUTH FELLOWSHIP

ACTION is the name of a very informative eight page mimeographed bulletin edited by Alice Hedrick of Winston-Salem, chairman of the Action Commission of the Youth Fellowship of the Southern Synod of the Evangelical and Reformed Church. In the September 10 issue is a detailed announcement concerning the Junior and Senior High Fellowship fall meetings scheduled for Saturday, October 1, in Lexington, North Carolina, a list of Synod and national officers, an interesting account of the United Youth Rally held at Elon College July 24 and of the national meeting of the Joint National Council meeting at Elmherst College in June.

From this paper we are clipping two articles — "Two Roads," and "Why Does Your Youth Fellowship Exist?"

TWO ROADS

"Two roads diverged in a yellow wood" — Frost.

Your world — the woods, with two roads equally worn springing up before you. The decision — your decision of whether to journey to the left or to the right.

The road on the left catches your eye first because of its grassy banks, and the easiness in its rolling over the horizon beyond. This should be the easy road to travel. To go this way would mean that no extra preparation should have to be made on your part; you would have no need for carrying unnecessary equipment such as a good education—. But look to the end of this road which seems to be tempting you so. How do situations seem to turn out as far along as you can see? Keep getting off in the wrong crowd—

Now you notice the road on your right. It's full of stones and tree stumps which certainly become great obstacles. But surely you could make it. After all, you can see in the red dust footprints of very famous and successful men who have made their journey on this very road only seconds before you appeared.

Could I possibly offer my assistance? I have a little information which you may be interested in. It just so happens that all the men who have ever walked in this path have all had something in common. It was a light which led the way when they were striving to progress just a few feet farther. Their light, their guidance — faith. That's what you'll need, and my advice is that you turn to God for guidance. Just remember when you're looking at those footprints that you must make you own, and I . . . I shall have to make my own.

by Becky Brown,
First Church, Winston-Salem

FRANKLIN ELECTS OFFICERS

Officers of Pilgrim Fellowship in Franklin, Virginia, are Judy Jones, president; Diane Dodson, vice president; Eddie Jones, treasurer; Joyce Heath, secretary; Bill Jones, action chairman; Peggy Lankford, fellowship chairman; Nancy Porter, faith chairman; Diane Dodson, program chairman; and Jimmy Council, assistant program chairman. The first fall meeting was scheduled for September 18 in the home of Dr. and Mrs. Darden W. Jones.

EASTERN VIRGINIA OFFICERS MEET

The officers, advisors, and resource personnel of the Eastern Virginia Conference Pilgrim Fellowship met at the Suffolk Christian Church August 29 to discuss the two approaching rallies and other PF business. The group, having met in the morning, went to a nearby restaurant for dinner, and finished it's business in the afternoon.

The Senior Pilgrim Fellowship of Union Ridge church secured copies of the Statement of Faith as adopted by the United Church of Christ, and pasted them in the hymnbooks. Ten young people from this church will be in college this fall. The church will hold its Harvest Festival October 1, and will entertain the N. C. Women's Fellowship October 4.

DANIELEY REVIEWS HIGHER EDUCATION

Problems to be faced by institutions of higher education during the next 10 years were reviewed for the Burlington Kiwanis Club by Dr. J. E. Danieley. Dr. Danieley was guest speaker for the club's regular weekly meeting at Alamance Hotel recently.

"There are 45 accredited colleges in the state of North Carolina, 28 senior colleges and 17 junior colleges," Dr. Danieley said, pointing out that one of the problems facing these institutions is that of sheer numbers of enrollment, since the birth rate has doubled from 1933 to 1953.

In a five-year period, college enrollment increased from 46,000 to 63,000 in the state. The percentage of students entering college is going up, and financial support is needed for worthy high school students in the form of scholarships and loan funds, he stated.

"Elon will remain a small college in the relative term — but will grow only as we have the physical plant, faculty and finances to care for more students," Dr. Danieley added. "The church related and private colleges should have about half of our students."

"Business and industry is responding to the needs of colleges, and colleges must have additional facilities and also make better use of the buildings we have." Colleges will need an additional eight to ten thousand teachers a year for the next 10 years, he added.

Promotion Day was observed for the first time at Northview, **Sanford,** September 11.

WHY DOES YOUR YOUTH FELLOWSHIP EXIST?

A Youth Fellowship with a purpose is a going Fellowship; a Youth Fellowship with a God-centered purpose is a growing Fellowship.

An important part of the Joint National Council's proposed Plan of Organization is the Covenant, which would replace the present Statement of Purpose.

COVENANT

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a living fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice, and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise of his kingdom of love.

Report of N. C. Women's Fellowship

Quarter ending August 31, 1960

By Susie D. Allen, Treasurer

WOMEN'S FELLOWSHIPS

Albemarle	$ 40.00
Apple's Chapel	80.00
Asheboro	55.00
Auburn	4.00
Bailey's Grove	3.00
Belews Creek	10.00
Bethel	12.00
Bethlehem (A)	40.00
Bethlehem (W)	12.50
Beulah	12.00
Burlington, Beverly Hills	30.00
Burlington, First Church	232.25
Burlington, Lakeview	17.50
Carolina	5.00
Chapel Hill United	80.00
Concord	15.00
Damascus	10.00
Danville, Va. Third Avenue	18.00
Durham	84.42
Elon College Community	300.50
Fayetteville, Eutaw Com.	25.00
Flint Hill (R)	5.00
Fuller's Chapel	10.00
Gibsonville	27.00
Greensboro, Calvary	19.80
Greensboro, First Church	480.00
Greensboro, Palm Street	56.25
Hank's Chapel	55.00
Happy Home	45.00
Haw River	35.00
Hebron, Va.	10.00
Henderson, First Church	45.00
Hendersonville, First Church	12.50
High Point, First Church	20.00
Hines' Chapel	60.00
Hopedale	75.00
Hope Mills	5.00
Ingram, Va.	14.75
Lebanon	18.75
Lee's Chapel	20.00
Liberty, N. C.	17.00
Liberty, Vance	82.50
Monticello	20.00
Moore Union	5.00
Morrisville	10.00
Mount Auburn	22.35
Mount Bethel United	15.00
Mount Pleasant	10.00
New Hope	36.00
New Lebanon	50.00
Oak Level	4.00
Pfafftown	9.00
Piney Plain	10.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	15.20
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	50.00
Pope's Chapel	12.50
Providence	10.00
Raleigh United	60.00
Ramseur	10.00
Randleman	8.00
Reidsville	80.00
Salem Chapel	35.00
Sanford, Northview	16.00
Sanford United	163.23
Seagrove	4.00
Shallow Ford	53.50
Shallow Well	50.00
Sophia	12.00
South Boston, Va. Center	27.50
Spoon's Chapel	6.25
Turner's Chapel	22.50
Union Grove	5.00
Union Ridge	55.00
Union, Va.	35.00
Wake Chapel	65.00
Winston-Salem	25.00
Youngsville	12.50
Zion (W.N.C. Conference)	7.00
	$3,253.75

CHILDREN'S GROUPS

Apple's Chapel	$ 20.62
Burlington, First	25.25
Damascus	3.50
Durham	13.54
Elon College:	
Intermediates	9.00
Junior Crusaders	12.00
Willing Workers	17.80
Greensboro, First	36.00
Hendersonville, First	12.00
Sanford United	12.00
Union Ridge	5.00
	$ 166.71

CRADLE ROLL

Burlington, First	$ 25.57
Damascus	1.00
Durham	12.50
Elon College	8.45
Sanford United	10.00
Union Grove	10.00
Union Ridge	4.32
	$ 71.84
TOTAL RECEIPTS	$3,492.30

DISBURSEMENTS

For Elon College Women's Fellowship:	
Christian Children's Fund for Korean Orphan	$ 120.00
Congregational Christian Home for Children	120.00
Dept. of United Church Women—N. C. Council of Churches—Migrant Work	5.00
Space in Annual	26.00
Literature Pkts. (9) for President, District Chairmen and Dept. Chairmen	31.50
Three-year Renewal—Blanket Bond	26.02
Leadership Training Workshop—Expense of Delegates	15.00
Southern Convention Office for Mimeographing	8.57
Expense of the President	8.35
Expense of the Treasurer	25.56
Expense of the Corresponding Secretary (2 years)	7.50
Expense of District Chairmen	55.42
Expense of Departmental Chairmen	18.72
	$ 467.64

Mrs. W. B. Williams, Treasurer
Women's Fellowship of The
Southern Convention For:

Life Memberships	$ 430.00
Memorials	170.00
Thank Offering for Woman's Gift	37.00
India Scholarship	50.00
Chilesso Hospital in Africa	27.91
HELP	34.32
Congregational Christian Home for Children	25.00
Rachanyapuram School for Girls	12.00
Angie Crew Scholarship Fund	10.00
Home Missions Special	12.50
Missions, General Fund	2,215.93
	$3,024.66
TOTAL DISBUSEMENTS	$3,492.30

MISSION MEMOS

December 22-26 was the First Bilaan Youth Rally, attended by 200 young people from ten churches. A caravan of more than 30 horses followed a long train of hikers across the Lun River on their way to Suyan where the rally was held. Children of former enemies and coming from communities that had only distrust with each other, the conferees fellowshipped together in worship, in study and in their fun.

* * *

Baptized membership in five churches is 1102; and more than 200 are preparing for baptism, most of them in two new areas of work. The little mission school will be transferred to Kinam, a more needy church. An illiterate learned to write, attended adult education class, taught a Sunday School class, began to preach, and now has organized a new congregation.

Micah's View Of True Religion

Background Scripture: Micah 6:1-8.

Devotional Reading: Micah 7:18-20.

Memory Selection: **He hath showed, thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

THE LORD TAKES HIS CASE TO COURT

In a dramatic figure, Micah pictures Jehovah stating his case against the people of Israel. He has a "controversy against them." And he calls upon the mountains and the hills and the foundations of the hills and the earth to serve as judges. In the presence of the loftiest and the most enduring realities of the physical world, God pleads his case and asks his questions. God is the plaintiff, Micah is the attorney, Israel is the defendant, and the eternal hills and mountains are the judges. A great trial is about to be staged. It is on a tremendous scale and great issues are at stake.

A REMINDER

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee out of Egypt, and redeemed thee out of the house of servants; and I sent before thee, Moses, Aaron, and Miriam. O my people, remember..." Why had the people become indifferent, unresponsive, even rebellious? Had they forgotten God's goodness and generosity? Could they testify at any point that he had been unfaithful to his covenant, or failed them in any way? Had he ever deserted them? Where? When? How? The reference to Shittim and Gilgal is significant. The former was the last place they camped in the wilderness; the latter was the first place they camped in the Promised land, always helping, strengthening, inspiring them. And this was their answer — ingratitude, infidelity, rebellion, backsliding! The people had no answer — there was nothing they could say. They stood condemned, they were guilty.

What about us? What answer do we have to give to God as we stand before him and have an opportunity to answer his charges against us? Is not our ingratitude reprehensile? In the light of his unbounding and unfailing goodness to us, should we not be ashamed of ourselves for our lack of love and loyalty. Alas for us if we think that the motive for serving God is either immunity from all evils, or material rewards. But he remaineth faithful even if we are unfaithful.

A QUESTION

Micah then asks a question on behalf of the people. "Wherewith shall I come before the Lord, and bow down myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Sacrifice played an important part in the religious life of the Jewish people. The ancient Jew thought he could not worship God acceptably unless he had some material or animal sacrifice to be burnt on the altar to the Deity. And he thought that the more costly the offering, the more merit it had, the greater the piety, the more acceptable it would be. Look at the ascending steps in verses 6 and 7. Burnt offerings, calves a year old, thousands of rams, ten thousands of rivers of oil, and climactically, one's own first-born son! ! The weakness in it all was that there was little, if any, relationship between the material worship and the ethical conduct of the man. Meticulous attention to the details of sacrifice were more important than manner of life. Formal worship and offerings were thought to be substitutes for ethical conduct, and inner spirit.

Of course people still make this mistake today. There are thousands of people who think of Christianity in terms of religious practices instead of as a way of life. They put far more emphasis upon external forms than on inner spirit. One is reminded of the elderly man who, in giving his testimony at a meeting, confessed that he had stolen chickens, shot crap, made moonshine liquor, beaten his wife, and "run around," but he thanked God that he had never lost his religion! Or again, there is the story of a man who was sent to prison for grand larceny, and who asked to be allowed to take to the prison, among other things of his prized possessions, a large medal, or badge, which had been given to him for fifteen years of perfect attendance at Sunday school!

AN ANSWER

Micah answers the question which he asks on behalf of Jehovah. "He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but **to do justly, to love mercy, and to walk humbly with thy God.** As one great commentator on the passage writes, this is perhaps the mountain peak of Old Testament literature, and one of the finest definitions of true religion to be found anywhere, keeping in mind that it comes from long before the time of our Lord Jesus Christ, who filled it with new meaning, but who accepted its basic principles.

Two of the component parts of this definition refer to a man's relations with his fellowmen; the other with his relations with God. The two deal with the practice of religion, the other with the guide to practice. The words emphasize the fact that religion is a matter of daily life and constant practice, and that it is infinitely more costly than simply offering sacrifices. Justice and mercy to one's fellowmen; humility before God — a man's right relations with God finding expression in right relations with his fellowmen. And the two are vitally and intimately linked together. Jesus himself is authority for the statement that one must get into right relations with his fellowman before he can get into right relationship with God. (Matthew 6:23,24.)

The following quotation from The Moody Monthly is pertinent to the question. "Religion may be learned on Sunday, but it is lived in the weekday's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growing in the world."

SUNDAY SCHOOL LESSON
SEPTEMBER 25, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

September Ends Financial Year

Rev. Walstein W. Synder, Supt.

Dear Friends:

In my letter last week I said that this week you would have a full account of the events of Sunday, September 4 — the day of our Home Coming Society's meeting and the ground breaking service for the two new cottages. Elsewhere in this issue you will find a picture and article about the ground breaking. We are very excited about the new cottages and hope to soon see construction begin on them.

A good crowd attended the Home Coming. It is regrettable that so few were in attendance at the eleven o'clock meeting in the Holt Memorial Chapel. The ones who were at the meeting are concerned for the Society. One gentleman spoke up expressing his desire to see the interest in the group developed. It was decided that the next meeting of the Society would be held in the spring — probably in May — to coincide with the opening of the new cottages. At this spring meeting a regular meeting date, perhaps in the spring or early summer, will be decided on, since some members feel that Labor Day weekend Sunday is not the best time to hold the meeting. The present officers will continue until May. They are: Mrs. Allen E. Gant, Burlington, N. C., President, and Mr. Clyde W. Rudd, Greensboro, N. C., Vice-President.

A high point of the Home Coming Society's meeting was the presentation of silver bowls to Dr. John G. Truitt and Mr. L. W. Wagoner. The lovely gifts expressed the appreciation of the Society for the services rendered by Dr. Truitt and Mr. Wagoner during their years here at the Home.

The children opened the Home Coming meeting with a brief worship, after which the staff members were presented to the group. Your Superintendent and his assistant, Mr. John Biggerstaff, were given the opportunity to speak to the group, telling of the progress made during the last year and of the plans and hopes for the future.

We are quite near the end of our fiscal year. By the time you read this we will have just one more deposit to be made in the bank. Figuring on an income needed of $80,000.00 for the year, we still need $8,806.88 to reach the goal by September 30. We appreciate your help in making it possible for us to reach this goal.

Your visits to our Home are most welcome. It is good for you to see what is being done here and to learn first-hand of our needs. A number of our friends visit our campus, especially on week-ends. We will be happy to have you come at any time.

REPORT FOR SEPTEMBER 12, 1960

MONTHLY OFFERINGS

Amount brought forward		$24,142.92
NO REPORT THIS WEEK		
Grand Total		$24,142.92

SPECIAL OFFERINGS

Amount brought forward		$46,682.55
Circle 6, Women's Fellowship, Suffolk Christian Ch.	$ 2.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Women's Association, Winston-Salem Church	35.00	
Young Men's Class, Ramseur Christian Church	15.00	
Ladies' Bible Class, Grace's Chapel, Sanford, N. C.	12.00	
Dean Van Lines, Inc., Norfolk, Va.	13.40	
Vacation Bible School, Langdale Cong. Christian Church, Langdale, Ala.	20.80	
Daniel O. Mason, Langdale, Ala.	4.20	
In Memory of R. L. Ford	5.00	
In Memory of J. Ed King	7.50	
Special Gifts	243.75	
Total		$ 363.65
Grand Total		$47,046.20
Total for the Week		$ 363.65
Total for the Year		$71,193.12

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed $.................... as a memorial gift to the Congregational Christian Home for Children in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Groundbreaking At Home For Children

Ground breaking services were held Sunday, September 4, at 2:30 p.m. at the Congregational Christian Home for Children for two new cottages that are to be erected on the campus. This is the beginning of a major improvement program for the Home. It is the hope of the officials of the Home that this will result in the Home eventually having one of the most up to date programs in child care. These cottages will be erected from funds now being received from the CHIP Campaign.

Invocation for the service was given by the Rev. Robert M. Kimball, minister of the First Congregational Christian Church of Burlington. Dr. W. J. Andes of Elon College Community Church gave an address on "A New Way To Care". The Prayer of Consecration was given by Dr. W. E. Wisseman, minister of the First Congregational Christian Church of Greensboro, N. C. The Benediction was given by the Rev. Richard M. Peterson, minister of the Shallow Ford Congregational Christian Church.

Others participating in the actual act of ground-breaking were: Jerry Neese, representative of the Children's Building; Sue Johnson, representative of the girls' building; Bobby Burgess, representative of the boys' building; Dr. John G. Truitt, former superintendent of the Home, Mr. Marsh McLelland, secretary of the Board of Trustees; Mr. Clyde Rudd, general chairman of CHIP; Mrs. J. H. McEwen, honorary chairman of CHIP; Mrs. J. L. Foster, Sr., wife of the first superintendent of the Home; Mr. T. S. Bolling of Greensboro, one of the first children to leave the Home when it first opened its doors to the care of children back at the beginning of this century; Mayor Eugene S. Lankford, representative of Elon College; Mr. J. B. Long, chairman of County Commissioners of Alamance County; Dr. J. Earl Danieley, president of Elon College; and Rev. Clyde L. Fields, superintendent of the Southern Convention. Superintendent W. W. Snyder was in charge of the entire program.

The Ground-Breaking service was the feature event of the Home Coming Society of the Children's Home. This organization is made up of Alumni of the Home and it meets annually. The Morning program consisted of a worship program by the children of the Home, followed by a business session of the Home Coming Society. A delicious picnic lunch was served to the alumni and other invited guests. Officers for next year are Mrs. Allen E. Gant of Burlington, president; Mr. Clyde Rudd of Greensboro, secretary.

Classroom Teachers Given Awards

Valley Forge, Pennsylvania, September 9, 1960... Six North Carolina classroom teachers were named today to receive national recognition from Freedoms Foundation at Valley Forge for their exceptional service in furthering the cause of responsible citizenship, patriotism and a greater understanding and appreciation of the American Way of Life. They are among 569 teachers from every state who were selected by the Foundation's independent National and School Awards Jury.

In announcing the recipients of the 1959 Valley Forge Classroom Teachers Medal Dr. Kenneth D. Wells, President of Freedoms Foundation said, "It is appropriate that we recognize the understanding efforts of America's classroom teachers who are doing so much to advance, among the nation's youth, the cause of freedom and a deeper appreciation and understanding of our rich heritage.

"Without the dedicated efforts of America's teachers," stated Dr. Wells, "our children would be ill-prepared and ill-equipped to face the responsibilities of freedom and leadership in tomorrow's world. Watered down, weak-kneed patriotism cannot preserve freedom against the international attack of atheistic communism. We are thrilled, as Americans, to see the strong leadership and intelligent patriotism of these classroom teachers."

The announcement of these 1959 awardees represents a continuing program by Freedoms Foundation at Valley Forge to seek out and recognize those classroom teachers who have realized the importance of laying a firm foundation for youth in the fundamental concepts of American freedom.

Recipients of Freedoms Foundation awards are selected by a distinguished 30 member jury composed of state supreme court justices and heads of national patriotic, veterans' and service club organizations. The Foundation invites all Americans to nominate their own or the work of others for awards consideration.

Each year, through similar programs, Freedoms Foundation recognizes the efforts of those individuals, schools, organizations and corporrations, who through the things they have written, said or done, have made an outstanding contribution toward a greater appreciation and understanding of the American Way of Life. Recognition is in the form of cash and honor medal awards and is made in practically every area of human communication.

Freedoms Foundation at Valley Forge was founded in March, 1949. It is a non-profit, non-political and non-sectarian organization created to bring about a better understanding of the basic principles underlining the Republic. President Dwight D. Eisenhower is Honorary Chairman and former President Herbert Hoover is Honorary President. The Foundation's founds come from the widest national sources — individual, corporate and foundation.

Below is a full listing of the six North Carolina teachers designated to receive the 1959 Valley Forge Classroom Teachers' Medal Award from Freedoms Foundation at Valley Forge:

Miss Katharine A. Counts, 225 Kensington Avenue, Greensboro, Central Junior High School; Mrs. Bernice H. Davenport, 1936 Maryland Avenue, Winston-Salem, Oak Grove Elementary School, Elkin; Oliver Y. Davis, 2524 Memorial Road, Charlotte, Northwest Junior High School; Miss Mary Alice Elliott, Route 1, Oxford, A. L. Brown High School, Kannapolis; Miss Bertha Mae Stroud, 117 North Queen, Kinston, Grainger High School; James William Wall, Mocksville, Davie County Consolidated High School.

Hymn-Centered Meditation

(Used at National Women's Fellowship Retreat)

Marjorie Niccum, Indiana

HYMN

Dear Lord and Father of Mankind

Dear Lord and Father of mankind,
  Forgive our foolish ways;
Reclothe us in a rightful mind;
  In purer lives thy service find,
  In deeper reverence praise.

In simple trust like theirs who heard,
  Beside the Syrian sea,
The gracious calling of the Lord
  Let us, like them, without a word
  Rise up and follow Thee.

Drop thy still dews of quietness,
  Till all our strivings cease;
Take from our souls the strain and stress,
  And let our ordered lives confess
  The beauty of thy peace.

Breathe through the pulses of desire
  Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
  Speak through the earthquake, wind and fire,
  O still, small voice of calm. Amen.
(John Greenleaf Whittier)

RESPONSIVE READING

Group: **Dear Lord and Father of mankind, Forgive our foolish ways.**

Leader: We see and recognize our foolish ways—but in the hurry and scurry of our lives we remain foolish.

Group: **Reclothe us in our rightful mind;**

Leader: All of us at times are a little "out of our minds." We need help.

Group: **In purer lives thy service find, In deeper reverence, praise.**

Leader: Our deep desire is for purer lives — for service — and for reverence. For this we place ourselves in His hands.

Group: **In simple trust like theirs who heard, Beside the Syrian sea, The gracious calling of the Lord, Let us, like them, without a word, Rise up and follow thee.**

Leader: A simple trust — how very precious! As disciples we do "rise up and follow" but not "without a word." We must have our say!

Group: **Drop thy still dews of quietness, Till all our strivings cease; Take from our souls the strain and stress, And let our ordered lives confess The beauty of thy peace.**

Leader: This is the answer to our dilemma. We need to be ready to accent the beauty of His peace.

Group: **Breathe through the pulses of our desires — Thy coolness and thy balm, Let sense be dumb, let flesh retire: Speak through the earthquake, wind and fire, O still, small voice of calm.**

Leader: Our constant battle with our human desires requires constant reminders from God in all the every-day experiences as well as in the unusual. We MUST listen.

PRAYER

Dear Lord and Father of mankind,
Forgive our foolishness,
Renew our minds,
Purify our lives,
Call us to follow thee.
Take from us strain and stress,
Give us the beauty of thy peace.
Speak to us
Through whatever means at hand.
We then shall listen. Amen.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

The Christian Sun

Church History Room x
Box 232

VOLUME 112 SEPTEMBER 27, NUMBER 38

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

As often as you eat bread
and drink from a cup,
REMEMBER ME.
—Jesus

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

A Communion Prayer

Almighty God, our heavenly Father, we lift up our hearts and give thanks unto thee for the bounties of thy providence and the riches of thy grace; above all, for the unspeakable gift of salvation in Jesus Christ thy Son.

Not as we ought, but as we are able, we bless thee for his holy incarnation, for his perfect life on earth, for his precious sufferings and death upon the Cross, and for his glorious resurrection and reign at thy right hand.

Holy holy, holy, Lord God of Hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord most high.

Vouchsafe unto us now, we beseech thee, thy gracious presence; and so sanctify by thy Word and Spirit these gifts of bread and wine, which we now set apart to their sacred use, that we partaking of them may receive by faith the body and blood of Jesus Christ, crucified for us, with all his benefits, to our spiritual nourishment and growth in grace, and to the glory of thy holy name.

Accept, we beseech thee, O Lord, this our sacrifice of praise and thanksgiving; and receive us as we dedicate ourselves anew to thee: through Jesus Christ our Lord.

Remember, O Lord, according to the multitude of thy mercies, thy whole Church, all who join with us in prayer, all our brethren by land or sea, or wherever they may be in thy vast kingdom, who stand in need of thy grace and succor. Pour out upon them the riches of thy mercy; and reveal thy glory among all nations.

Remember, O Lord, our relatives and friends, and all whom we would especially commend to thee... Fill their hearts with thy love; guard them by thy grace; and grant them thy peace.

Remember, O Lord, the sick and the suffering, the anxious and the sorrowful, the dying and the bereaved. Comfort and sustain them; and grant them life and salvation.

And hear us as we thank thee for the faithful departed, and as we beseech thee to bring us with them to those things which eye hath not seen, nor ear heard, which thou hast prepared for them that love thee; through Jesus Christ our Lord, to whom, with thee, O Father, and the Holy Ghost, be all honour and glory, world without end. Amen.

(From A Book of Public Worship
Compiled for the Use of Congregationalists)

Here And There Among The Churches

Rev. John R. Lackey of Winston-Salem will preach at the fall revival at South Norfolk October 9-16.

Carolina Church, Route 3, Burlington, will have a Harvest Festival October 1. The women's class will have brunswick stew ready for the noon meal. Other groups will be selling various items of food for the evening meal. The public is invited.

Lacy Presnell, Jr., son of the pastor-at-large of the Western North Carolina Conference, has recently become assistant to the superintendent of Randolph County Schools and is making his home in Asheboro. He received his A. B. from Elon College and his M. A. from the University of North Carolina.

Mr. and Mrs. Charles L. Foster, Jr. have moved to Greensboro, where he is administrator of the new Central Rehabilitation Center. Mrs. Foster is the former Jane Robinson, daughter of Dr. and Mrs. Henry E. Robinson. He is a graduate of Elon College and received his M. A. from the Medical College of Virginia School of Hospital Administration.

Volume I, Number 1 of **Congregational Christian Church News** published by our South Norfolk church is a very attractive news bulletin. In it the pastor, Rev. John G. Truitt, Jr., says: "Those who stayed home this summer were very little cooler than those who attended church. The difference in those who were in their pew, and those who were at home, was that those who were in the pew wanted to be there, and those who were at home wanted to be there."

Promotion Day will be observed in Pleasant Grove (N. C. & Va.) next Sunday.

Mrs. John Truitt, Jr., is the new superintendent of the young people's department of South Norfolk church school. This department and the primary department have started air conditioning funds, so as to be ready for next summer.

Teachers of East Southern Pines High School were guests of our Church of Wide Fellowship at a church night dinner September 21. The program consisted of a panel of women discussing: "The relationship of a Women's Fellowship to a local church."

Union Ridge had a "clean-up" day at the church September 14, presumably in preparation for entertaining the N. C. Women's Fellowship October 4. The Harvest Festival will be held October 1. New cabinets in the kitchen have recently been painted by four of the laymen.

An all-church planning retreat will be held by First, Norfolk, at YWCA Camp Owaissa next Sunday, beginning with dinner there following the morning church service and concluding at 6:30 p.m.

An idea: The Edgewood, Burlington, bulletin (where Rev. Harold Myers is pastor) contains this item — "Do you have a question of concern that you will like the pastor to deliver a message about in a worship service? Feel free to speak to him about this. He is anxious to interpret and guide wherever possible."

N. C. & Va. Pilgrim Fellowship meets at Third Avenue, Danville, Sunday, October 9.

Rev. W. Walter Hall, a former pastor, will conduct revival services at Carolina church, near Burlington, beginning October 9.

Last Sunday was a big day at Church of Wide Fellowship, Southern Pines: Rally Day, Promotion Day, Boy Scout Charter Day.

The Helping Hands Class of Apple's Chapel prepared supper for everyone at the Home for Children at Elon College September 18.

Sixteen were present for the organization meeting of a prayer group at Church of Wide Fellowship, Southern Pines, Wednesday evening, September 14. "Learning About Prayer" is the current theme.

Prospective members met on several Tuesday evenings in September at Edgewood, Burlington, for an orientation class. Ten were received September 25. A church membership class for young people 12 years of age and older begins October 2. They will be received into membership next spring.

A questionnaire was enclosed with the church bulletin for September 11 at Edgewood, Burlington, inquiring about interest in a women's organization, a men's organization, a quarterly parent-training session; a weekly Bible study program. Also each person was asked to indicate the particular committee on which he would like to work during the coming year.

Volume 112 Number 38

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Mrs. W. B. Williams installed the officers of the Bay View Women's Fellowship at the close of the evening service September 18.

During October the morning worship services of our Christian Temple, Norfolk, with Rev. Frank Hamilton preaching, will be broadcast over radio station WTAR.

Officers of the three youth groups in The Christian Temple, Norfolk, were installed at the morning worship service September 18. They are for junior, junior high and senior high young people.

"To Fulfill Thy Purpose" is a booklet of 12 devotional programs, especially written to go with the adult program booklet "The Mission of the Church: Unity, Witness and Service." Copies may be secured for 25c from National Women's Fellowship, 19 South LaSalle Street, Chicago 3, Illinois.

Miss Susie Allen has received two honors recently: She was surprised at the annual meeting of N. C. Seedmen to receive a citation and plaque for outstanding service to that organization; then recently Mrs. Arnold (Peggy) Hoffmann has dedicated a book of music, "Twenty-two Chorales of Johann Sebastian Bach" to Miss Allen. The personal dedication written by Mrs. Hoffmann in Miss Allen's copy says, "For such as you all the world's great music is made."

Eastern North Carolina churches are reminded of the meeting at Hayes Chapel, Garner, October 2 at 7:30 to consider the proposed Constitution of the United Church of Christ. The panel of leaders will consist of Superintendent Clyde Fields, Rev. Earl Farrell and Mr. Glendon Johnson. A similar session for Eastern Virginia churches is to be held October 6 at the Suffolk church.

W. Clay Farrell retired as a rural mail carrier in September after 36 years of service in the Sanford area. A group of his friends were present at the Jonesboro Heights post office as Postmaster Annie Scott presented Mr. Farrell with a Certificate of Merit from the Postmaster General of the United States. Mr. Farrell is a minister of the Western North Carolina Conference.

OUR COMMUNION PRAYER

O thou great Lover of the unexpected, if we have come to this place taking for granted a right relationship to thee and to our loyalties. If we have too lightly measured the seriousness of our sin and cost of our redemption, startle us by the truth that men just like ourselves made necessary the cross of Christ. If we are given a glimpse of our moral weakness, or the cowardice of our discipleship, surprise us by thy mercy, O God; that we discover afresh the only basis for security in thee, and take this sacrament to our comfort. Amen.

St. Peter's United Church, Greensboro, is celebrating its second anniversary next Sunday. The membership now numbers 88.

A Cub Pack was recently organized by our Bay View church. The charter was presented August 28 by Mr. E. Ben Steverson.

Bay View, Norfolk, has resumed Sunday evening services which begin at 6:30 with a devotional service. Then the group divides into classes for instruction. Once a month there is a film and once a month a social hour. The adult group is called "prayer meeting and searching the Scriptures."

The names of two additional delegates to the Southern Convention have been received by The Sun: Mrs. William W. Tuck from Union, Virgilina, and Miss Susie D. Allen, United, Raleigh.

Union, Virgilina, is the recipient of a $1,000 bequest from the estate of the late Edward S. Gregory. The official board has decided to apply it to the debt on the educational building. Mr. Gregory, who had not lived in Virgilina for many years, was thoughtful enough of the church of his youth to make it a beneficiary in his will.

E. N. C. LAYMEN'S FELLOWSHIP TO MEET

The fourth quarterly rally of the Laymen's Fellowship of the Eastern North Carolina Conference will be held at McCuller's Ruritan Building just off Highway 401 between Fuquay and Raleigh, N. C. (near Saul's Barbecue) on Sunday, October 9 at 6:00 p.m. Please note the change of time as well as the date of the meeting.

By all means, so as to do justice to the host church (Plymouth), please send in the number attending from your church to Dr. Dewitt King, Route 3, Raleigh, N. C. This is absolutely necessary in order that they may prepare the evening meal for your group. We urge each of you to attend to this matter no later than October 5.

Joseph F. Ayscue, President

Calendar Of Coming Events

October

2—E. Va. Pilgrim Fellowship — Oakland 3:00 p.m.
3—W. N. C. Committee on Ministry — Asheboro — 4:00 p.m.
3—E.N.C. Committee on Education and Standing of the Ministry — Raleigh, 10:00 a.m.
4—Christian Higher Education Fund Committee — Elon College
4—N. C. Women's Fellowship — Union Ridge
5—Committee on Cooperation — First E. and R., Greensboro
6—Eastern Virginia Women's Fellowship — Great Bridge
7—Valley of Virginia Women's Fellowship — Winchester
9—N. C. & Va. Pilgrim Fellowship Rally — Danville
10—N. C. & Va. Committee on Ministry — Elon College — 1:30 p.m. — Biblical Class
18—Adjourned Session Southern Convention — Henderson
21—Committee on Cooperation — First E. and R., Greensboro
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
30—Western N. C. Pilgrim Fellowship Rally — Zion

November

1—Eastern North Carolina Conference
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

EDITORIALS

Come To Communion

The call to world-wide Communion next Sunday will be a bit difficult to hear this week. In America there is a national political campaign that disturbs the minds of serious citizens. In the Congo the struggle for power in a new nation is surrounded by conflicts and death. In the United Nations there is discussion of world peace with the heads of many nations angling for front seats on the band wagon. Throughout our weary world strident voices claim attention and demand to be heard.

One is reminded of the words of the Master who said the time would come when prophets would say, "Loog here, look there," with the expectation of getting a view of the Redeemer, but, he warned, go not after them. Somewhere there must be another voice calling for the loyalties and devotion of mankind, a voice that is sincere, calm, real.

The voice of God is calling to Communion.

When St. Paul told the church of Corinth the story of the First Communion, as found in I Corinthians II, he added: "As often as you eat the bread and drink from the cup you show forth the Lord's death till he come." The Phillips translation interprets that statement this way:

"This can only mean that whenever you eat this bread or drink of this cup, you are proclaiming that the Lord has died for you, and you will do that until he comes again."

Eating bread and drinking from a cup are simple matters done by people everywhere, but proclaiming that the Lord has died for us is tremendous and transforming.

In our time it is vitally important to remember Calvary, where the world's best man, God's best Son, died at the hands of men of hate. That was a long time ago, and multitudes have died since then for what they believed were good causes, but the central fact of history was the death of Christ on a cross. It was a focal point; a turning point.

The Call to Communion next Sunday has girdled the globe, and is of far greater importance than the satellites which are orbiting the earth, and man's great hurry to enter outer space. It is not spectacular — this meeting of small groups of people who will read a familiar story, eat bread, and drink from a cup. Newspapers, radio, and television will not play up this as the major event of the day. In fact there will be millions of groups that have no publicity at all.

And yet, it is likely to be the most transforming thing that will happen in October. Those who humble their hearts and kneel before the cross of Christ, obey his request to remember him in eating and drinking, and listen to the still, small voice within — those people will find a spiritual renewal that nothing else can bring. They will arise with a glow in the heart; they will feel a new kinship to the human family; they will be eager for the best to come to all men; they will have peace and seek it for others; they will be redeemed by the grace of God the infinite God whose saving Son died for us; they will be proclaiming the Lord's death and in so doing will become the redemptive force in our confused world.

Because "this is our Father's world;" because he has more to do with destiny than United Nations, ranting atheists, atomic armaments, political parties; because in proclaiming the Gospel Christians are handling aright the "keys of the Kingdom" which unlock doors of fellowship, opportunity and freedom for people everywhere; because of these things and many more that are difficult to put into human language, it is tremendously important to heed the Call to Communion and be in your place of worship Sunday, October 2, which is World-Wide Communion Sunday.

Women In The Church

The current issue of the North Carolina Clubwoman carries a picture of the Federation Convention in 1913. The big hats and long dresses of the fine women of that day are amusing to modern youngsters who are much more familiar with bare heads and knee dresses in public places.

A picture of the first meeting of Southern Convention women who organized about 1912 compared to a picture of the women who will gather next week in the three Conferences of North Carolina and Virginia might be a bit amusing, also. Church women, like those in the Federation, have followed changing styles in dress, thought, and action.

However, there is something constant that runs through the currents of the life of the Fellowship of Women. They are interested in home and church and state. They want to know what will bring the most happiness to themselves and those they love. They are aware of the big world into which we have moved in the last half century. They have mourned the loss of millions of young men in war, and are therefore eager to find what leads to peace. They hear the cry of little children and aged people who need food and shelter, love and care. They have pity on the refugees crowded in camps, without the comforts, freedom and culture that is the rightful heritage of all people. They know the joys found in Christian devotion and loyalty, and they wish to share their secret with others.

Fortunate are those who will meet at Union Ridge in North Carolina, Great Bridge and Winchester in Virginia. They will hear thrilling reports of "mission accomplished," and will face a challenging future. They will clasp hands with friends known and loved, and will seek channels to reach yet more who may come into the inner circle of the "fellowship of those who care." The Church needs and appreciates the women who dream, work and pray. They are our women, and, God bless them everyone.

About ※ ※ A MOUNTAIN CLIMBER AND SCHOLAR

Among those who contributed much to the foundation of higher education in the United States a century ago was Arnold Guyot. He is little recognized in history, some historians making no mention of him.

Since Guyot was America's first mountain climber to measure the peaks of the Appalachians, he is sometimes referred to in sports history as an outdoor enthusiast. He was that all right, for he continued his feat of mountain climbing until he was 64, an age considered elderly at the time.

But the name of Arnold Guyot is best known to students of advanced education in the United States as a great scholar who blazed the nation's intellectual trail near the middle of the nineteenth century.

Guyot was born September 28, 1807, at Boudevilliers, Switzerland, of French Huguenot stock. His ancestors were numbered among the influential families who fled from their native land after the revocation of the Edict of Nantes, which ended the right of French Protestants to worship as they chose and forbade them from leaving the country.

Guyot graduated from the University of Berlin in 1825, and for 12 years was a tutor of a German nobleman's sons. He returned to his native land and was assigned to the task of organizing a system of meteorological observations.

In the summer of 1848, this Swiss scientist sailed for America to cast his lot with the new world. His career as a scientist and educator in his adopted country brought him distinguished honors, security, and a place of outstanding significance in the annals of his time.

Guyot's first public appearance was at Lowell (Massachusetts) Institute where common laborers and rich employers eagerly sought admission to hear him. So profound was the impression he made that the Board of Education of Massachusetts employed him to lecture in many parts of the State. Later he worked with physical geography studies in the University of New York, and instructed observers in the use of instruments. In conjunction with his work for the university, Guyot made for the Smithsonian Institution the first surveys of the Appalachians.

In 1854, Guyot was called to Princeton University as a lecturer, and there spent the remaining 30 years of his life, leaving an indelible mark upon the institution and those who had the opportunity of sharing his scholarly lectures.

This unusual mountain climber and outstanding educator died February 8, 1884. His attainments, despite some neglect of history, left their lasting imprint on the science and culture of his adopted land.

C. B. Riddle

"This Shall Be Told"

"Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."
Matt. 26:13

It was a beautiful occasion. They sat at the banquet table. The honored guest was Jesus. His disciples, too, were there.

The host, Simon the leper, was a healed and happy man. How lovely that he should thus honor Jesus by this deed of loving kindness.

Yes, and someone else was there, someone who had shared His kindness and caught His spirit. I see them lift their eyes as she comes quietly in, all prepared, and anoints Jesus' head with "very precious ointment." For the moment let's forget the unwise complaints made, and remember Jesus, his beautiful words, and her.

This deed would never be forgotten. It would never fade. Down, far down, across the centuries, and rippling out across the whole wide world wherever the gospel was preached it would be told.

Matthew leaves her name unmentioned, as did Jesus.

Perhaps even today you could write your name there, sort of. It would at least be good to do some kind thing for Jesus. There is yet room left on the list of those who love him and serve him. Your kindness may be remembered. Done in the right spirit it may become a part of today's living gospel and go no one knows how far!

John G. Truitt

THIS IS MY FAMILY

This Is My Family is the story in photographs of the Kings. They are a real family in one of our churches. There is no claim to being the ideal or even the average family. But here are a father and mother who are searching honestly to discover what it means to be Christians in the midst of our complex and highly developed society. As you follow Clarence and Vivian, David, Margaret, and Jerry through part of a week you will see intimations of how the mission of the Church can affect every moment and every decision. "Every occasion can be an occasion for mission. Every place can be a place of mission."

Whether you live alone or within a human family is not so important. What is important is this: "Are you related to the whole family of God?" "Here are my mother and my brothers!" said Jesus (Mark 3:34). This is the theme of this attractive new 20-page booklet published by the Missions Council. Copies are free upon order from the Missions Council, 287 Park Avenue, South, New York 10, New York. We hope every family in our Conference will get a copy. But more important than merely distributing it is seeing that it is read and studied. The questions it raises and the challenge with which it confronts our fellowship should be discussed in youth groups, adult groups, and in official boards and committees. A use guide will be sent to ministers as orders are filled. Envelopes for mailing it to homes in your parish are also available free. If your church has not sent for **This Is My Family**, be sure to get your order in soon.

Interesting Preaching Program At Richmond

From a brochure of the Fall Preaching Program at First Church, Richmond, Rev. J. Everette Neese, Minister, comes this interesting and helpful material.

"Two political conventions, the reverberations of which are still in the minds of the American people, drew up policies or a platform indicating the things for which each respective party stood. The "planks" of these platforms represented the collective thinking of political minds pertaining to America's welfare at home and abroad. On these respective platforms each presidential candidate will campaign to solicit sufficient support to be elected.

While the candidates are "stumping" the country making known the planks of their platform and the things for which they stand it is an opportune time for the church of the Living God to exemplify, with equal enthusiasm, the platform upon which it stands, the things in which it believes and the success that can be expected with adequate support and cooperation.

With this in mind I have chosen as our Fall program theme: **The Platform of the Church.** In this platform are thirteen "planks" or basic beliefs of our Christian Faith which need the presentation and emphasis of a Vigorous Campaign. This, I hope, we can experience at First Church this Fall. The **Fall Program** follows:

THEME

THE PLATFORM OF THE CHURCH

Sermon Themes

September

11—Christ — As 'Son of Man' — 'Son of God'.
Texts: Wherefore in all things it behoved him to be made like unto his brethren. Hebrews 2:17a. This is my beloved Son in whom I am well pleased. Matthew 17:5d.
Our belief about the human and divine nature of our Saviour.

18—Christ — And the Power of His Spirit
Text: Ye shall receive power after that the Holy Ghost is come upon you. Acts 1:8a.
Our belief in the workings of the Holy Spirit.

25—Christ — And the New Man
Text: Ye must be born again. John 3:17b.
Our belief in the importance of a rebirth.

October

2—World Communion Sunday
Christ — And the Communing Soul
Text: In Remembrance of Me. Luke 22:19d.
Our belief in the value of Holy Communion.

9—Christ — And the Developing Mind
Text: II Timothy 2:15.
Our belief that Christian Education will strengthen the individual, create brotherhood ties, and reduce crime and delinquency.

16—Christ — And the Art of Prayer
Text: When Thou Prayest. Matthew 6:6b.
Our belief that great things are in store for those who establish intercession with God.

23—Christ — And Your Personal Life
Text: What Lack I Yet? Matthew 19:20c.
Our belief in Christian convictions embracing the whole of life.

30—Christ — And Your Witness
Texts: One thing I know, that, whereas I was blind, now I see. John 9:25c.
Ye shall be witnesses. Acts 1:8b.
Our belief in witnessing to the redemption found in Christ.

November

6—Christ — And Your Talents
Text: Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20:25.
Our belief in the Stewardship of Life.

13—Christ — And the Churches' Mission
Text: Go Ye Therefore. Matthew 28:19.
Our belief in the Mission of the Church at home and abroad.

20—Thanksgiving Sunday
Christ — And a World in Crisis
Text: O Jerusalem, Jerusalem . . . how often would I have gathered thy children together. Matthew 23:37.
Our belief in the "power" that is available to relieve world tensions and create a world brotherhood.

27—Beginning of Advent
Christ — And the Prepared Place
Texts: Prepare Ye the way of the Lord. Matthew 3:3c.
I go to prepare a place for you. John 14:2d.
Our belief in divine preparation for Christ's "coming" and His preparation for our "going."

Your daily prayers, constant work and sincere cooperation is needed for the success of this program.

COME TO PREPARE STAY TO WITNESS GO TO SERVE

SUPT. LIGHTBOURNE ANSWERS QUESTION

The question most frequently asked me about the constitution proposed for The United Church of Christ is this: "Are the rights and privileges of the local church carefully safeguarded?"

The answer to this question is an emphatic and unequivocal "YES!" Paragraph 21 of the constitution states, "The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this constitution and the by-laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; . . ."

Without hesitation I assure each local church it has nothing to fear in the constitution of the United Church in respect to its rights, privileges and autonomy. I urge our churches to vote approval of the constitution.

— **The Southeast News**

Lay Life And Work

Several months ago, the Secretaries of the Men's and Women's Groups (C.C. and E. and R.), sent to all the lay leaders of both groups a questionnaire requesting opinions and suggestions for the "Council," together with copies of the paragraphs relating to such a body, from the Constitution and By-Laws. The main theme of all questions concerned chiefly the role of men and women in strengthening the Church's place in today's world.

Replies to Questionnaire

The replies received were most interesting and indicated a real concern for what we should be doing.

Summarizing answers to the questions relating to what changes in today's world require an altered programming in the churches, the opinions indicated a needed renewal of emphasis and interest in "Our Christian World Mission"; greater participation by the churches in the problems of society; and the need for better world-wide understanding.

To the question, "What is the greatest need of the men and women in our churches?", comes this main answer, "to challenge them so completely that there will follow a total commitment of aims, means and vocation."

Council's Organization

The several remaining questions dealt with suggestions for the actual organization of the Council. Most replies indicated anticipation that a "Council for Lay Life and Work" would coordinate and develop the work of the four groups in a meaningful manner; would provide a good training program for volunteer leaders, and offer a minimum of standardized programs. It was suggested that in some areas, men and women might profit by meeting together.

Texas roots have proved strong: Dr. W. E. Wisseman came from Texas to Greensboro; Dr. Henry E. Robinson, a Texan, was pastor in Burlington. Their children, Dr. and Mrs. Rowland Wisseman (she was Lois Robinson), have just moved to Dallas, Texas, where Rowland will put his Ph.D. to work.

Our South Norfolk church, where Rev. John G. Truitt, Jr. is the pastor, is having a three-week series on "Religion and Politics" at their midweek services. Last week the subject dealt with the national scene, this week on the Middle East, and next week on the Congo.

Women's Fellowship Fall Conferences

Carey Andes

The Fall Conferences of our three Women's Fellowships will meet as follows: North Carolina, October 4, at Union Ridge; Eastern Virginia, October 6, at Great Bridge; Valley of Virginia, October 7, at Winchester.

The featured speaker at all the Conferences will be Mrs. F. C. Lester, who will speak concerning the Fellowship Tour which she took under the sponsorship of the Convention Women's Fellowship.

Presidents of the three Conferences are:

North Carolina, Mrs. David W. Shepherd; Eastern Virginia, Mrs. J. H. Booth, Jr.; Valley of Virginia, Mrs. T. W. Good.

All local Women's Fellowships should see that their members avail themselves of the opportunities for fellowship, inspiration, and information offered on these days. Not only should each women's group be represented, but every woman who possibly can go should do so for her own benefit.

Thanks are due the host churches for providing for the needs and comforts of all persons attending these conferences.

The offerings at all three of the Conferences are to go to the Homeless European Land Program, part of the refugee work.

Plan to attend your Fall Conference at Union Ridge, Great Bridge, or Winchester.

WORKSHOP FOR DIRECTORS OF CAMPS AND CONFERENCES

A workshop on the administration of church camps and conferences will be conducted under the auspices of the Virginia Council of Churches at Roslyn, near Richmond, November 29—December 1.

National leaders will guide directors, deans and business managers of camps, conferences and institutes in a study of problems of administration, staff training and program. In addition to the interdenominational sessions, time will be given for denominational conferences and planning.

For further information contact the Rev. Robert Knowles, Elon College, North Carolina or the Virginia Council of Churches, 109 West Grace Street, Richmond.

PROGRAM

THIRTY-THIRD ANNUAL SESSION OF VALLEY OF VIRGINIA CENTRAL WOMEN'S FELLOWSHIP CONFERENCE

OCTOBER 7, 1960

Winchester Church — Winchester, Va.

10:00 A. M.

Registration .... Mrs. Harry Nelson
Call to Order .... Mrs. T. W. Good, President
Hymn — "Lord God of Hosts Whose Purpose Never Swerving"
Worship Service .... Antioch Women's Fellowship
Recognition of visitors
Greetings from Va. Regional E. & R. Guild .... Mrs. Henry Korinth
Introduction of speaker .... Mrs. Mark Andes
Address — "The Mission of the Church as I saw it in Europe", Mrs. F. C. Lester
Offering
Reports from Standing Committees
Announcements
Prayer

Afternoon Session

1:00 — Call to Order .... President
Memorial Service .... Mrs. J. E. Bryant
Current Events in Women's Fellowship Work
Mrs. Ray Gordon, Pres. Southern Convention Women's Fellowship
Reports (Continued)
Recommendations, Resolutions, Place and Nominating Committees
Installation of Officers .... Rev. Mark Andes
Benediction

South Norfolk Women Report Good Year

The Women's Fellowship of the South Norfolk Congregational Christian Church with an enrollment of 87 held nine meetings with planned devotionals during the year September 1, 1959 — August 31, 1960 with an average attendance of 28. The theme "Move We On Together" was carried out through all meetings.

The circles were divided and reorganized. A new circle was formed this year making a total of six circles holding regular monthly meetings, with an average attendance of 60 overall. The Bible study "Jesus' Teachings on Citizenship" was presented in each circle.

The home missions study "Town and Country" book review was presented by Mrs. Carol Stewart and the foreign mission study "The African Way" book review was presented by Mrs. J. Frank Morgan. These themes were carried out in the various children's departments of the Sunday School through the Junior High group and the Pilgrim Fellowship groups. A contribution of $25.00 was given by the children for missions and $5.00 by the cradle roll children.

Eleven attended the Spring Rally, eight attended the Women's Eastern Virginia Conference, and four members attended the School of Missions at Elon College, N. C. Our Fellowship was represented at the meetings of the Norfolk Federation of Church Women, participated in World Community Day activities, May Fellowship Day Services, and was the host church for World Day of Prayer.

Twenty-five per cent of active members subscribe to The Christian Sun and five members to Guide Post.

A special service was held on Women's Fellowship Sunday when the Woman's Gift Boxes were turned in and dedicated.

Two Life Memberships and six Memorials were given by the Fellowship.

One Family Night covered dish supper was sponsored at a regular meeting with an appropriate film. Family devotional booklets were given to each member present.

A special Christmas program was presented at the December meeting with the pastor, Rev. J. G. Truitt, Jr. telling a story entitled "A Traveler to Bethlehem." After the meeting there was a social hour with refreshments. The executive committee acted as hostesses. A gift for a shut-in was brought by each member attending and later distributed by circle chairmen.

The Friendly Service quota was met and overfilled with an appropriate dedication service held. Layettes, toys and used clothing were sent to Italy; towels to Ryder Memorial Hospital in Puerto Rico; used clothing and $10.00 contribution toward equipment to the migrant camp on Eastern Shore; and $10.00 contribution to the American Board of Commissioners for Foreign Missions. We participated in the used clothing drive conducted through the Service Committee, and fifty pounds of used clothing was sent to refugees in Germany. Some of the women gave 500 hours toward making 4,000 surgical dressings and 83 coats for the Cancer Foundation. Members were encouraged to send greeting cards to the sick, shut-ins and bereaved members and friends. 1260 coupons and certificates were sent to the Home for Children.

A Christmas Bazaar was sponsored by the Women's Fellowship in cooperation with all organizations of the church and Sunday school. Wonderful fellowship was enjoyed and the proceeds were allotted to the Building Fund.

Our Social Action projects were gifts for our Children's Home at Elon College; visits to six nursing homes with sunshine gifts for the aged; and a box to patients at Eastern State Hospital.

Financial dibursements for the year by the Women's Fellowship is as follows:

CONFERENCE

Conference apportionment	$ 150.00
Life Memberships & Memorials	80.00
The Woman's Gift Boxes	235.97
Christian Home	35.00
Children's Apportionment	25.00
TOTAL	$ 525.97

OTHER

Christian Mission Ass'n.	$ 50.00
Literature	61.50
Federation Dues	10.00
Book Report	5.00
Family Service Quota	269.74
Social Action	205.00
Sunshine Baskets	320.00
Postage	22.00
Building Fund	500.00
TOTAL	$1,443.24
GRAND TOTAL	$1,969.21

Mrs. Pearle Robinson, President
Miss Beatrice George, Historian

Financial Report

WOMEN'S FELLOWSHIP EASTERN VIRGINIA
Quarter ending August 31, 1960

Women

Antioch	$ 10.00
Berea, Nansemond	25.00
Bethlehem, Nansemond	92.00
Bethlehem, Dispt.	5.00
Central	20.00
Christian Temple	93.75
Cypress Chapel	50.03
Dendron	18.00
Eure	15.00
Franklin	85.00
First Portsmouth	55.00
Great Bridge	30.00
Holland	45.00
Holy Neck	76.25
Hopewell	10.00
Liberty Spring	55.00
Little Creek	10.00
Mount Carmel	15.00
Mount Zion	7.50
Newport News	70.00
Oak Grove	9.60
Oakland	50.00
Rosemont	75.00
Richmond	15.00
Suffolk	250.00
Union, Southampton	56.40
Wakefield	37.20
Warwick	15.00
Windsor	30.00
Waverly	15.00
Prince George	5.00
TOTAL	$1,345.73

Primaries and Juniors

Bethlehem, Nans.	$ 5.00
Christian Temple	6.00
Cypress Chapel	14.00
Eure	1.35
Franklin	28.82
First, Portsmouth	7.00
Holland	5.00

Holy Neck	7.00
Liberty Spring	6.85
Mt. Carmel	1.60
Oakland	2.50
Rosemont	9.00
Suffolk	55.58
Windsor	5.00
Waverly	5.00
TOTAL	$ 159.70

Cradle Roll

Antioch	$ 5.50
Bethlehem, Nans.	75.00
Cypress Chapel	25.41
Dendron	2.00
Eure	1.35
Franklin	2.00
First, Portsmouth	3.00
Holland	9.68
Holy Neck	20.00
Liberty Spring	5.00
Mt. Carmel	6.00
Mt. Zion	1.00
Oakland	12.68
Rosemont	21.45
South Norfolk	10.00
Suffolk	25.76
Union, Southampton	4.56
Windsor	11.25
Waverly	5.00
TOTAL	$ 246.64

Life Memberships

Bayview	$ 10.00
Bayside	10.00
Cypress Chapel	20.00
Eure	10.00
Franklin	20.00
First, Portsmouth	20.00
Great Bridge	10.00
Holland	10.00
Holy Neck	30.00
Isle of Wight	10.00
Liberty Spring	10.00
Newport News	10.00
Oakland	20.00
Rosemont	30.00
South Norfolk	20.00
Wakefield	10.00
Waverly	10.00
Prince George	10.00
United, Portsmouth	10.00
TOTAL	$ 280.00

Memorials

Antioch	$ 10.00
Bethlehem, Nans.	10.00
Christian Temple	70.00
Cypress Chapel	10.00
Dendron	10.00
Franklin	10.00
First, Portsmouth	10.00
Newport News	30.00
Oak Grove	10.00
Rosemont	10.00
South Norfolk	60.00
TOTAL	$ 240.00

Extra

Isle of Wight	$ 8.00
Liberty Spring	3.50
Newport News	50.00
South Norfolk	55.27
Windsor	37.85
TOTAL	$ 154.62

RECEIPTS

Balance Brought Forward	$ 265.29
Apportionment	1,345.73
Juniors and Primary	159.70
Cradle Roll	246.64
Life Memberships	280.00
Memorials	240.00
Help Offering from Churches	38.50
Elon Children's Home	35.00
Extra Contribution	50.00
Willing Workers	10.85
Thank Offering	20.27
Total to be Accounted for	$2,691.98

DISBURSEMENTS

Book of Checks	$ 2.00
Bank Charges — 25c per month	1.00
Southern Convention Office for Annuals	33.00
Treasurer — Stamped Envelopes	4.50
Mrs. W. B. Williams — Convention Treasurer	2,426.69
Total Disbursements	$2,467.19
Total Receipts	$2,691.98
Total Disbursements	2,467.19
Balance in Bank	$ 224.79

Respectfully submitted,
Mrs. E. G. Middleton, Sr.,
Treasurer

We have no Calendar of Prayer this week because the Year Book of the American Board has not been received.

Missionaries And Mumps

Missionaries have their bumps, like everybody else, and go on about their business; but when the bumps include mumps, that's something else again.

Mr. and Mrs. William A. Edmonds, Congregational Christian educational missionaries in Turkey since 1949, were preparing to return to that country after a year's furlough in the United States. As career representatives of the American Board of Commissioners for Foreign Missions, they would be away for five years before their next furlough.

That called for a lot of packing and they were diligently at it when their son, Robert 3, let it be known he was not feeling so good. They took him to a doctor. "Mumps," said the doctor. Then he said something about "quarantine" and the Edmondses knew the SS ATLANTIC would sail from New York on August 15 without them.

"That was a month ago," says Mrs. Edmonds at the Walker Missionary Home, Auburndale, where they have been staying temporarily. "Robbie's fine now. We were waiting to see if the other two got it. They didn't — but I did."

If all went well, the Edmondses sailed for the Near East September 14. In a way it will be like going home, for it was in Turkey that Mr. and Mrs. Edmonds met and fell in love, and it was there that their three children were born.

Mr. Edmonds, a native of Seattle, Washington, was educated at Yale University and McGill University, Montreal, Canada. He has held a number of responsible posts in American Board institutions in Turkey.

Mrs. Edmonds, the former Anna Goodykoontz of Boulder, Colorado, is a graduate of the University of Colorado and received her Master's degree from Columbia University.

Though they have been out twice before, this will be their first time on the field as career missionaries. They have been assigned to the staff of the publication department of the American Board's Near East Mission in Istanbul.

They are eager to get back, but have their fingers crossed. You can take an upset tummy or even a broken arm in stride; but when mumps move in, you just take it.

A Page for Young People Edited by Hubie Young

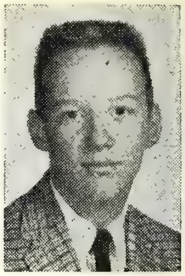
Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Ray Hall

PLAN AHEAD

Ray Hall, Action Chairman
Southern Convention P. F.

It may seem a little early to begin planning for your Workday for Christ, but early planning produces a better job. I appreciate your response to last year's Workday; it was one of the best we have ever had. I sincerely hope that you will make this year's Workday even better. Through talking with various P.F. groups, I have found that a car-wash is both the most popular and the most profitable project. Other possible projects include raking leaves, window washing, house cleaning, babysitting, and various other jobs.

Let's make this year's Workday the best yet!

Editor's note: In the following article I have attempted to both simplify and summarize the details concerned with the Workday for Christ.

For those of you who desire it, Ray will be happy to assist you with further information about this year's Workday. His address is as follows:

Ray Hall
2816 Seawell Street
Greensboro, N. C.

Don't forget to have someone in your P.F. send me (Hubie Young, 220 Bedford Place, Suffolk, Virginia) an article summarizing your Workday.

WORKDAY FOR CHRICT

Hubie Young

On Saturday, October 15, all over the nation young people who are P.F. members will devote all or part of their day to working for Christ. Some of them will work at their regular jobs; others will work at various odd jobs. All will be working for the furtherance of God's kingdom.

To have an effective Workday for Christ, there are definite plans and steps which your P.F. should take before the Workday. If the national date, October 15, conflicts with some major activity in your church, school, or community, it may be necessary to change the date of the Workday to a more suitable day.

Your group should decide about the plan for the Workday. Some P.F.'s have a group project in which all members work together; in other P.F.'s each individual member works at a job he chooses. It is best for the group to decide which of these two plans it will use. After deciding upon a plan, it is necessary to get publicity. Make sure the people in the community know about your Workday. More than one Workday has failed because there was a lack of publicity.

Many P.F.'s meet for a worship service before they begin working. Some also have a special service of dedication at the regular church service on the following Sunday. Both of these ideas would probably be effective in your group.

In order to stimulate interest and concern in the members, it is necessary to know how the money that is made will be used. By knowing how their money is to be used, members will work harder because they have a sense of purpose.

The money for Workday for Christ is used in the following manner:

40%—to the Board of Home Missions which in addition to much internal work, also makes possible through the Youth Department the national organization of Pilgrim Fellowship and provides many of the resources that are used in local P.F.'s.

40%—to the American Board of Commissioners for Foreign Missions which works to establish and strengthen the church all over the world.

15%—to the Congregational Christian Service Committee which aids with relief and reconstruction in the time of disaster.

5%—to the Council for Social Action which works in the fields of race relations, international relations, legislation, agriculture, and labor.

Money earned on Workday for Christ should be sent to Ray Hall.

Through Workday for Christ, we can demonstrate our own faith and devotion. I hope everyone takes full advantage of this opportunity. Let me also reiterate Ray's words and say that I hope we can make this year's Workday for Christ the best one the convention has ever had.

EASTERN VA. RALLY

The Eastern Virginia senior high P.F. Conference will have its fall rally on October 2 at the Oakland Christian Church, Chuckatuck, Virginia. The rally will begin at 3:00 p.m. and will end shortly after supper. All senior high P.F.'ers in Eastern Virginia are invited.

The filmstrip "We Have This Fellowship" was used by the P.F. of Church of Wide Fellowship, Southern Pines, September 18. Officers and commission chairmen were elected for the year.

Youth Fellowship at Edgewood Community, Burlington, includes those in 7th through 10th grades. They meet on 2nd and 4th Sunday evenings for a meal, recreation, and discussion program. A similar pattern is followed for the Pilgrim Fellowship which includes those in the 4th through 6th grades and meets on alternate Sundays. Each brings 25c for supper and offering.

Bill Tolley Writes From Africa

From a personal letter to Supt. Clyde Fields dated September 1 at Lobito, Africa, we glean these items.

We are working in conjunction with the Southern Convention. Our work is partly sponsored by gifts from the Convention. The young people keep us supplied with The Christian Sun.

Good books on Africa include, Duffy's Portuguese Africa, Max Warren's Challenge and Response, and African Manhunt.

We have just finished a Pastor's Retreat here in Dondi at the Seminary. There were about twenty African pastors and three missionaries here for the week. I feel that these retreats are practically the only time that African pastors have the opportunity to stretch their minds, because the rest of the time is spent in the bush. Saturday we go to the missionary retreat, which is needed especially at this time.

There is a tremendous drive on here for education, which is part of our church program. But I feel that we are going much too slowly, mainly because of lack of funds. Armenda Capuca has great possibilities, and could finish the second year of high school if he had $75.00 which it is impossible for him to raise and our budget cannot include. Although we do feel that we are accomplishing something, at the same time we realize that we are not beginning to meet the need.

We are located in Lobito on the west coast, a port city of 50,000 people. In the city we have an African church of 500 members and a Portuguese church of 100. We have a mission-trained African pastor and a Lisbon-trained Portuguese pastor. About five miles from the city is another African church of 60 members.

In Benguela, a neighboring city, we have a large African church and a small Portuguese-speaking mission church. They have one trained African pastor.

Up-country there are three large centers, each responsible for certain villages. These centers have one African pastor.

South of Lobito on the coast we have two centers with one pastor who does a lot of travelling among the coastal fisheries.

Our budget for the year is $5,700 with $4,800 being mission subsidy and $900 representing gifts from the churches. With this budget we run the Coast Church, as it is called, because here although there are several local groups they are all members of one church with one governing body. The Coast Church includes both Africans and Portuguese.

We are looking forward to spending some time with our friends in the Southern Convention on our furlough in 1962. The way time flies these days we will be there before you know it.

Sincerely,
Bill Tolley

Beverly Hills girls won the championship trophy as ballplayers. This was presented at the YMCA September 12. Al Pierce was their coach.

The fall Sunday schedule at First, Norfolk is: church school for 5th grade and above at 10:00 a.m.; morning worship and church school for those 4th grade and below at 11:00 a.m.

At Work With The Service Committee

MR. YOUSEF'S VISIT

The Congregational Christian Service Committee is pleased to announce that Daoud Yousef, Esq., able director of our program in Lebanon through the Joint Christian Committee for Refugee Work, will come to the United States for at least a three months' visit from September 1. He will be speaking in a number of states, and if near you, we urge you to meet him.

Under his leadership these 11 years, the CCSC has fulfilled its particular share of responsibility for the more than a million Palestinian refugees, of whom 100,000 are in Lebanon. In addition to a supplementary feeding program and attention to many individual hardship cases, he has supervised an educational program which at its height involved 2,000 students, his work always related to CWS and in rapport with the United Nations relief administration. The title "Esquire" refers to his service as magistrate in Haifa, from which he is himself a refugee.

NOTE: Superintendent Fields announces that Mr. Yousef is to be the speaker at Fall Conferences in The Southern Convention.

A Christian Education Workshop is being held this week (September 26-30) at First, Norfolk sponsored by that church and the Christian education committees of The Southern Convention and the Convention of the South in that area. Miss Mildred Widber, secretary of leadership and field program of the Division of Christian Education, is teaching "Christian Foundations in Pre-school Years." "The Church's Ministry to Youth" is being taught by Rev. Robert Knowles, and Rev. O. B. Pendleton is teaching "The Bible and Our Christian Beliefs."

EURE ELECTS NEW OFFICERS

Nancy Rountree, Reporter

The PYF of Eure's Christian Church have recently installed new officers for the coming year. The following officers are to serve the same year term as the conference officers:

President, Mildred Ann Felton; Vice President, Cleamon Eure, Jr.; Secretary, Nellie Yelton; Treasurer, Patricia Eure; Reporter, Nancy Rountree.

We also elected three commission chairmen. Faith, Eddie Williams; Action, Ray Felton; Fellowship, Sandra Williams. These chairmen are to elect their co-workers to help them work on programs which will enable our group to understand more fully the meaning of our three commissions.

BIBLE STUDY PRESENTED

Mrs. H. L. Chandler, Reporter

The Woman's Fellowship of Long's Chapel held its first meeting of the year at the home of Mrs. Odis Carey, with Miss Marjorie Warren and Mrs. Mae Warren as co-hostesses. A cookout supper was enjoyed.

The new officers, Mrs. Ethel Rudd, president, and Mrs. Billy Murphey, secretary-treasurer, were in charge. Mrs. Laura Mae Faulkner of the Church of the Nazarene in Graham gave the program, which was devoted entirely to Bible study. She was well-prepared and gave a most interesting study of the Book of Luke, telling of his background and life, how the physican dedicated his life to Christ, how he searched for the truth and verified it over and over again before he began to write the most beautiful book in the Bible.

Mrs. Rudd conducted a short business session, outlining plans for the year which were adopted.

Instructions For Church Historians

By Prof. H. H. Cunningham

I. THE IMPORTANCE OF YOUR WORK

NOTE: Dr. Cunningham, Dean of Elon College, chairman of the Board of Directors of the Historical Society, and himself a historian of note, tells how to gather information and write for publication. Reporters from churches and students will find very helpful suggestions here. Ed.

We are engaged in the task of relating the part each church plays within the framework of our particular denomination. Each church has its own separate identity and characteristics which should be faithfully recorded if the history of our denomination is to be fully understood and appreciated. From churches and denominations it is only a step to the total story of American Christianity and a greater appreciation of our national ideals and traditions. For a statement on the overall importance of religious history, see the article on the importance of church records published in **The Christian Sun, July 28, 1959.**

It is hoped that the suggestions set forth below may prove helpful in research and writing.

II. SOME BASIC PRINCIPLES

Your chief activities are reading, writing, and thinking.

Write as if you were addressing educated people everywhere. Ask yourself if the people who know little or nothing about your churh can understand what you are saying.

Remember that faulty expression will make your product dry, or dull, or heavy. Not even gifted writers are able to prepare satisfactory first drafts. WRITING MEANS RE-WRITING. There is no short cut to expression.

III. RESEARCH

The importance of facts is pointed up by George Bernard Shaw's advice to a beginning writer: "Get your facts right first: that is the foundation of all style." This proposition may be accepted because we connect factuality with honesty, honesty with sincerity, and sincerity with style.

In doing research you will need to develop as fully as possible the following qualities:

1. **Accuracy** Making certain of your facts implies being accurately steadily and religiously. To this end, train yourself to remember names, dates, and titles with precision. Unremitting attention is an essential habit.

2. **The love of order** Good research calls for so much to be read, noted down, compared, verified, indexed, grouped, organized, and recopied, that unless one is capable of adhering to a system the chances of error are alarming. A system keeps order for you, and sticking to it calls for the union of three minor virtues: calm, patience, and pertinacity.

3. **Logic** The researcher encounters many puzzles along the way, and the kind of logic needed here is that which may be applied successfully to such perplexities. One needs to be particularly adept at inference.

4. **Honesty** Honesty may be the best policy elsewhere, but in research it is the only one. Unless you put down what you find to be true with complete candor, you are nullifying the very result you aim at, which is the discovery of the past as embedded in records. As a searcher after truth, you should be reconciled to every discovery.

5. **Self-Awareness** Some persons are honest as far as they can see, but they do not see far enough; in particular they do not see around themselves. They lack self-awareness. The searcher needs it first in order to make sure that he is not unwittingly dishonest; and second, in order to lessen the influence of bias by making his standards of judgment clear to the reader.

6. **Imagination** We may need only to release what we have rather than attempting to lay in a supply. This applies to the search for source material as well as to questions about abstract problems.

The writing of history requires a **pattern** inasmuch as the human mind cannot fix its attention on anything that does not present or suggest form. Without a form, the accumulation of names and events is unintelligible and useless. It is the organization of the past that makes the past valuable, just as it is the organization of phenomena in scientific formulas that makes the study of nature valuable. You need to progress from a clear beginning to an intelligible end. You need to think in terms of divisions of time, groupings of men, and aggregates of ideas. Otherwise, your work may be reduced to unreadable, unrememberable chronicling. Give shape to the events you find and verify.

IV. WRITING

The "ordering of the parts" is the first problem you face once you have a body of material and turn your thoughts to the work as it shall be when finished. Do not throw your facts and ideas pell-mell at the reader. It requires effort to put everything where it belongs, to make one thing follow upon another, to leave out nothing essential.

The facts and ideas in a paragraph should be firmly linked rather than loosely associated. Practice linking until it becomes habitual. In general — but only in general — the good writer makes the last thought in sentence A suggest the first thought in sentence B. Remember the necessity for revising, which means displacing, adding missing links, removing repetitions, in short, tinkering. As we revise, presumably, we improve and polish.

The fundamental quality of good writing is motion. Motion is what makes writing correspond to thought, which is also a movement from one idea or vision to the next.

Strive to make words work for you. This is the secret of good writing.

ELON COLLEGE WILL PROVIDE PROGRAMS

Dr. J. Earl Danieley reports that "the freshmen at Elon College are a very attractive group not only from the standpoint of appearance but from the standpoint of their academic records. It is very gratifying to note that a larger percentage of our students have come from our churches this year than in the past several years. We are highly pleased with this trend and hope that it will continue."

Ministers are asked to send Mr. William Ginn, Admissions Counselor at Elon College, a list of the high school seniors in their churches. He wants to make sure that our church people know about Elon College and have the opportunity of making application while space is available.

Dr. Danieley also states that Mr. Ginn and others from Elon College are available for programs for Pilgrim Fellowship or other church groups. In addition to showing pictures of Elon College and giving information about it, Mr. Ginn would give general information concerning preparation for college.

The Greatness Of God

Background Scripture: Psalm 8 and 104.

Devotional Reading: Psalm 93.

Memory Selection: **O Lord, our Lord, how excellent is thy name in all the earth!** Psalm 8:9.

THE GREATNESS OF THE UNIVERSE

One starry night, a man stood looking up at the stars. A sense of awe and wonder and amazement filled his mind and heart. With bated breath he exclaimed, "O Lord, our Lord, how majestic is thy name in all the earth!" There is an exclamation point at the end of the sentence. Perhaps he thought of the **number** of the stars — even in his day, and how much more in our day, would that fact awaken awe. Perhaps he thought of the **beauty** of the celestial bodies. Perhaps he thought of their **orderliness.** Perhaps he thought of their **distance** — although he had no idea of "light years" as do we. Perhaps he thought of the **silence** of it all. Indeed it was perhaps a combination of all of these things, and perhaps others, that caused him to exclaim "How excellent is thy name in all the earth!" And in addition to the stars, there was the moon, in all its recurring phases, and its reflected beauty. That only added to his sense of wonder and awe. The "heavens, the moon and the stars" were "the work of God's fingers." It was as if God had taken the raw cosmic forces or materials and shaped them into the glorious firmament. How majestic, how miraculous it all seemed!

THE SEEMING INSIGNIFICANCE OF MAN

As the man thought of the immensity and the orderliness and the timelessness and the power of the vast starry heavens, he felt the insignificance of man. "What is man, that thou art mindful of him, or the son of man that thou carest for him? (The word visitest is better translated "carest" in the RVS.) They were so big; he was so little. They were so enduring; he was so fugitive or transient. They were so powerful, he was so weak. They were so constant; he was so inconstant. Apparently, "he had something there." Come to think of it, man does seem insignificant as contrasted with the earth, to say nothing of the whole universe! He seems so puny and powerless.

THE GREATNESS OF MAN

But the man had a second thought. Perhaps man was not so insignificant after all. Indeed there might be something in, and about, man, that made him greater than the universe. He began to think about that, and to talk to himself about that. It was true that God had created the universe. But it was also true that God had created man. And God had created man a little lower than God — that is the accepted translation by scholars — rather than "a little lower than the angels." And God had created man in his own image — man had the power to think and to purpose and to imagine, and to remember and to love and to worship and to have fellowship with the Creator — something that the universe could not do. The man who could look at the stars and the moon and could appreciate their orderliness and their beauty, and who could express his awe and praise and aspiration to the God who created them, was greater than the stars and the moon and the whole universe. **God had crowned man with glory and honour.** Man is the crown and glory of creation. Man is honored in being created in the divine likeness. Man has a divine origin, a divine mission, a divine destiny.

Furthermore, God the Creator gave to man dominion over his creation. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Inanimate and animate things are to be brought under the dominion of man. And history is the story of man's increasing mastery over his environment, over the animal world, over Nature itself. And we are on the threshold of an era in which man is asserting his dominion even over space. This man was singing a song, reciting a poem, but he was dealing with sober and stubborn truth or fact. And as he came to the end of his poem — that is what a Psalm is — a poem designed to be sung — he said exactly the same thing that he said at the beginning of the poem, "O Lord, our Lord, how excellent is thy name in all the earth!

SUNDAY SCHOOL LESSON
OCTOBER 2, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THE GREATNESS OF GOD

Psalm 8 and Psalm 104, which comprise the Scripture background of today's lesson, are only two of many witnesses to the greatness of our God. And modern science is daily bearing witness to a greatness of God undreamed of by the Psalmist. Indeed, one of the problems for many people is fitting their antiquated thinking about God into the patterns of our modern world. They still have a little God. But modern science both demands and demonstrates a great God. Sam Foss, a modern poet, tells in poetry about a boy who was born 'mid little things between a little world and sky, who lived in little thoughts and works, and paced and ploughed his little plots, prayed unto his little God. But as the mighty systems grew, and as the cosmos widened into view, his faith grew dim, and he lost his God among the stars. But another boy, likewise born to little things, and living in lowly days, reacted quite differently. As wider skies broke in his view, God greatened in his mind; each year he dreamed a greater God and left his older God behind. "He saw the boundless scheme dilate, in star and blossom, sky and cloud; And, as the universe grew great, he dreamed for it a greater God." The sad fact in the lives of so many of us is that we have a little God. **Testimony of Scripture and Science is that we have a great God.** And his greatness and glory are shown **in the creation and ordering and preservation of the vast universe, and even in a greater way in the creation and redemption of man.**

HOW GREAT THOU ART!

A modern song writer has emphasized this greatness of God in a well-known and well-loved song: "O Lord my God, when I in awesome wonder Consider all the worlds Thy hands have made, I see the stars, I hear the rolling thunder, Thy power

(Continued on Page 15)

Home For Children

Rev. W. W. Synder, Superintendent

Dear Friends:

Yesterday (Sunday, September 18) was a most enjoyable day for our children. They attended Sunday school and church as usual yesterday morning. Then yesterday afternoon the Helping Hand Class of Apple's Chapel Christian Church made their annual visit to our campus. This visit was in the form of a cook-out. They had charcoal hamburgers, hot dogs, cold drinks and dessert. The children always look forward to their coming each year. We are very grateful to this class for their thoughtfulness.

We are very eager to have individuals or groups of people from our various churches visit our campus at any time. If you are coming in a group we would like to know in advance, however this is not absolutely necessary. Whether you should come for a cook-out or picnic with our children or just a visit in the afternoon we would be most happy to have you. Come to see us anytime at your convenience.

This past Saturday was also another special day for us. It was special because we were able to place our first child in a foster home. This case has been in process for over a year. Finally all arrangements were completed and we were very happy to place Joan McFatter with Mr. and Mrs. Clifford Bowers and their two fine sons. Mr. and Mrs. Bowers are very active members of our Asheboro church. The Children's Home feels very fortunate in being able to count the Bowers among their many friends. This is our first foster home. It is what we classify as a free foster home. We are planning later to have participating foster homes under the guidance of Mr. John Biggerstaff. This will be of assistance to us in helping to better meet the needs of certain children as well as give us opportunity to render service to more children.

We still have hope of beginning our two new cottages in this month. There are many last minute details that we need to clear up before beginning. Since we are trying to get all the consideration possible on material and labor on the buildings it is taking a little longer. However, once we get started the buildings should move along toward completion within the next five or six months.

REPORT FOR SEPTEMBER 19, 1960
MONTHLY OFFERINGS

Amount brought forward			$24,142.92
Eastern North Carolina Conference			
Amelia	$ 26.00		
Damascus	34.00		
Henderson	12.25		
Moore Union	35.00		
Mt. Carmel	26.00		
New Hope	11.00		
Raleigh	37.00		
Shallow Well	53.00	$ 234.25	
Eastern Virginia Conference			
Great Bridge	14.00		
Bethlehem (Nans.), S. S.	39.79		
Hopewell	10.00		
Christian Temple	258.85		
Portsmouth, First	31.00		
Suffolk	70.00		
Warwick	19.00	442.64	
North Carolina and Virginia Conference			
Bethlehem	17.00		
Burlington, First	75.16		
Carolina	6.00		
Danville	24.00		
Greensboro, First	37.00		
Greensboro, Palm St.	15.00		
Lebanon	11.00		
Monticello	19.00		
Shallow Ford	20.00	224.16	
Western North Carolina Conference			
Albemarle	8.00		
Asheboro	14.00		
Grace's Chapel	8.00		
Ramseur	5.00		
Randleman	7.00		
Union Grove	9.31	51.31	
Virginia Valley Conference			
Bethel	7.00		
Linville	17.25		
Mt. Lebanon	10.00	34.25	
Total			$ 986.61
Grand Total			$25,129.53

SPECIAL OFFERINGS

Amount brought forward		$47,046.20
Circle 2, W. F., Suffolk Christian Church	29.00	
Circle 5, Third Ave. Christian Church, Danville, Va.	10.00	
J. H. Webster, Pittsboro, N. C.	20.00	
Adult Bible Class, Clayton Christian Church	5.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
In Memory of John Routh	5.00	
In Memory of Wilbur N. Cooper	5.00	
In Memory of Lyman W. Lamm	5.00	
In Memory of Mrs. S. E. Madren	5.00	
In Memory of William D. Glick	5.00	
In Memory of Rev. Robert A. Whitten	9.00	
Special Gifts	142.90	
Total		$ 245.90
Grand Total		$47,292.10
Total for the Week		$ 1,232.51
Total for the Year		$72,425.63

Pilgrimage — *Christianity And Communism*

ABC Radio Network

Sundays 1:30-2:00 P.M., ET

There is so much loose thinking and even looser talking about Christianity and Communism abroad in the land, isn't it time we all did some hard honest fact finding?

In order to do this, beginning Sunday, October 2 and extending through Sunday, November 20, with Quincy Howe, ABC's ace commentator in the driver's seat, PILGRIMAGE will program a series of eight discussion periods on Christianity and Communism. Listen in and get the facts and opinions from people who know what they are talking about.

Oct. 2—The Basic Doctrinal Differences Between Christianity and Communism.

Oct. 9—How Man Is Regarded By Christianity; by Communism.

Oct. 16—Differing Attitudes Toward the Arts.

Oct. 23—Differing Theories About Economics.

Oct. 30—Attitudes Toward War and Peace.

Nov. 6—Principles in Diplomacy.

Nov. 13—Principles In Education.

Nov. 20—Attitudes In Religion.

Sunday, November 27, will bring a forthright discussion of the question: "What Is the National Council of Churches of Christ in the U.S.A.?" This is a question that seems to need to be answered over and over again.

December 4 and December 11 will bring discussions growing out of the National Council's Triennial General Assembly which will be meeting in San Francisco at that time.

December 18—This program title has not yet been worded.

December 25—A Special Christmas program of music.

These are programs we cannot afford to miss if we would be truly informed.

LOOK UP AND LIVE

CBS TV Sundays 10:30-11 A.M. ET

October 9, the Protestant segment of the Columbia Broadcasting Company's Sunday morning program LOOK UP AND LIVE comes back on the air for eight successive Sundays.

The first three programs, under the general caption, "Three Alone," are vivid dramas aimed directly at the sixteen, seventeen and eighteen year olds. They are specifically titled:

October 9—"The Ugly One"
October 16—"The Lonely One"
October 23—"The Stranger"

Steven Gethers, whose sensitive writing has done much to bring kudos for the award winning LOOK UP AND LIVE shows, authors this series. The personable and communicative Reverend Andrew J. Young, Associate Executive Secretary for the United Christian Youth Movement, will be host.

The five programs beginning Sunday, October 30, and continuing through Sunday, November 27, will be presented under the general title "The Glory of the Heart," written by John Block, who like Steven Gethers has made a tremendous contribution to the popular acclaim accorded LOOK UP AND LIVE. This five part series will deal with the history of church music. The programs, evolved from Victor's "History of Music in Sound," will employ a narrator, singers, and instrumentalists including a jazz combo, against a backdrop of art and artifacts of each period covered.

Consult your local listings for individual program titles and times of broadcasts in your community. Do not miss these significant programs. And do let CBS and the Broadcasting and Film Commission know how you feel about them.

CHURCH WORLD NEWS

Broadcaster Richard Sutcliff, United Lutheran Church, currently brings Church World News to 159 radio stations across the country every week. Check your local radio listings for time and station in your area. Be informed about what is going on in the church.

OUR CHAPLAINS VISITED

Dr. Harold Wilkie, executive secretary of the Commission on Church and Ministry of the Evangelical and Reformed Church, has recently completed a trip around the world, visiting chaplains and missionaries in Hawaii, Japan, the Philippines, Hong Kong, India, the Middle East and Europe. Dr. Wilkie, who was born without arms, seems to have taken this trip in his usual stride. In the Middle East he joined Rev. Russell Loesch of the Congregational Christian Commission on Chaplains, who had just completed a visit to United Church of Christ chaplains in North Africa, Spain, Italy and Turkey.

NEWS FROM PUERTO RICO SINCE HURRICANE

Rev. B. Kenneth Anthony, executive secretary of our Service Committee, writes concerning hurricane damage in Puerto Rico. He says, "Many of our church people, reading of hurricane Donna in Puerto Rico, will remember that this has been traditionally an area for Congregational Christian work and will recognize the name Humacao in the news. The Ryder Memorial Hospital is located there. Our Board of Home Missions reports there was apparently no significant damage to the hospital."

Superintendent Gilberto Robles, general secretary for the United Evangelical Church of Puerto Rico, writes that a number of our churches in the area were affected and that the other churches are marshalling immediate help for them.

Meanwhile, Church World Service has made a grant of $5,000 and has shipped food supplies, clothing, blankets and medical supplies. The Congregational Christian Service Committee (to which you may send funds for this through the Southern Convention Office, or directly to 110 East 29th Street, New York 16, New York) will be glad to receive your help designated for Puerto Rico.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

throughout the universe displayed. When thru the woods and forest glades I wander, and hear the birds sing sweetly in the trees; When I look down from lofty mountain grandeur, and hear the brook and feel the gentle breeze. And when I think that God Son not sparing, Sent Him to die, I scarcely can take it in; That on the Cross, my burden gladly bearing, He bled and died to take away my sin. When Christ shall come with shout of acclamation, And take me home, what joy shall fill my heart! Then shall I bow in humble adoration, And there proclaim, My God how great Thou art! Chorus: Then sings my soul, my Saviour God to Thee, How great Thou are, how great Thou art; Then sings my soul, my Saviour God to Thee; HOW GREAT THOU ART, HOW GREAT THOU ART!

Communion Hymns We Love To Sing

Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead,

Look on the heart by sorrow broken,
Look on the tears by sinners shed,
And be thy feast to us the token
That by thy grace our souls are fed.
—Reginald Heber

Come, risen Lord, and deign to be our guest;
Nay, let us be thy guests; the feast is thine;
Thyself at thine own board make manifest
In this our sacrament of bread and wine.

We meet, as in that upper room they met,
Thou at the table, blessing, yet dost stand;
"This is my body"; so thou givest yet:
Faith still receives the cup as from thy hand.

One body we, one body who partake,
One Church united in communion blest;
One name we bear, one bread of life we break,
With all thy saints on earth and saints at rest.

One with each other, Lord, for one in thee,
Who art one Savior and one living Head;
Then open thou our eyes, that we may see;
Be known to us in breaking of the bread.

George W. Briggs

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Remember thee, and all thy pains,
And all thy love to me;
Yea, while I breathe, a pulse remains,
I will remember thee.

Thy body broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in thy kingdom come,
Jesus, remember me.
—James Montgomery

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Chu

The Christian Sun

Church History Room X
Box 232

VOLUME 112 OCTOBER 4, 1960 NUMBER 39

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book, and the end of the world is evidently approaching.

—Assyrian Tablet,
Istanbul (2800 B.C.)

Organ of the Southern Convention of Congregational Christian Churches.

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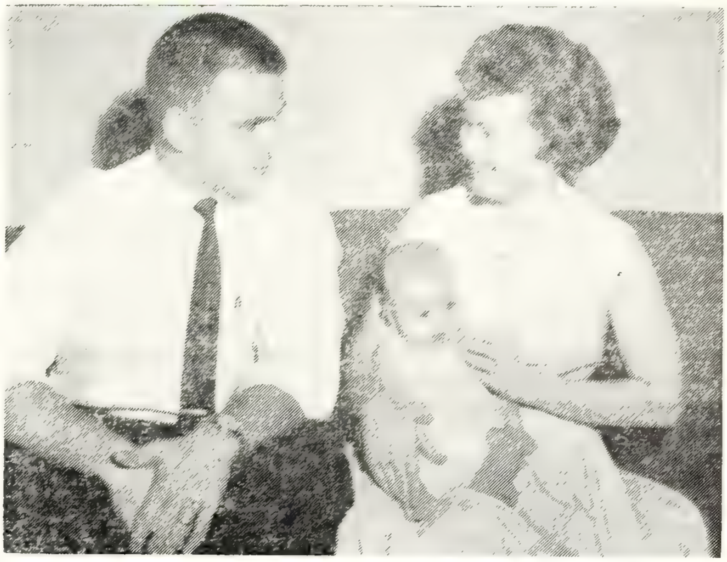

New Superintendent At Nazareth Home

Charles Frederick Beidler, a native of Sinking Springs, Pa. has assumed his work as superintendent of the Nazareth Children's Home near Rockwell, N. C.

Mr. Beidler is a graduate of Sinking Springs High School and of Duke University at Durham in 1957. While at Duke his major study was psychology. He was president of the Duke University Marching Band during his senior year, a member of the Hoof and Horn Club, student director of the Duke University Concert Band, a member of the Pre-medical Society and the chief usher in the Duke Chapel for two years.

Following his graduation from Duke he became a member of the staff of the Lutheran Church in children's work in Pennsylvania for one year. He also served in the Army at Fort Knox, Ky.

In 1959 he married the daughter of Robert Bruton, superintendent of the Junior Order Home for Children at Lexington, and Mrs. Bruton. Mrs. Beidler is a graduate of the Lexington High School and of Duke University.

Mr. and Mrs. Beidler have one child. Alicia Katherine, born on June 1 of this year. They attend Lyerly Memorial Church, near the campus of the home.

Mr. Beidler becomes the 11th superintendent of the home and succeeds Rev. Melvin Humm, who is now taking graduate work at the University of North Carolina. The home is operated by a board of managers and is no longer limited to children from the denomination, but children of all faiths are eligible.

Here And There Among The Churches

Rev. Walstein Snyder will be guest speaker at Church of Wide Fellowship, Southern Pines, October 9.

The choir of Apple's Chapel, near Gibsonville, enjoyed a fellowship hour at the parsonage (home of Rev. and Mrs. Bland Leebrick) following practice last Thursday evening.

An installation service for new church school officers and teachers was held at 9:45 last Sunday morning at Beverly Hills, Burlington. Both old and new officers and teachers met for a Workers Council the preceding Thursday.

A rally day program was presented at the church school of The Christian Temple, Norfolk, October 2 and "family night" was observed October 3. A junior choir, composed of junior and senior high young people, is being organized by Miss Margaret Battin, director of music.

Supt. Clyde Fields will preach at Smithwood church, near Liberty, N. C. next Sunday at a service of rededication for the newly renovated church, according to announcement by Rev. Thomas Liverman, pastor.

Last Sunday Union Ridge began a 12-week attendance crusade which will culminate on Christmas day. The goal is to have an average of 250 in church school and 300 in the worship service each Sunday. This is being sponsored by the Allied Enlistment Committee and the church school superintendent and assistant superintendent.

Young people and their parents of our Sanford church met for a special Pilgrim Fellowship program, Sunday evening, September 18.

Sunday, November 6, will be "United Church Herald Day" in many churches. This is our denominational church paper. Subscriptions should be sent to the United Church Herald, 297 Park Avenue South, New York 10, New York.

The Women's Society and the Dorcas Circle of our Tryon church voted Sept. 26 to unite to form the Women's Fellowship, with circles meeting in the morning, early afternoon, late afternoon and evening. They plan to do intensive study on missions and the Bible at the circle meetings. Mrs. F. C. Lester was guest speaker for the uniting meeting.

P. F. AT PLEASANT GROVE

Pleasant Grove young people were hosts to the young people of Union Grove Church Sunday, September 11. The evening began with an inspiring worship program including a pantomime and scripture reading of the prodigal son, leaving a question with the young people concerning making the right decisions and taking the right road in molding their own lives into adulthood.

Later in the evening the young people were invited to the fellowship hall where they enjoyed a variety of games led by the pastor of the host church, Dolan Talbert. It was a wonderful evening, well spent and well enjoyed by the 42 young people and counselors present.

Trinity United Church of Christ, Concord, North Carolina is holding a series of rededication services for the rearranged and renewed sanctuary — orientation service, September 25; rededication of the sanctuary with President Harvey Fesperman preaching, October 2; reconsecration of self (communion), October 9.

Miss Dorothy Hampton, consultant on race relations for our denomination in this area, has resigned as of October 31. Her work will conclude with the N. C. United Campus Christian Fellowship fall retreat October 1-2, following which she will be on vacation. In her last "Memo" to those interested in this phase of our church work, she said, "I leave a big piece of my heart with you, for so much of my concern has been with you these years and I cannot completely tear myself away. So I shall continue to follow you with deep concern as you move toward the United Church of Christ. God bless you."

Want first-hand information about world affairs? Then attend the 14th World Order and United Nations Seminar, October 25-27, New York, sponsored by the Council for Christian Social Action, United Church of Christ. Dr. Herman Reissig is the leader. The special emphasis this year will be "1960-1970: The African Decade." Registration fee is $2.50; lodging may be secured at the Congregational Christian Service Center, 110 1. 29th Street, New York 16, N. Y. for $2.00 per night, or at the hotel of your choice. Send registrations to Dr. Reissig, Council for Christian Social Action, 289 Park Avenue South, New York 10, New York.

Volume 112 Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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LAYMEN'S SUNDAY

The men of our church will join the thousands of laymen thoroughout the world in observing Laymen's Sunday, October 16, at the morning worship service. They will do the singing and the preaching.

—Great Bridge

DELEGATES TO COUNCIL AND SYNOD

Superintendent Clyde Fields calls attention to the fact that delegates to General Council and General Synod should be nominated at the Conference sessions. The General Council meets June 29 - July 3 in Philadelphia, Pennsylvania. The General Synod meets July 3-7, also in Philadelphia. For the General Council, we are allowed one delegate for every 1,000 members; for the General Synod, one for every 3,000 members.

LIBERTY CHURCH TO BE DEDICATED

Liberty church, Nathalie, Virginia, will dedicate its new building October 23. Rev. Robert Knowles, Minister of Christian Education for the Southern Convention, will be the guest speaker. Homecoming will also be observed, including lunch on the church grounds and an afternoon song service.

A special birthday offering will be taken for the building fund, celebrating the 50th anniversary of the church. It is suggested that any amount from 50 pennies to 50 ten dollar bills would be helpful.

A fall festival will be held October 14, proceeds of which will also go to the building fund.

Rev. W. A. Rich is the pastor of this fine rural church.

ASKEWS HONORED

Mrs. Floyd Taylor

Members and friends of Moore Union Christian Church near Sanford, N. C., honored Rev. and Mrs. Reuben Askew, Jr. Sunday, September 25. Rev. Reuben Askew has accepted a pastoral call to Pleasant Hill Christian Church near Liberty. He has been pastor of Moore Union Christian Church for the past two years.

After the service Sunday, Gilbert Lett presented gifts of appreciation on behalf of the church to Mr. and Mrs. Askew and their children, Stephanie and Sammy, and he also announced that lunch would be served in their honor following the benediction. This was a complete surprise to the Askews. Our prayers and best wishes go with them.

"LIFE OF CHRIST" FILM SERIES TO BE PRESENTED

Mrs. Dolan Talbert

The Women's Fellowship of Pleasant Grove Christian Church, Bennett, North Carolina, held its monthly meeting Friday, September 16, at which time the new officers were installed. The group, led by the president and program chairman, then made plans for the new year, including programs and goals. The ladies are going to furnish devotional guides for each family in the church and are making plans to present the "Life of Christ" film series to the church and community, with the prayer that the spiritual life of every individual might grow and be strengthened.

Ideas were also discussed concerning weekly recreation for the young people of the church and community. We see the need for providing adequate recreation facilities for the youth to aid in their Christian living and give them a chance for wholesome and entertaining activities.

The Woman's Gift and other conference work was discussed, with intentions of carrying out our full share of the program. Above all plans is our earnest hope and prayer that the ladies of Pleasant Grove might be submissive to God's will and be useful in his work and led by his spirit in all things.

PORTSMOUTH UNITED CHURCH WOMEN REPORT

Mrs. O. L. Cherry, president, and Mrs. V. B. Harrell, chairman of spiritual life and evangelism of the Women's Fellowship of the United Congregational Christian Church of Portsmouth, Virginia, were honored at a reception recently at the parsonage. These officers and their families are moving from Portsmouth.

The vice president, Mrs. William Crutcher, presented the guests of honor with gifts. Mrs. Phillip Lincoln, hospitality chairman, and Mrs. Lowell Smoot were co-hostesses for the evening.

Under the leadership of Mrs. Cherry the Fellowship has organized along the lines of the National Women's Fellowship, adopted a constitution, followed the prescribed program of study of the Southern Convention, purchased china and stainless steel ware for the kitchen, contributed to the building fund, served dinner to the Laymen's Fellowship, had an African banquet and out-door picnic and vesper service to which the families of members were invited.

Mrs. Harrell was in charge of the Bible study, "Jesus' Teachings on Citizenship," which was presented for the entire church on three Sunday evenings. The Rev. Melvin Dollar was leader for two of the sessions.

Calendar Of Coming Events

October

4—Christian Higher Education Fund Committee — Elon College
4—N. C. Women's Fellowship — Union Ridge
5—Committee on Cooperation — First E. and R., Greensboro
6—Eastern Virginia Women's Fellowship — Great Bridge
7—Valley of Virginia Women's Fellowship — Winchester
9—N. C. & Va. Pilgrim Fellowship Rally — Danville
10—N. C. & Va. Committee on Ministry — Elon College — 1:30 p.m. — Biblical Class
18—Adjourned Session Southern Convention — Henderson
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
29—W. N. C. Laymen's Fellowship Rally — Hank's Chapel
30—Western N. C. Pilgrim Fellowship Rally — Zion

November

1—Eastern North Carolina Conference
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

Political Pot-Boiling

Citizens of the United States of America may be interested, amused, or excited about the political pot-boiling so evident these days. No one should fail to see, and to try to understand, this truly American phenomenon. There is nothing like it in other parts of the world, and it has such values that effort should be made to preserve this American Way of freedom.

Two political parties have dominated the political scene so long that we are accustomed to be told what is good for the country by their platforms and candidates. Usually good men are chosen by both groups and they make clear the differences in their approach to the problems that confront the nation. So trustful have we become that it is now said that four out of 100 voters can determine the selection of candidates in primaries. To say that the "political pot is boiling" has been a sort of figure of speech intended to create interest. But this year it is really boiling.

Great issues challenge America as never before. Atheistic Communism prating of peace and rattling missiles invades the American continent and threatens the world. Machinery and know-how build unusable stocks of food and clothing, a surplus that threatens our economy. Social customs crumble by order of the courts. Crime climbs to new heights. Death on the highways surpasses that of wars. Victory over disease gives us an increasing multitude of the aged who need more than they can earn. An exploding population that must have greater education than that to which we have been accustomed calls for much more tax money for schools. The centuries-old and deep-seated differences between Roman Catholic and Protestant philosophies concerning Church and State are now challenged to merge into an Americanism that is new and different. Areas of the country that have been expected to vote Democratic or Republican according to custom are no longer taken for granted. Every candidate seeks every voter. Every citizen is challenged to think for himself not only in the selection of a cigarette but more especially in choosing the candidate for office that will do most for his constituancy — and the world.

The pot is really boiling. Let us hope that no one gets scalded.

It would be excellent if an editor were intelligent and good enough to give counsel to perplexed citizens. So long as the editor is himself ignorant and confused his counsel is worth little. Of these things this writer is sure: Intelligent voting this year is the duty of every American citizen. The ideals we hold can be destroyed. The Constitution can be changed. History still speaks with considerable authority. Candidates are more important than platforms. Experience has value. The destiny of the nation depends not alone on political parties and their candidates for office but on intelligent citizens who love and serve their country.

Don't Desert The Family

Prodigal fathers, mothers, sons, and daughters who leave their families to seek their own pleasure do not rate high in the judgment of honorable people. And they usually find that shunning their responsibility does not bring the joy they expected.

The Southern Convention of Congregational Christian Churches, composed of slightly more than 200 churches, is part of the General Council of Congregational Christian Churches that is a worldwide fellowship and a working unit in the Kingdom of God. For almost two decades elected leaders of these six thousand American churches have been seeking and planning a merger with the Evangelical and Reformed Church in America.

October 18 representatives of our white churches in North Carolina and Virginia will meet in Henderson, N. C., to consider further the Constitution of the United Church of Christ, the national body that will be official when enough churches and synods have approved the Constitution.

Unbelievable as it may seem, it is suggested by some that the Convention may vote against approval and thereby repudiate its previous efforts to secure the merger and its own stated belief in Christian union as printed in its very first official constitution and in all others down to the present. It is further believed by some that some of our churches will vote against the Constitution and refuse to enter the United Church.

No one denies that there are problems connected with the merger. It would be very unusual if there were not. There are problems connected with marriage and the establishment of a home, but a home is worth all the effort. The same principle applies to the Church. There are no problems that cannot be solved. When we remember that the Church after all is a Fellowship blessed by the divine Presence rather than an organization, it is easier to find ways to work together happily.

Because our leaders have believed in our integrity, our loyalty and devotion, they have followed our instruction by selecting and sending more than three hundred missionaries to the far places of the world to preach Christianity as our fellow-Christians. Shall we desert those missionaries? In like manner there are in America, struggling churches, colleges, and other efforts to Christianize the un-Christian. Shall we pull out of this effort and leave the workers stranded? We have proclaimed our belief in Christian union. Shall we now deny what we have professed?

This is not the time to turn back. It is the time to move forward. The world awaits our witness to the unity of the faith in one Lord. At Henderson, in our five Conferences, and in our local churches, let's give a solid vote for progress, for Christian unity, for the United Church of Christ in America.

About

MATCHES

It is a long and fascinating story from man's first known history to the time matches came into use, and the various ways by which fire was produced through the ages show that only man's ingenuity has kept him warm.

It was the science of chemistry which made possible the match of today. A combination of sulphur and phosphorus formed the basis of the first match, and although improvement has been made a hundredfold, these two elements are still necessary in the manufacture of the modern match.

Although there are many billions of matches made each year, not more than half of the population of the world use them, and in some parts of Europe the oldfashioned custom of borrowing fire from neighbors is still in use.

In many places of the world, including certain sections of the United States, the custom of starting a fire when the bride and her husband begin housekeeping still prevails and is kept alive continuously until their children are grown and establish new homes and new fires.

Until relatively recent times the major portion of the safety matches used in the United States were made in Sweden, France, and Norway, the French government having a monopoly on the business.

In large portions of the world the demand for the so-called kitchen match is almost 100 per cent greater than for safety matches, either in boxes or folders.

Contrary to the belief of many, match splints are not a byproduct of woodworking plants. Growing timber from which match stems are made is an industry of itself, so is the preparation of the sticks before they are dipped, first into sulphur and then into phosphorus.

It is largely because matches are considered so commonplace, and their potential danger not always fully realized, that each year millions of dollars in property values are destroyed, irreparable damage done to forests, destruction of wildlife, and thousands of human lives lost. The underlying cause for most of these losses is carelessness.

October 9-15 is Fire Prevention Week. Be extra careful with matches.

C. B. Riddle

WHEN TO CALL YOUR MINISTER

William P. Smith

Many people have the notion that the only time they should call the minister is when someone is critically ill or when a death has occurred. But this is a very limited view of the ministry.

The most obvious work of the minister is that of conducting worship services. But I also have an important ministry to persons at those times of great significance to them. However, unless you call me, I cannot be of help.

A number of us in the ministry today have had professional training in counseling. If we are not able to help, we know to whom referals can be made. It appears that many church people carry their problems all alone when there is help available from the minister.

For your convenience I am listing some of the times you should call me. These do not exhaust the occasions but serve as a guide for you:

1. Before going to the hospital.
2. When a baby is born.
3. When liquor becomes a problem for you or someone you love.
4. Before a young person goes off to college.
5. Before anyone enters the armed services.
6. When there is death in the family.
7. When there is prolonged reaction to grief.
8. When you are thinking about getting married.
9. When you would like to discuss a problem, religious or not, which is bothering you.
10. When you would like to talk about a difficult decision.
11. When serious tensions occur in the home between husband and wife or parents and children.
12. When you know of someone in need of spiritual help.

Do not hesitate to call because you are afraid of bothering me. If you need me and the help which I can give, you should not hesitate to notify me. You would call your doctor if you wanted to see him. Call me in the same way.

—The Columns United Church,
Richfield, Ohio

PROGRESSIVE REVELATION

When I was a child I thought of the Bible as having come to us in one lump handed down from heaven by the hand of God. It came to us in exactly the same way that the Mohammedans thought of their Koran as having come to them. The Angel Gabriel took the original Golden copy from before the throne in heaven, brought it before the prophet who copied it **verbatim, et litteratim, et punctatim.** This process was repeated until the whole Koran was copied. This was exactly the way I had thought of the Bible as having come to us except that we did not have details worked out as thoroughly as the Mohammedans did.

Of course there had to be much modification, and the story of this modification is rather long and rambling. I think I may claim to have worked out a little of it for myself. My college experience taught me much; Dr. John A. Broadus labored hard with us to help us see that the word "fulfil" in Matthew 5:17 did not mean to **do** "the" Law but to **complete** it. This concept was brought out and insisted on over and over again until it became a part of my normal thinking. In this way my whole concept of Bible production was changed and became a process rather than one act. The books of Dr. Harry Emerson Fosdick and many others developed, clarified, and confirmed this idea of the Bible without question. The changes thus wrought in me have modified my whole thought of the Bible in many ways. For example: (1) the Bible is not so rigid and inflexible as it use to be; (2) the authority of the Bible is not so legalistic as it once was; (3) the Bible reaches its climax in the life and teachings of Jesus of Nazareth; (4) when one comes into harmony with the basic facts of the Bible he is in harmony with the basic facts of the universe; (5) the Bible is therefore man's ultimate authority as guide for life in the flesh; (6) the principles of the Bible must be the principles that will meet us in the Spirit World, (7) all this makes the Bible a most meaningful and helpful book. "Thy Word is a lamp unto my feet and a light unto my pathway." (Psalm 119:105)

W. R. Cullom

Wake Forest, N. C.

Financial Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

September 1, 1959 — August 31, 1960

Women's Societies

Antioch	$ 80.00
Bethel	60.00
Bethlehem	42.50
Beulah	10.00
Dry Run	25.00
Leaksville	53.00
Linville	80.00
Mt. Lebanon	16.00
Mt. Olivet (R)	50.00
New Hope	40.00
Newport	50.00
Timber Ridge	20.00
Valley Central	45.00
Winchester	190.00
Total	$ 761.50

Thank Offering

Antioch	$ 31.79
Bethel	79.20
Bethlehem	39.56
Beulah	25.00
Dry Run	26.65
Leaksville	27.05
Linville	44.31
Mt. Lebanon	12.00
Mt. Olivet (R)	26.33
New Hope	12.25
Newport	10.00
Timber Ridge	15.56
Valley Central	17.79
Winchester	117.92
Total	$ 485.41

Life Memberships

Bethel (2)	$ 20.00
Bethlehem (1)	10.00
Valley Central (1)	10.00
Winchester (4)	40.00
Total	$ 80.00

Memorials

Bethel (2)	$ 20.00
New Hope (2)	20.00
Winchester (1)	10.00
Total	$50.00

Young People

Winchester	$ 5.00

Juniors

Newport	$ 4.00

Special Thank Offering

Bethlehem	$ 32.50

Cradle Roll

Antioch	$ 3.45
Bethel	2.50
Linville	2.15
Winchester	5.00
Total	$ 13.10

Conference Expenditures

Beulah	$ 5.00
Linville	5.00
Mt. Olivet (R)	5.00
New Hope	3.00
Valley Central	2.50
Winchester	10.00
Total	$ 30.50

Migrant Workers

Winchester	$ 23.50

Money for Packets

Bethlehem	$ 3.50
Beulah	3.50
New Hope	3.50
Total	$ 10.50

Receipts

Amount brought forward	$ 53.46
Women's Societies	761.50
Thank Offering	485.41
Life Memberships	80.00
Memorials	50.00
Young People	5.00
Juniors	4.00
Cradle Roll	13.10
Money Rec. for Packets	10.50
Special Thank Offering	32.50
Migrant Workers	23.50
Conference Offering at Leaksville	36.72
Rally Offering at Linville	37.50
Money Received for Conference Expenditures	30.50
Total Received During Year	$1,623.69

Disbursements

Mrs. E. J. Rohart, Friendly Service Postage	$ 6.60
G. G. Price, Bond	5.00
Memorial for Rev. R. A. Whitten (Dr. Truitt)	5.00
Evergreen Florist, flowers for Rev. R. A. Whitten	5.50
Home for Children (Dr. Truitt)	36.72
Mrs. T. W. Good, Conference Expense	15.00
Mrs. W. B. Williams for "HELP"	37.50
Pilgrim Press, books for Rally Speaker	5.50
School of Missions for E. & R. Delegate	13.50
Miss Edna Fitch, Printing Annuals	19.00
Memorial for Mrs. S. E. Madren (Mr. Synder)	5.00
Mrs. W. B. Williams, So. Conv. Treasurer	1,417.76
Total disbursements for year	$1,572.08
Balance, August 31, 1960	$ 51.61

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

Portsmouth Honors Oldest Member

Calvin J. Felton

Recently, a member of First Christian Church of Portsmouth, Virginia, attained an unusual age. Mrs. Rosa Council was born on July 11, 1866. Her birth place was Nansemond County, Virginia, near Holland. She grew up in that community and married Cattullius Council. This union took place in 1886. To them ten children were born, five boys and five girls. There are three grandchildren, six great-grandchildren and two great-great-grandchildren.

Thirty-two years after their marriage, Mr. and Mrs. Council moved from their country home to the city of Portsmouth, Virginia. At that time, The First Christian Church of Portsmouth had been organized under the leadership of Rev. J. W. Harrell, and our building on Washington and County Streets was nearing completion. Mr. and Mrs. Council transferred their membership from Holy Neck Church to First Church, Portsmouth and she has continued an active member since that time. Mr. Council passed on several years ago. At the good age of 94, Mrs. Council is the oldest member of our church.

Recently, members of The Ellen Grimes Bible Class and several other friends and loved ones gathered at Mrs. Council's home to honor her 94th birthday. Her present pastor and wife had the privilege of being present. It was indeed a happy gathering.

In spite of her 94 years, Mrs. Council is quite active. She does most of the cooking for her two daughters and herself. These three make their home happily together at 3505 Duke Street, Portsmouth. She gets out to quite a few church meetings, goes on shopping expeditions, etc.

It is a privilege and opportunity to live to the age of 94, and to be blessed with a reasonable amount of health through all these years. It is even better to keep a Christian character and remain faithful to friends, church and Christ through all these years. What we are, added to our length of life gives to our living its value.

American Board News

Increasing racial strife in Africa has served to strengthen the spirit and morale of the missionaries serving there, Dr. John A. Reuling of Boston, secretary for Africa and Mexico of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, told the board's Prudential Committee in Boston September 21.

In spite of increasing difficulties in African countries where the Congregational missionaries serve, Dr. Reuling said, "we are continuing to make a witness."

He recently returned from a four-month tour of our denomination's mission stations in Africa.

"I cannot commend the missionary spirit too highly," said Dr. Reuling.

The Prudential Committee completed plans for its 151st annual meeting to be held October 11-12 at Farmington, Connecticut, where its first meeting was held September 5, 1810. Nationals and American Board missionaries will join mission leaders of this country at the historic meeting.

Rev. Dr. Fred Field Goodsell of Waban, Massachusetts, who served as the American Board's first Executive Vice President, was paid a moving tribute at the gathering by Mrs. Douglas (Mildred McAfee) Horton, president of the American Board. He was 80 years old that day. A missionary in the Near East for 23 years and top executive of the board from 1930 to 1949, Dr. Goodsell is the board's historian and author of "You Shall Be My Witnesses", a history of the board published in 1959.

Mrs. Lester Is National Worker

Word has just come to the Southern Convention office of the appointment of Mrs. F. C. Lester as part-time field worker for the National Women's Fellowship. Mrs. Lester began her work the middle of September with attendance at the Executive Board of the National Women's Fellowship in Des Plaines, Illinois. She will work in cooperation with the Rev. Lillian Gregory, Executive Secretary of the National Women's Fellowship, with speaking assignments cleared through Mrs. Dorothy Preble of the Speakers' Bureau.

The Southern Convention is indeed proud of Mrs. Lester's appointment to this national position. She has served in various capacities through the Women's Fellowship and the work of the Convention. Her ability and leadership have long been known by all of us here in the Southern Convention, and we are glad that now our national bodies have become aware of the good work done by Mrs. Lester.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

(NOTE: Missionaries whose names are in the Calendar of Prayer for this week are: Rev. Robert Howard, Mr. and Mrs. Kenneth L. Jackson, Miss Carolyn Ladd, Mr. and Mrs. Robert E. Williams, Rev. and Mrs. Herbert J. Beecken, Rev. and Mrs. Gilbert W. Schroer, Miss Grace Robertson. We regret that the new Directory did not arrive in time for this list to be included in last week's SUN.)

Kitami

In Northeast Kokkaido; population, 45,000; produces peppermint oil and sugar.

October

9—**Rev. and Mrs. Richard Lammers** assist group of dedicated Japanese pastors and evangelists in establishing new churches among settlers in the northernmost island of Hokkaido. They met in Japan where both were missionary teachers. He has B.D. from Oberlin.

Kobe

Largest port in Japan; Honshu Island on Osaka Bay; sheltered by mountains; population of over 1,000,000.

10—**Mr. and Mrs. Douglas Morrill** represent us at the Canadian Academy, a school for missionary children where she teaches and he is financial administrator. After graduating from Oberlin and Chicago University, he served in army on Tinian Island.

Kyoto

Ancient capital of Japan and residence of Imperial Family for 1,000 years, it is a cultural and manufacturing center.

11—**Miss Virginia Carson** teaches music at Doshisha Women's College and at Kobe College in Nishinomiya. A graduate of Virginia Intermont, Vienna State Academy of Music, and Yale School of Music, she taught at Converse College, Spartanburg, S. C. before going to Japan in 1959.

12—**Rev. Frank Cary** was made a missionary emeritus of the American Board July 29 after 44 years of devoted service in Japan, where his parents were missionaries. Teacher, preacher, pastor, courageous internee in Philippines during war, since his wife's death in 1953 he has been developing pioneer churches; retirement scheduled in 1956 was postponed because of National Christian Council's plea for him to help with editorial task associated with Protestant Centennial celebration.

13—**Mr. and Mrs. Otis Cary** are 3rd and 4th generation missionaries (respectively) of the American Board. He is now assistant professor on the faculty of Amherst College on special leave to Doshisha University; she (the former Alice Shepard) is a doctor and medical supervisor for the 400 Interboard missionaries in Japan.

14—**Mr. and Mrs. Robert Grant** were the first appointees of any denomination to arrive in Japan after the war (1947). They are both teachers at Doshisha University. Activities include discussion groups in their home, church work, and special concern for neighborhood families and children (they have none of their own).

15—**Rev. and Mrs. Lees Gulick** were married in Japan in 1922 where both were teachers; since 1955 at Doshisha University where he directs theological students' field work in churches scattered over 300 mile area; she teaches at Girls' High School and Bible class at Doshisha University.

Pilgrimage To O'Kelly Chapel

Edgar Lynch

Congregational Christians interested in church history will make a pilgrimage to the O'Kelly Chapel, Chatham County, North Carolina, on October 16, 1960, to mark the 134th anniversary of the death of the Rev. James O'Kelly, founder of the Christian Church.

The O'Kelly Chapel was, in the 1770's, an Episcopal organization sometime before the Revolutionary War; and subsequently a Methodist organization in 1784; and a Republican Methodist organization in 1793, three years after the adoption of the Constitution had assured religious freedom in the nation.

James O'Kelly first preached in this section as an itinerant preacher in the Methodist Societies which were a part of the Episcopal Church. He established many societies from Petersburg, Virginia, to Wilmington, North Carolina, before the Methodist was formally established as a separate church in Baltimore, Maryland, December, 1784. At this time, James O'Kelly was elected as a presiding Elder of the infant church which comprised Southern Virginia and North Carolina. After he withdrew from the Methodist Church in 1792, this church (O'Kelly's Chapel) became the headquarters of the Christian Church until his death in 1826.

Plans of the Historical Society include a renovation of the interior and landscaping of the grounds. The renovation thus far includes a new roof, new doors, new brick steps, painted exterior, etc.

The Sunday 2:00 o'clock message will be delivered by the Rev. W. T. Scott, Jr. Following the message, representatives of the Historical Society will recognize gifts to the Chapel, and present its appeal for gifts and memorials to sustain this historical shrine of the Christian Church of the South.

Research conducted along with the renovation has revealed a well-authenticated history of the Chapel.

James O'Kelly was born in Ireland in 1783 and entered the ranks of the infant Methodist Societies as a circuit rider in 1774; he toured North Carolina and Virginia until he left the Methodist Church in 1792 and founded the Christian Church.

He was joined in this venture by Benjamin Rainey, ancestor of Thomas Holt, Governor of North Carolina, in 1890; and the present U. S. Senator B. E. Jordan of Saxapahaw, North Carolina.

Included among those associated with this church was the famous White Pilgrim, Joseph Thomas, writer and hymn writer; William Clendenning, printer of Raleigh, North Carolina, who donated a Church to the infant denomination in Raleigh, North Carolina; and John Stark Ravenscroft, who later became the first Episcopal Bishop of North Carolina.

Rev. O'Kelly's son, William, served in the N. C. Legislature for several terms from 1805 to 1820, along with his son-in-law, John McCauley, in 1821.

In 1853, Mary Elizabeth Merritt O'Kelly, the widow of William O'Kelly, deeded to the O'Kelly Chapel two and one-half acres of land, which expanded the only recorded purchase of land for the Chapel in 1801 by James O'Kelly, to three and one-half acres.

When the Rev. Doctor Brantley York conducted the Ruffin Badger Institute, 1868 to 1871, at the site of the O'Kelly Chapel, the old log Church erected by O'Kelly was removed and the present one was erected and remains unchanged except for the gothic windows and doors inspired by a young ministerial student from Elon College, North Carolina, Leon Edgar Smith, in 1905.

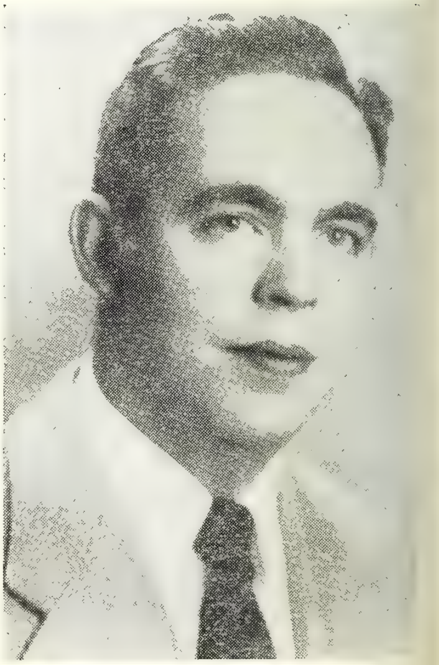
After the church fell into disuse in the 1950's, it became a project of the Historical Society of the Southern Convention of Congregational Christian Churches, Elon College, North Carolina. This chapel may be reached by motoring a distance of about five miles east of Chapel Hill, North Carolina, on N. C. Highway 54, and by then turning right at an historical marker to the Rev. James O'Kelly, and driving for five miles to the juncture of the Durham and Chatham County lines.

Pfafftown Calls First Full-Time Pastor

Mrs. Lee Grubbs

The Pfafftown Community Congregational Christian Church is being served by its first full-time minister as of October 1, 1960. The appointment of Mr. Wright, who has served the church on a part-time basis since April 1, was made possible by the increased pledging of the church membership and a grant by the Mission Board of the Southern Convention.

The Rev. Keith C. Wright comes to the church after a year's chaplain internship at the North Carolina Baptist Hospital. He received his B. A. degree from Willamette University, Salem, Oregon and his B. D. degree from Union Theological Seminary, New York. Mrs. Wright received her Master's degree in Christian education from Union Theological Seminary and Columbia University. The Wrights have recently moved into the parsonage on Skylark Road, Pfafftown (near Winston-Salem), North Carolina.



Rev. Keith C. Wright

Women's Societies Are Doing Good Work

RICHMOND WOMEN MAKE HISTORY

Editor's Note: The following excerpts are gleaned from a three page history of last year's activities of the Women's Fellowship of our First Church in Richmond, Virginia.

The Women's Fellowship started its year in September with a meeting of the officers and another of the chairmen of committees. The appropriate theme, "Move We on Together," has been kept in mind all through the year.

Several members attended a district meeting in Waverly, and eleven were there again for the annual Conference. District chairman, Mrs. Franklin White, visited our society in October.

We observed World Community day, and gave clothing for overseas relief. We helped with the family supper and held a bazaar at that time.

In November Dr. Edwin Minor, executive secretary of the American Leprosy Mission, was speaker at a public worship service conducted by our society and directed by Mrs. Alvin Lewis.

We have been represented in the United Council of Church Women by Mrs. Alvin Lewis, and in the Interfaith Council by Mrs. J. Everette Neese and our president.

At Christmas 25 stockings were filled for needy people, our sick were remembered with flowers, a gift was presented to our church organist, a poinsettia was given to the minister and his family, and a tree was given to the young people's department.

At the December meeting Mrs. Foy of the Boulevard Methodist Church gave us a lovely story entitled, "The Road to Bethlehem," as part of the program presented by Mrs. W. T. Parsons, spiritual life chairman.

Six members attended the tea for Mrs. Ralph Calder and Mrs. Ray Gordon at Suffolk January 17.

Social Action was considered in February under the leadership of Chairman Mrs. James Rawls. The speaker was Rev. J. Everette Neese. Waverly district was invited.

Missions was considered in March under the leadership of Mrs. James Prim, chairman, who presented Mrs. Quarles, a missionary in Argentina for 38 years. The E. & R. and the St. Andrews women were our guests.

Mrs. Neese, Mrs. Parsons, and Mrs. Dennis Cofer attended the Spiritual Life Retreat at Wakefield. The speaker was Rev. Mrs. Sally Edwards of Hartford, Connecticut.

Mrs. Fred Yarbrough, chairman of friendly service, presented Dr. Dwight Chalmers as speaker at the April meeting.

Rev. J. Everette Neese and Mrs. W. T. Parsons reviewed the book of Matthew in May. The topic was "Jesus' Teachings on Citizenship." In June Mr. Neese reviewed the book on Africa, and in August he reviewed, "People, Land and Churches."

Other activities include a membership in the National Council of Women given to Mrs. Dennis F. Cofer, a devotional service in Sunday school each fifth Sunday, a life membership in the Southern Convention Women's Fellowship given to Mrs. Neese, money gifts to the church, friendly service quotas completed, mattress covers sent to Moonelon, help in many ways with the 40th anniversary of the church, and regular meetings on the first Tuesday night of each month.

Officers for 1960-1961 are: Mrs. Dennis F. Cofer, president; Mrs. Fred Yarbrough, vice president; Mrs. Mildred Jones, secretary; Mrs. R. Clifford Parsons, Sr., treasurer; Mrs. F. S. Gardner, reporter; and Mrs. Thelma Parsons, historian. Chairmen of committees are: Christian education, Mrs. J. E. Neese; friendly service, Mrs. Theo W. Kelley; missionary education, Mrs. Jas. W. Prim; social action, Mrs. Jas. A. Rawls; spiritual life, Mrs. W. T. Parsons; and stewardship, Mrs. Alvin Lewis.

GOALS REACHED AT HAW RIVER

Mrs. P. D. Coffin, Church Reporter

Haw River Christian Church held its annual homecoming Sunday, September 11. Special music by the choir and Mr. Bill Kirckpatric was enjoyed by all. Our pastor, Mr. Jones, gave a very inspiring message.

Our goal for the morning service was 200 for church and $1000 on the building fund. We were very pleased with 220 for church and over $1600 for our building fund. Our board of deacons and deaconesses did a very fine job of getting people out to church. Many friends from other churches came to dinner with us and everyone had a most enjoyable day.

We have had good attendance this summer and our building fund has been growing and we have several new members. Our Women's Fellowship has worked very hard. Our Junior and Senior Pilgrim Fellowships have had very good attendance. We are looking forward to another prosperous year.

PORTSMOUTH WOMEN REPORT GOOD YEAR

By Mrs. H. W. Lee, Historian

The Woman's Fellowship of the First Congregational Church of Portsmouth, Va., closed a very fruitful year under the leadership of Mrs. R. B. Boushell.

We participated in the World Community Day, World Day of Prayer and May Fellowship Day with our local United Council of Church Women.

We met our Friendly Service quota and missionary apportionment.

Our other activities included gifts for five children in foster homes at Portsmouth, at Christmas; contribution of $10.00 to the Virginia Council of United Churches for migrant work, and a $10.00 membership in the Christian Missionary Association.

Our Fellowship sent flowers to the sick of the Fellowship and the church, throughout the year, and remembered the shut-ins at Easter and Christmas time with appropriate flowers.

Last June the Fellowship served a luncheon to the entire membership and new members and friends of the church, following a Sunday morning worship service.

In August for the out-door service, the circles met at the home of Mrs. Dave White and enjoyed a watermelon feast after the business session.

The women of First Church have enjoyed working together and are looking forward to another successful year with Mrs. Boushell as president.

A Page for Young People Edited by Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Hubie Young

Editor's note: At the joint rally held at Elon College on July 24 it was clearly emphasized that, although most of us are too young to vote in the approaching election, we are not too young to study and to try to learn the platforms and main issues of this election. In keeping with this emphasis this week's Youth Page will consist of excerpts from the pamphlet "1960 Election Issues That Make A Difference". This pamphlet was used as a guide for the discussions at the rally. For copies of this pamphlet write the Council for Christian Social Action, United Church of Christ, 289 Park Avenue South, New York 10, New York. Single copies cost 10 cents and over 10 copies may be ordered for 5 cents a copy.

I hope that you, the young people of Virginia and North Carolina, will seriously read these issues and will be provoked to study them further after reading this page.

PEOPLE OF EMERGING NATIONS: These include millions in Latin America, Asia, the Middle East, and Africa. Starving for the material abundance of industrial society, inspired with ethnic pride and the desire for self-determination, longing for status in the community of nations, they are caught up in a revolutionary movement toward freedom and independence.

CIVIL RIGHTS: In education, employment, housing, public accommodations, and voting many persons are being discriminated against because of race, religion, or ethnic origin. This is a denial of their dignity as human beings created in the image of God and of their equality before the law.

DEVELOPING INSTITUTIONS FOR PEACEFUL CHANGE: Today the use of war as an instrument for settling international disputes carries the threat of holocaust. This recognition carries with it the urgent need to develop instruments for peaceful change. These institutions will play a vital part in making a peaceful world possible.

TENSIONS OF THE COLD WAR AND PROBLEMS OF DISARMAMENT: The unsolved problems of the cold war and the consequent tensions between the major powers continue to frustrate efforts toward reduction and regulation of armaments. This challenges our country to a fair and realistic approach to the vital interests of other nations and patient co-operation with them in a search for viable solutions.

EDUCATION AND WELFARE: Population increases, technology advances, inflationary trends, and the cold war bring increasing demands on educational and welfare services. These demands are accompanied by financial crises as communities are called upon: (1) to prepare larger numbers of students to live in a very highly complex and technical world through improved educational processes; (2) to provide for the increased health needs and medical care of older persons who have fixed or limited income; or (3) to attempt to secure technical aid and assistance for depressed and impoverished areas. The urgent question is: How much should the Federal Government do to help meet these needs?

ECONOMIC POLICIES: For the sake of our own economic stability and in face of the world's needs it is important that the United States devote and promote an expanding economy. Responsible decisions must be made about increasing industrial production and the distribution of goods, stabilizing of employment, making equitable divisions of the gains of productivity to all who are involved, and the utilization of agricultural surpluses.

INFLATION - TAXES - A BALANCED NATIONAL BUDGET: The crucial issues of today involve a Federal budget adequate for the nation's needs and realistically related to sound economic growth. To reinforce this goal we need vigilant concern for what is being done by Government agencies to reduce waste in overlapping services and military spending, to improve budgeting procedures, to evaluate all sources of taxable income and close loopholes in tax structures, and to control inflation without slowing down the over-all growth of our economy.

IMMIGRATION POLICY AND REFUGEES: To Christians the plight of the disinherited of the world, the "endless line of misery" that we know as refugees is almost too painful to contemplate. Though Christians are united in their belief that something must be done to give them homes and hope, the refugee problem remains largely unsolved.

New Church Adopts Constitution

Rev. Harold Myers, Minister

The Edgewood United Church of Christ, Burlington, North Carolina, in congregational meeting Friday night, September 16, voted unanimously to approve the Constitution of the United Church of Christ and also adopted the new constitution for the local church.

The committee on the constitution in the local church was composed of Mrs. Jessie Strader, Mrs. Edith Fidler, Mrs. Marie Boyce, Mr. Robert Morton and Mr. Elmond Simmons. This constitution was the effort of many long hard hours of work studying the contributions of both communions to church government and as a result came out with a blending of the organizations. Flavor in use of words to correlate the work of the national Church with the local church was seen in the use of such a word as "intrumentalities" in place of "committees."

The program of Allied Enlistment moved forward also as the program and budget committee presented its program and tentative budget for the year 1961, which was then discussed thoroughly by the group, under the leadership of Mr. Robert Morton, chairman of that committee.

This young congregation is pleased that this fall in our new building the work continues to progress. Our attendance even over the summer time increased to an average of 72. Our membership stands at the first part of September at 85, with 10 more being received September 25.

The youth program of Pilgrim and Youth Fellowships, having some 20 members in each group, meet biweekly under the leadership of Mr. and Mrs. Tom Elsley and Mr. and Mrs. Tom Petty. The Scout work serving the community has now 3 troops: Boy Scouts with over 20, Girl Scouts with 24, and a brownie troop with 12. The other program for the needs of youth in our community is the weekday kindergarten program with a full enrollment of 25 with Mrs. Cornelia Winstead as teacher. When the final pieces of equipment are secured this year we will have the first state accredited kindergarten school in the city of Burlington.

The men of the church continue to work hard upon finishing touches to the new building. Laying a room at a time, tile is being placed; partitions built in the bathrooms; grass seed sown and parking area prepared. All this is being done by the men.

At Edgewood we are all looking forward to a real year of growth and service in this community that we may bring Christ to the people and meet their needs for Christian character and fellowship.

Several years ago Mrs. Arnold (Peggy) Hoffmann of our United, Raleigh, church published a cookbook and a sewing book. On the same day recently two books, varied in nature, came from different publishers, both written by her: "Wild Rocket," a book especially written for boys; and "22 Chorales of Johann Sebastian Bach." Mrs. Hoffmann is the organist of our Raleigh church, where her husband is choir director. He is the director of public school music for the N. C. Department of Education. One suspects they are better known to many in the Southern Convention because of their three young people, whose contributions to Pilgrim Fellowship are many: Teddy, Rosemary and Bruce.

How do you measure up? on this VOTER'S CHECK LIST

1. *Be sure you're registered.*
2. *Know the issues.*
3. *Look at the records* of the parties and candidates.
4. *Get active* in politics.
5. *Talk up* the need to register and vote.
6. *Start at the bottom* with local issues and candidates.
7. *Decide* for yourself.
8. *Mark up a sample ballot* in advance.
9. *Allow time to vote.* Make a date with yourself and keep it.

GET READY, by registering.
GET SET by knowing what you're voting for and why. Then—**GO VOTE!**

Published as a public service in cooperation with The Advertising Council

"U. N. — Fifteen Years to Celebrate" was the subject for the Youth Fellowship at Southern Pines September 25.

Dr. A. Warren Matthews, a native of Greensboro, N. C., was installed as minister of First Congregational Church of Topeka, Kansas, October 2. After serving as Chaplain of Grenell College, he began his ministry at Topeka the first of last June.

Appreciation Expressed

The Women's Missionary Fellowship of Wake Chapel church would like to share with the other readers of The Christian Sun the following letter which we received from a student from our community who is attending Elon College:

September 4, 1960

Women's Missionary Fellowship,

Emerson has said "A true friend is someone who can make us do what we can." I feel that I can call each of you true friends because you are helping to make me do what I can. Here is a tribute I would like to share with you:

"I love you not only for what you are, but for what I am when I am with you. I love you not only for what you have made of yourself, but for what you are making of me. I love you for the part of me that you bring out.

"I love you for putting your hand into my heaped-up heart, and passing over all which you cannot help dimly seeing, and for drawing out into the light all the beautiful, radiant belongings, that no one else had looked quite far enough to find.

"I love you because you are helping me to make of the lumber of my life not a tavern but a Temple, and of the words of my every day not a reproach but a song.

"I love you because you have done more than any creed could have done to make me good, and more than any fate could have done to make me happy. You have done it just by being yourself. Perhaps that is what being a friend means after all."

I would like to thank each and every one of you for the gift. Thank you for helping to share in the expense of my tuition, and for making me do what I can.

Sincerely, Betsy Carden

Apportionments Received By Elon College

June 17 — September 15, 1960

Eastern North Carolina Conference

Amelia	$ 45.00
Antioch	9.00
Auburn	62.00
Damascus	60.00
Fuller's Chapel	44.00
Good Hope	20.00
Hayes Chapel	73.00
Henderson	211.00
Hope Mills	12.63
Morrisville	10.00
Mt. Auburn	47.00
Mt. Gilead	6.00
Mt. Herman	66.00
New Elam	18.00
New Hope	18.00
Niagara	4.00
Oak Level	21.00
Piney Plain	96.00
Pleasant Hill	8.50
Pope's Chapel	19.00
Raleigh	66.00
Sanford	150.00
Shallow Well	92.00
Southern Pines	53.00
Wake Chapel	100.51
Garner Comm.	9.00
Total	$1,320.64

Eastern Virginia Conference

Berea (Nans.)	$ 111.00
Great Bridge	74.61
Bethlehem (Disp.)	64.00
Bethlehem (Nans.)	155.37
Burton's Grove	6.00
Centerville	9.00
Cypress Chapel	183.00
Damascus	44.00
Dendron	5.00
Franklin	307.00
Holland	95.25
Hopewell	30.00
Isle of Wight	28.00
Liberty Spring	115.00
Mt. Zion	14.00
Newport News	248.09
Norfolk:	
Bay View	40.00
Christian Temple	269.15
First	14.00
Little Creek	24.00
Rosemont	144.00
Oakland	163.25
Portsmouth:	
First	55.00
Shelton Memorial	35.00
Richmond, First	55.00
South Norfolk	82.00
Spring Hill	4.20
Suffolk	229.00
Waverly	64.75
Bayside	48.00
Richmond, St. Andrews	10.00
Prince George	23.00
Lynnhaven Colony	23.00
Warwick	29.00
Total	$2,801.67

North Carolina and Virginia Conference

Apple's Chapel	$ 108.00
Asheville	92.00
Bethel	10.19
Bethlehem	30.00
Burlington, First	132.32
Burlington, Bev. Hills	51.00
Carolina	36.00
Concord	22.00
Danville	129.36
Durham	469.64
Greensboro, First	225.16
Greensboro, Palm St.	76.86
Happy Home	75.50
Haw River	56.00
Hines Chapel	38.00
Ingram	50.00
Kallam Grove	40.00
Lebanon	38.00
Long's Chapel	47.00
Monticello	66.50
Mt. Bethel	21.00
Mt. Zion	41.00
Pfafftown	56.00
Pleasant Grove	50.00
Reidsville	180.00
Salem Chapel	22.00
Shallow Ford	70.00
Tryon	74.00
Union (Va.)	11.00
Winston-Salem	31.00
South Boston	56.00
Greensboro, St. Peter's	15.00
Lynchburg	17.00
Burlington, Edgewood	16.54
Total	$2,454.07

Western North Carolina Conference

Albemarle	$ 54.00
Asheboro	92.00
Bailey's Grove	8.25
Big Oak	10.00
Grace's Chapel	7.50
Mt. Pleasant	20.00
Needham's Grove	32.00
Pleasant Cross	10.00
Pleasant Grove	55.00
Pleasant Union	12.50
Providence Chapel	5.00
Ramseur	25.50
Randleman	42.83
Seagrove	32.00
Smithwood	10.00
Union Grove	32.04
Zion	30.00
Sanford, Northview	8.00
Total	$ 486.62

Virginia Valley Conference

Antioch	$ 28.00
Bethel	39.00
Bethlehem	42.75
Dry Run	18.00
Linville	30.25
Mt. Lebanon	36.00
Mt. Olivet (R)	38.00
New Hope	15.00
Timber Ridge	15.00
Total	$ 262.00
Total Receipts	$7,325.00

Jan. 1, — March 24, 1960	$ 3,878.89
March 25, — June 16, 1960	5,427.25
June 17, — September 15	7,325.00
TOTAL TO DATE	$16,631.14

COLLEGE STUDENTS SPEAK AT LONG'S CHAPEL

Mrs. H. L. Chandler

Sunday, September 11, Rev. William M. Loy turned the pulpit of Long's Chapel over to some of the college students of the church, who conducted the morning worship service.

With Glenda Faye Baumgarner presiding, Janet Lewis, Patricia Wyatte, Kaye F. Squires and Jane Chandler took part in the service. The message, "My Work in Relation to the Kingdom of God," was given by Joan Lewis Wrenn, who teaches English at Haw River high school; Rhonda Thompson, a student nurse at the University of North Carolina; and Neil Carey, who is studying agricultural engineering at State College.

It was an inspiration to hear these sincere and earnest young people who are beginning careers in life with a firm foundation of faith in God, and who are willing to cooperate in all the activities of Sunday school and church work.

Five hundred and thirty six were present for rally and promotion day at Third Avenue, Danville September 25. That evening a revival began with Rev. Mack Welch of Reidsville as the guest preacher.

The Adoration Of God

Background Scripture: Psalm 24; Ephesians 3:14-21.

Devotional Reading: Psalm 95:1-7.

Memory Selection: **Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.** Ephesians 3:20-21.

BY WAY OF INTRODUCTION

The Psalms were poems or songs which were used in the worship of Jehovah. Psalm 24, which comprises today's lesson was, it seems, written for a special purpose — to be used when the Ark was brought by David to Jerusalem to be placed in the Tabernacle. It was what might be called three "verses" or strophes, namely verses 1 and 2, 3 to 6, and 7 to 10. The first two verses are closely attached, the third is somewhat detached. The general theme of the Psalm is the greatness and glory of God, and the need for holiness in worshipping him.

A special feature of the Psalm should be pointed out. The last "verse" or strophe of the song was designed to be sung antiphonally. That is the leader, or one group of the singers, sang a verse, and the other group sang the answer to the question. Needless to say this made the song very impressive. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in," one group or the leader would sing. The other group, perhaps some distance away, would sing in reply, "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." It was a kind of responsive reading, but in song instead of in prose.

THE SOVEREIGNTY AND OWNERSHIP OF GOD

The song begins with a bold assertion of the sovereignty and ownership of God. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." Here is a bold and sweeping statement, not yet understood by many people today. The earth is God's. The fulness of the earth is God's — the fruits of the fields and forests and orchards, the products of the mines and all natural resources, both the earth and the fulness thereof belong to God. **God owns, man merely possesses.** The gold and the silver are his, the cattle upon a thousand hills, the yield of farms and fields and forests and fruit trees — all belong to him!

Furthermore, not only is the earth and the world God's, but "they that dwell therein" — the people who inhabit the earth. We ourselves are not our own; we belong to God. The writer gives the grounds for these striking and even shocking statements — the things of the earth, and the people of the earth are God's by creation. "He hath founded them upon the seas, and established them upon the floods." And he created man, and redeemed man for himself. Here is a truth which modern man needs to learn and to obey. Like children we talk about "my" and "mine." Basically they are God's. God is the owner, man is but a steward. And a man must give an account of his stewardship to God.

THE TRUE WORSHIP OF THIS GREAT GOD

"Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place?" Who indeed? The truth is that no man, in his own goodness, is able to stand in the presence of this glorious God. But there are certain qualifications necessary for true worship at its best. One must have "clean hands" and a "pure heart" and "truthful and honest lips." Not only must the words of one's mouth be acceptable in God's sight, but also the outward acts, and the inner motives be acceptable.

Now if these words be taken literally, there is none of us who dare approach unto God. Indeed such people would not need that for which worship stands and offers, cleansing and forgiveness and renewal. Whatever else the Psalmist was saying, he was saying that the true worshipper should be sincere and earnest and humble and reverent; that he should come in a spirit of reverence and awe and adoration; that both in outward act and inner spirit he seeks to worship the Father in spirit and in truth.

As a matter of fact, the New Testament puts the emphasis elsewhere. It boldly asserts, that unworthy as we are, because of what Jesus Christ has done, we may come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of trouble. Through him who is our Great High Priest, we can come unto the throne of God, and find forgiveness and renewal and strength. But God is Spirit, and those who worship him, must worship in spirit and in truth. And Jesus reminds us that the Father seeks such to worship him. Let no man think that his unworthiness should keep him from worshipping God. Or that his sin should keep him from worshipping God. The critical factor in worship is the matter of spirit.

GENTLEMEN, THE KING!!

As the Ark, borne by the priests, drew near to the high hill on which the Tabernacle was situated, the song rang out "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in." In answer to this song, there came the question as to who this King of glory was, and the answer to that question. Then another verse or strophe of the song and another answer by the opposite group.

Here in poetic and moving form is the exaltation and adoration of "the King of Glory." This is the purpose, and herein lies the power of worship. There are many by-products of a service of worship. The opportunity for fellowship in itself is one of the rich fruitages of worship. The privilege of joining in the great hymns of the church, of taking part in the liturgy of the service, of being exposed to good and great music, of hearing the word of God read and expounded, of having a part in the extension of the work of the Church through the offering, the rest and renewal which a service of worship so often gives — these and other fruits of worship make it a worth-while thing. It is difficult to think to what better advantage one could spend an hour on Sunday than to worship God. But the end of true worship is not any or all of these things which have been mentioned. The supreme and primary purpose of worship is God. People should attend services of worship to worship God. And as Thomas Carlyle once said, "What greater calamity can fall upon a people than the loss of worship?"

SUNDAY SCHOOL LESSON
OCTOBER 9, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Home For Children

Rev. W. W. Synder, Superintendent

WE ARE USING THE FARM

Dear Friends:

In my two months here a number of people have asked the question: "What do the children do now that you no longer operate the farm?" In answer let me first say that the farm is still used to the fullest benefit to the Home. It is true that we do not operate our farm on a large scale. However, we do farm to the extent needed for our Home. For instance, we have truck-patches of vegetables from early spring until late fall. Right now it is familiar to see the boys out picking turnip salad. (In case you don't know, turnip salad is the leaf top of a turnip.) Among other things last month the children were busy transplanting strawberries. Our present strawberry patch is right in the middle of the location of one of our new cottages.

We also still have a small herd of cattle. The agricultural representative here in Alamance County advised us that we could keep a small herd profitably for our own use. In fact we now have on hand enough feed to last two winters. Normally the cattle can graze from March in the spring until November in the fall.

A visit to our freezer-locker and our storage room for canned foods will also reveal that our boys and girls have been hard at work during the summer months taking care of the various vegetables and fruits as they became available.

Then, too, we have a campus of approximately eight acres. This means considerable work if we are to keep it presentable at all times. Especially is this true during the summer months.

Of course during the school months from September through May the children have plenty to do by keeping up with their school work, extra activities, and their assigned work at their respective building each morning and evening.

We also feel that all work and no play is just as bad as all play and no work. Thus we have had for our children some organized recreation during the past summer months. For instance three of our boys achieved the status of Senior Life Guard under the guidance of the Red Cross Program. Also four of our younger boys achieved the rank of Junior Life Guard.

So all in all our boys and girls have plenty to keep them busy the year around — just as busy as growing boys and girls need to be.

REPORT FOR SEPTEMBER 26, 1960

MONTHLY OFFERINGS

Amount brought forward			$25,129.53
Eastern North Carolina Conference			
Christian Chapel	$ 75.00		
Liberty (Vance)	81.00		
Morrisville	4.00		
New Elam	20.00		
Niagara	6.00		
Southern Pines	68.00		
Garner Community	5.00	$259.00	
Eastern Virginia Conference			
Mt. Zion	25.00		
Norfolk, Little Creek	5.00		
Oak Grove	3.00		
Portsmouth, United	22.00	55.00	
North Carolina and Virginia Conference			
Hopedale	9.00		
Pleasant Ridge	43.00		
Tryon	22.00		
Union (Va.), S. S.	10.00		
Greensboro, St. Peter's	2.00	86.00	
Western North Carolina Conference			
Antioch (C)	51.49		
Needham's Grove, S. S.	16.00		
Pleasant Ridge	96.00	163.49	
Virginia Valley Conference			
Mt. Olivet (R)	21.00		
New Hope, S. S.	17.00		
Palmyra, S. S.	9.00	47.00	
Total			$ 610.49
Grand Total			$25,740.02

SPECIAL OFFERINGS

Amount brought forward		$47,292.10
Helping Hand Class, Apple's Chapel (milk fund)	20.22	
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Philathea Class, Suffolk Christian Church	15.00	
J. M. Whitley, Suffolk, Va.	10.00	
Mrs. G. W. Pruitt, Driver, Va.	15.00	
In Memory of Wilbur N. Cooper	5.00	
In Memory of Wilbur N. Cooper	10.00	
In Memory of Wilbur N. Cooper	5.00	
In Memory of Mrs. Flora W. Holt	5.00	
In Memory of Mr. Stott	5.00	
In Memory of Mrs. Jessie Holt	5.00	
In Memory of Mrs. W. B. Fuller	1.00	
In Memory of Mrs. S. E. Madren	5.00	
In Memory of Jimmie Cobb	10.00	
In Memory of Clifford M. Baylor	5.00	
Special Gifts	216 97	
Total		$ 338.19
Grand Total		$47,630.29
Total for the Week		$ 948.68
Total for the Year		$73,370.31

"Tobacco Builds Their Church"

The above was the caption of an article in the September 18 issue of the **Journal and Sentinel,** Winston-Salem, North Carolina, by Martin Howard. One of the three churches featured was Belew's Creek. Excerpts concerning it follow.

"In Belew's Creek, members of the Christian Church had $11,400 in funds and pledges for a proposed expansion to cost approximately $25,000. Last spring, under leadership of Rev. Fred Allred, they rented the 3.38-acre tobacco allotment of Julius Murray, whose farm lies opposite the church. The members pitched in, including Murray himself, to plant and grow and harvest the crop.

"The last stick of the harvest went into the barn yesterday morning. Church workers immediately celebrated the completed project with a chicken stew picnic at the church.

"The Belew's Creek Christian Church dates back some 75 years, according to June Neal. The present handsome brick building replaced a frame church that stood until 1937.

"Like other pastors and congregations, the Rev. Mr. Allred and his membership see a double benefit in 'churchwide farming': 'It brings folks together in work and fellowship,' he said, 'as well as providing needed funds.'

"When the project was agreed upon, Gid Mabe headed a committee, including B. T. Neal and Herbert Ashburn, to handle arrangements.

"But the church gives full credit also to Julius Murray himself for 'sticking with the crop through thick and thin.'

"Actually, the going was not too thick, because willing hands were always ready to do the work as it needed to be done. But it was 'thin' enough for a time in the season, when considerable replanting had to be done.

"As the final light priming ripened in the field last week, the women of the church got busy with 'victory dinner' plans (no doubt just as all the willing workers knew ahead of time they would do). After all, these folks know well enough the cooking ability of such church women as Mrs. Dorothy Neal, Mrs. V. T. Neal, Mrs. Preston Murray, Mrs. Rosa Murray — 'In fact,' one man of the community insisted 'we just don't have any bad cooks around here.'

"Saturday's chicken stew was pretty convincing evidence."

We are indebted to Pauline F. Murray for sending in the article. She says, "We are tired but happy, proud and thankful and we are looking for great things in the future."

Vacancies In Southern Synod

We have too many vacancies in Southern Synod! These vacancies are presently being supplied as follows:

First, Burlington — Rev. Porter Seiwell; Brightwood — Dr. Jacob A. Palmer; Lower Davidson — Dr. Donald Shelby; Hebron — Dr. A. Odell Leonard and Rev. Donald Leonard; Pilgrim — Rev. Marlin Schaeffer; Mt. Tabor — Rev. Melvin Palmer; First, Greensboro — Mr. Phillip Stendel; Emanuel, Lincolnton — Student Chester Byerly (During the summer); First, Asheboro — Rev. Melvin Hamm.

A few of these vacancies will be filled shortly, but other Churches will become vacant in the process.

Two reasons may be given for these vacancies: 1. **An inadequate supply of Ministers.** Too many of our churches have no students for the ministry — what about yours? A few churches in the Synod have never in their history given a minister to the Church. Who is to blame? Our homes? Our pastors? "The fields are white unto harvest but the laborers are few." 2. **Inadequate salaries.** We have come to the place in our Synod when it is almost impossible to secure a minister for the recommended minimum of $4,000. Living costs continue to inch up. Most ministers have families to rear and educate. Your minister spends four years in high school, four years in college and three years in theological seminary that he might be adequately trained. Can you Mr. Layman, Mrs. Laywoman do something about it? Have you a son or daughter of exceptional promise, who might be encouraged to consider the ministry as a life's work? Where could our youth put their lives and reap greater rewards through devoted service, than in the ministry? Pray it over, won't you?

—The Standard

REV. ANNIE R. CAMPBELL RESIGNS SOUTHEAST CONVENTION POST

The Reverend Miss Annie R. Campbell resigned her position as Minister of Christian Education for the Southeast Convention, effective August 31, in order to accept the pastorate of the Robbins, Tennessee Parish.

The parish in which Miss Campbell will begin her new ministry September 15 is made up of three churches: Barton's Chapel, Robbins, Tenn., the Glen Mary Tenn. Congregational Christian Church, and the Deer Lodge, Tenn. Congregational Christian Church.

Miss Campbell has served the Southeast Convention as Minister of Christian Education for more than five years, coming to her present position April 15, 1955.

During this period she has had major responsibility for the work with the young people, both in their local churches and in the larger fellowship groups. The annual convention of the young people has become one of the outstanding events of the year.

In addition, Miss Campbell has helped the three main areas of the convention plan and carry out their summer conference programs for the young people.

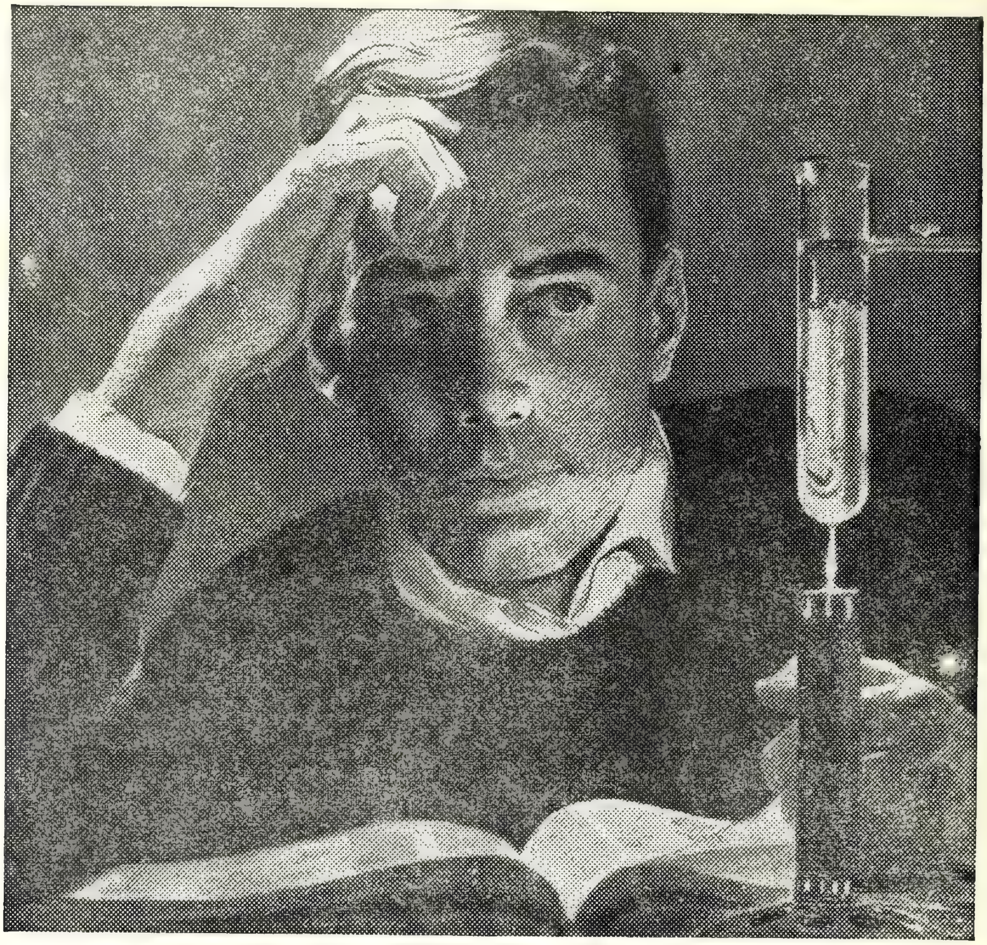
The Sunday Schools of the churches of the Convention have been a major concern of Miss Campbell's She has given guidance in teacher recruitment and training and in the selection of materials. The Student Summer Service Program has been under her direction, making available to local churches capable young people to serve the Daily Vacation Church Schools.

Miss Campbell has also given assistance to the Southeast Convention Women's Fellowship.

After attending Rollins College (Fla.) she received her A. M. in religious education at Hartford Seminary Foundation. She served as an extension worker in this area under the CC Board of Home Missions and as a worker with migrants under the National Council of Churches. Miss Campbell also served in Europe under the Congregational Christian Service Committee.

—Southeast News

Never was there a lock of soul trouble but there was a key to it in the Word of God.



HELPING DREAMERS TO DREAM KEEPS AMERICA STRONG

> *"We are the music-makers,*
> *And we are the dreamers of dreams . . .*
> *Yet we are the movers and shakers*
> *Of the world forever, it seems."*
>
> Arthur O'Shaughnessy, The Music-Makers

Throughout our history as a nation—indeed, throughout the history of all mankind—it has been the dreamers of better ways of doing things who have made our lives more worthwhile.

And yet the dreamer of today, if he is to contribute to the betterment of his fellow man, must be an *educated* dreamer. He must have assimilated the knowledge and undergone the training that enable him to dream *beyond* the present, beyond the knowledge we have now.

Can there possibly be a better reason for strengthening the *sources* of knowledge—colleges and universities?

It seems incredible that a society such as ours which has profited so vastly from an accumulation of knowledge—and from the fulfillment of dreams—should allow anything to threaten these wellsprings of our learning.

The crisis that confronts our colleges threatens to weaken seriously their ability to transmit the knowledge and to encourage the dreams that will keep America strong.

The crisis is composed of several elements: a salary scale that is driving away from teaching the kind of person *best qualified* to teach; overcrowded classrooms; and mounting college applications that will *double* in less than ten years.

Help the colleges and universities of your choice. Help them plan for stronger, better-paid faculties and for expansion. The returns will be greater than you think.

If you want to know more about what the college crisis means to you, and what you can do to help, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, N.Y.

ELON IS OUR COLLEGE

HIGHER EDUCATION
KEEP IT BRIGHT

PUBLIC SERVICE ADVERTISING COUNCIL

Southern Convention of Congregational Christian Churches

The Christian Sun

VOLUME 112 OCTOBER 1 11 X NUMBER 40

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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Editorial and Publication
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Pilgrimage To O'Kelly Chapel

W. T. Scott, Jr.

Sunday, October 16, the Board of Directors of the Historical Society of the Southern Convention will sponsor a pilgrimage to O'Kelly Chapel, near Chapel Hill and Durham.

Speaker for the occasion will be Dr. H. Shelton Smith of Duke Divinity School. Music will be furnished by the choir of the Durham Church. Leading in the service will be Rev. DeWitt Myers, minister of the United Congregational Christian Church in Chapel Hill. The service will begin at 3:00 p.m. An offering will be received. The Churches of the Convention are invited to send representatives.

O'Kelly Chapel Church was begun by Rev. James O'Kelly, the founder of the "Christian Connection" in this area. Though O'Kelly Chapel has been inactive for ten years, the Board of Directors of the Historical Society has felt that this "shrine" should not be forgotten by the Southern Convention. Accordingly it has authorized repairs to the church property. The generosity of certain "friends of O'Kelly Chapel" has helped in this beautification and restoration.

Near O'Kelly Chapel is the grave of James O'Kelly, with a monument erected to his memory by the Southern Convention.

The service on the 16th will be an opportunity for people in the Convention to recall the heritage out of which they have come.

Here And There Among The Churches

Mrs. W. E. Wisseman of Greensboro will present the home mission study at First, Newport News, October 17 at 7:30 p.m.

Rev. Bland Leebrick of Apple's Chapel was the guest speaker for the Laymen's Fellowship of Carolina church October 2.

Rev. Bill J. Traylor will be the guest preacher at special services at the Gibsonville church October 16-22, according to announcement by Rev. Avery Brown, pastor. Services begin at 7:30.

Rev. G. H. Veazey will conduct a revival meeting at Bethlehem, Broadway, Virginia, beginning October 23. The laymen at Lakeview, Burlington, where Mr. Veazey is pastor, will postpone their observance one week so as to provide the service when their minister is away.

Dr. Hugh Porter, who with his wife, Ethel Porter, was the musical editor of the new Pilgrim Hymnal, died suddenly September 22. He was an organist of distinction and head of the School of Sacred Music at Union Theological Seminary, New York. (This information comes to us from the Tryon bulletin.)

Leadership Institutes have been announced by area chairmen of the Virginia Council of United Church Women. Those in areas in which our churches are located are: North Central, E.U.B. Church, Harrisonburg, October 5; Southeastern, First Christian, Colonial & Spotswood, Norfolk, October 19. They begin with registration at 9:00 a.m. and conclude at 3:00 p.m.

Rev. Walter W. Hall, a former pastor, is preaching at Carolina church near Burlington this week.

The twenty-fifth anniversary of Dr. W. E. Wisseman's pastorate at First, Greensboro, was observed at the morning worship service last Sunday.

Dr. David W. Shepherd, pastor of our Sanford church, will preach at neighboring Shallow Well church October 23-28. Services will begin at 7:30 each evening.

The order of worship used at High Point on world-wide communion Sunday was one from an English Congregationalist book of worship.

The Women's Fellowship of Seagrove church is sponsoring a "fish fry" Friday, October 21, at the fire department from 4:30 to 9:00. Proceeds will go toward church improvements. The public is cordially invited.

Dr. David W. Shepherd of Sanford, North Carolina, is preaching each evening this week at First, Newport News. Different people have been assigned to fill a pew each evening — 120 in all.

The Laymen's Fellowship of The Christian Temple, Norfolk, is sponsoring the showing of the 12 films on the Life of Christ, which is a national project of the lay groups of our Church. The first film was shown to a joint meeting of the Women's and Laymen's Fellowships at the October "family night." The junior and junior high Pilgrim Fellowship groups saw the first film at a joint meeting October 2.

Sermon topics of Rev. Max Vestal at Shallow Well, Sanford, for October center around "This Is My Father's World" Specific subjects are: He Owns It, He Judges It, He Loves It, He Redeems It. The November Sunday morning services will be broadcast over station WEYE.

Workday for Christ will be held at Bay View, Norfolk, next Saturday. Every family is urged to provide a job for some young person in the church. Proceeds for missions will be dedicated at the morning worship service October 16.

The Shenandoah Council of United Church Women has recently been organized with Mrs. Guy Benchoff of Woodstock, Virginia, as president. She is a vice president of the National Council of Churches and a former president of The Women's Guild of the E. and R. Church.

Ten families were present for the ministers' picnic of Congregational Christian and Evangelical and Reformed churches in the Burlington area September 26. This was held at the new Edgewood United Church. The next such ministerial family night will be held at Bethel church hut (Route 3, Burlington) January 16 at 6:30.

Miss Judith Coffman is the new Minister of Youth at First, Newport News. The junior and senior high Pilgrim Fellowship groups have been combined temporarily. Judy Rountree is the president. The group meets each Sunday at 6:00 p.m. to enjoy supper, a devotion, discussion, recreation and a friendship circle.

Volume 112 Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Genesis is the subject for Bible study at Edgewood, Burlington, on Wednesday evenings following choir practice.

Mrs. Ruth Wilson, world-traveler and prominent worker with the YWCA in Raleigh is the speaker for their Women's Fellowship luncheon at the church October 11. Mrs. B. B. Johnson, district chairman from Fuquay Springs, is to be a special guest.

Bids on repairing parsonage roof at Bay View, Norfolk, damaged by Hurricane Donna were $30 and $65. But Rudy Coffey did it voluntarily, and two other laymen reset and repaired the pole holding the back yard floodlights and sawed the trees into firewood for the parsonage. A real help!

In response to the request of the teachers in United, Winston-Salem, who feel that a deepening of their own understanding of the Christian faith will help them to be better teachers, the pastor, Rev. John R. Lackey, is conducting a study of "I Believe" for the Worker's Conference.

The Christian Temple on September 12 (by candlelight, due to the hurricane) adopted a record budget for 1961 — $48,135. This is just double the amount of the budget five years ago! Fifty men are asked to volunteer to assist in the Christian Enlistment program Sunday afternoon, November 13.

Organizations at Shallow Well, Sanford, are back at work. 300 is the goal for Sunday school attendance set by the superintendent, Gordon Wicker. Three PF groups are meeting — the senior highs every Sunday evening, and the junior highs and juniors every other week. The Women's Fellowship is divided into five circles.

In lieu of the regular Harvest Festival at Shallow Well, Sanford, this year the committee under the chairmanship of Jack Campbell, asked each person to plan to give whatever extra amount he could to the church. The gifts will be dedicated at a special worship service Wendesday evening, October 19. Receipts by October 1 amounted to more than $600.

Asheboro church has called Rev. W. W. Hall as pastor to succeed Rev. Clyde Fields. He has accepted.

An ususual feature of the Rally Day program at United, Winston-Salem, October 2 was a service of dedication to the year's program of Christian Education at 6:00 p.m. The program of Christian Education for the year was introduced; teachers, officers and workers installed; a film underscored the importance of the Christian faith; the annual "Vine and Brances" services of redemption to Jesus Christ was held; and light refreshments served in the basement as members looked at the literature table and the classroom displays.

ACTIVITIES AT SEAGROVE

Mrs. Birchel Hancock

Open House was held recently at the Seagrove parsonage honoring our new pastor, Rev. Billy Joe Willett, and wife with a shower and pounding.

A junior choir has recently been organized in our church. This has been a project our superintendent has encouraged for some time and we are indeed grateful to all who have in any way had part in seeing this choir develop.

Our laymen have been busy recently finishing the paneling in the basement. We are proud of the work these men are doing.

Our women are sponsoring a fish fry October 21 at the fire department to help pay for church improvements.

MT. PLEASANT HARVEST SALE

Mrs. Beulah Cameron

The members of Mt. Pleasant church, Route 2, Cameron, North Carolina, will have their annual Harvest Sale Saturday, October 15, at the church. The ladies will serve a picnic lunch starting at 11:30, followed by the harvest sale. At 5:00 fish and ham plates will be served. The public is invited.

Following the preaching service Sunday night, October 2, the members of Mt. Pleasant elected officers: superintendent, George McKay; secretary, L. D. Brooks; treasurer, Vivian Jones; assistant, Woodrow Hardy; choir leader, Lee Marks; pianist and reporter, Mrs. Beulah Cameron. Three members of the youth fellowship were elected to get donations to buy new song books: Ruby Marks, Mary Marks and Edith Simpson.

Talladega College, Talladega, Alabama, outstanding Congregational college for Negroes, has entered its 94th year with one of the largest enrollments in its history — 366 students. The president is Dr. Arthur D. Gray, who has served as a member of the executive committee of our General Council and who is a member of the nominating committee of the General Synod of the United Church of Christ.

The Bible Class of Union Grove Sunday School had its lesson period September 25 at the home of Mr. and Mrs. Harrison Beane, who are unable to attend church. After the lesson period the group enjoyed a picnic lunch prepared and served by the women of the class. This was followed by an hour of visiting.

W.N.C. LAYMEN TO MEET

According to announcement by Clyde Pell, president, the regular meeting of the Western North Carolina Laymen's Fellowship will be held October 29 at 6:30 p.m. at Hank's Chapel, near Pittsboro. Guest speaker will be Rev. Walstein Snyder, new superintendent of our Home for Children.

Reservations for supper should be sent to Rev. Robert Hultman, Route 3, Pittsboro. Local groups are reminded to be ready with their nominees for "Man of the Year."

ACTIVITIES AT SHELTON MEMORIAL

Sunday, October 16, will be an outstanding day in the life of our Shelton Memorial Church in Portsmouth. On this day the Church will observe Rally Day with a goal of 100 set for Sunday school and church attendance. The Sunday school now has 71 members enrolled. The congregation will also make individual pledges toward the payment of the new parsonage the church has recently purchased. The present parsonage is being converted into an educational building for the newly organized classes in the church school.

A pastor's class will be held at six o'clock each Sunday evening followed by the Youth Fellowship. Mr. and Mrs. Frank Padden have been named as advisors for the Youth Fellowship. Much interest is being shown in the enlarged program of the church and attendance has increased in all activities of the church.

EDITORIALS

Preserving Our Heritage

The pilgrimage to O'Kelly Chapel next Sunday is a step in the direction of preserving our Christian Church heritage. A similar visit to the site of the Old Lebanon Meeting House near Surry, Virginia, at a later date is for the same purpose. We need to remember that those of a day long gone have given us treasures to keep.

The building at Lebanon where the Christian Church was organized in 1794 has crumbled to dust, and the mortal remains of James O'Kelly lie buried not far from the church he served which still carries his name. But this is no reason for us to forget the place of organization, and the people who shared in giving American Protestantism the liberty which we cherish.

Shrines are good when properly understood and used. Last week this writer went alone to the Franklin, Va., church where he began his first ministry after graduating from seminary. While standing in the pulpit, thoughts of other years came tripping across memory, and faces of the departed took shape again. Many fellow-soldiers of the faith of those days are gone to be with the Master we served together. Dr. and Mrs. Charles H. Rowland of sainted memory preceeded me in this church, and the warmth of their Christian fellowship flooded my soul as I stood where he had preached, and looked at the beautiful window which their church people gave in their honor. Though dead, they yet speak with an eloquence beyond human words.

It would be easy to maintain places and things in memory of the past. It is more difficult to preserve the dreams and hopes of those who made life rich for us. The Reverend James O'Kelly and his friends hammered out the Principles of the Christian Church, some of which are printed on our front page this week. Those ideals are still good. The interpretation we give and the use we make of them may differ from the words and deeds of O'Kelly, but still Christ is the Head of the Church, and Christian character is adequate for fellowship and church membership. As stated in the first manual (printed in 1868), our forefathers believed that the purpose of this denomination would be fulfilled when all Christians are united.

It would be no favor to O'Kelly for us to maintain the church where he preached, and the principles which he enunciated, and then do nothing to make his hopes come true. Christian is an adequate name for the Church now as when it was so stated in 1794, but if the Church is to be united it may be necessary to use some other designation for the Body of Christ, as we now propose to do in the United Church of Christ. Here the idea is preserved, if not the word.

Then there was a certain spirit about the people of that far-away day. They were radicals. They dared to start a church with freedom unknown before. They expected members to be worthy of independence, capable of voting and holding office in church and state. When slavery was debated, O'Kelly took a firm stand against it. On baptism, as in other matters, there could be no dictation by minister or church. The priesthood of all believers, proclaimed by the Apostles, was put into practice again.

Let it be hoped that a great concourse of people will annually visit the sacred shrines of our former Christian Church, and that in so doing they will be thrilled with the possibilities of Christian leadership as were the founding fathers. Piety, clear thinking, and courageous leadership come to us from them. This heritage we need to exploit in our time.

The Decision Of October 18, 1960

All delegates to the Southern Convention which met in Burlington last spring are called, by their own vote, to meet October 18 in Henderson, North Carolina, for a matter of unfinished business.

For more than three decades the Convention has considered uniting with other denominations. The merger with Congregationalists was effected nationally in 1931 and later in our area. Now we are asked to complete a merger, nationally, with the Evangelical and Reformed Church by adopting the Constitution to the national body. This should not be difficult, for we have studied that document for years. Now we are ready, it would seem, to give the affirmative vote, and sing the Doxology. How glad James O'Kelly and Rice Haggard would have been to share in such an event!

Let's get on with the business. Other matters await our attention, many of them dependent upon the decisions made and the enthusiasm displayed October 18, 1960, in Henderson. A new Superintendent is to be installed at that time and place. His ideas of stewardship and evangelism, if put into practice, can give us a growing membership that serves effectively. New churches need to be organized. Missionary support abroad should be doubled shortly. A clear-cut witness to the unity of the Church expressed in our area by adjustments, organization, and leadership will give us a chance to be remembered with pleasure and appreciation by those who come after us. Amen and amen, let the chorus ring.

About * * *

BULRUSHES AND THE INFANT MOSES

There are many stories in the Old Testament that interest children when told in language they can understand. Among these stories is the one about the infant Moses being found among bulrushes by the daughter of the Egyptian King, or Pharoah.

But frequently some child wants to know what bulrushes are. Many grownups, too, ask the same question because the word is not in general use on the North American continent.

There are several types of rushes, also known as sedge plants. They are all common marsh plants and grow in quiet waters and marshy places. What is known as bulrushes in the land where Moses was born are known as cattails in England and the United States.

Some Bible students say that bulrushes referred to in the passage about the baby Moses were papyrus plants, since these plants are members of the sedge family and grow in marshes near the Nile, and at the edges of the river itself.

In ancient times the papyrus was of great importance. Its pulp was used for making a rough material on which writings were made. It was from the word papyrus that the word paper was derived. Other parts of the papyrus are also valuable. The leaves can be woven into mats, and when dried the stems serve as fuel and for making thatched houses.

Less important, but interesting, are the cattails that grow in marshy places and shallow waters of the United States. These plants have a rather thick, brown head or top. The brown part contains a silky substance and was once used for dressing wounds, also used with feathers for stuffing mattresses.

Almost every child on the eastern seaboard knows or has seen cattails, and when told that the infant Moses was found in a cluster of these plants, the story becomes more interesting and fascinating.

Pharoah's daughter rescued baby Moses from the bulrushes or cattails, and those who tell Bible stories to children can rescue them from confusion by explaining the meaning of certain words.

C. B. Riddle

PURPOSEFUL WORK

During his lifetime John Wesley "raised" a great deal of money, but he kept very little of it for himself. When he died, he left a few spoons, a few books, and twenty dollars to pay four poor men to carry his body to the grave. Yet, he did much for England without thought of gain for himself.

The example of such unselfish living and laboring raises the question as to the underlying purpose of work in the life of man. At home, at school, on the college campus, we train our young people for successful careers. If we are not careful, over emphasis regarding so-called success in life may set up false standards. Sometimes the greatest successes in business are the most abject failures in matters touching the spirit.

Some of the disciples of Jesus had to learn this lesson. The sons of Zebedee aspired to the chief seats in the Kingdom, but they were to attain to their true greatness by becoming servants of the disinherited of earth. The careers which they once sought were vain and trivial, for they were based only on personal glory. They were able to grow in grace and become useful to the Kingdom, because they were willing to exchange the desire to win human approval for the desire to merit Divine approval.

One stonecutter may say, "I am chiseling stones according to the boss' instructions." Another artisan, engaged in the same task, may say, "I am building a cathedral." It all depends on a person's point of view. God blesses the man who is conscientious and diligent in his work. Through work a person can be a contributing factor to society, whether it be in the making of a beneficial commodity at his daily work, or the giving of his time and abilities for the betterment and support of his church and community.

It is well that the Church should given attention to the meaning and purpose of labor, for it is the Christian Gospel which gives purpose and dignity to all of life.

In a Church Bulletin

This Interested Me

Emily C. Lester

As a part of my training for future speaking engagements in behalf of the National Women's Fellowship, it was my good fortune to attend the annual business meeting of the executive board of that organization of our denomination, a business session which was preceded by a two-day retreat planned by the spiritual life chairman.

The retreat, which centered around the ideas of "Knowing God," "Knowing One's Self" and "Knowing Others" gave Lillian Gregory an opportunity to show that she is not only a well-informed executive but the minister-in-particular to this group. (Graham Wisseman declared that it is almost terrifying the way Lillian can "move" her when she is "preaching" to the group, helping them to see their jobs in the framework of the mission of the Church.)

The business session was a revelation to me, showing as it did in reports of the department chairmen that many of them put in a 40-hour week for the church. Some of them were away from home more than half the time last summer, leading groups in a consideration of Our Christian World Mission as it is expressed through the work of the National Women's Fellowship. This is all volunteer.

We in this area do not realize the tremendous amount of work done by Graham Wisseman, national friendly service chairman, and Tudor Williams, who as chairman of the educational committee coordinates the work of the six departments.

Mildred Walker, with her quick mind, efficient files and energy-renewing sweets, made the work load for all lighter. Marjory Martin, with her knowledge of the work of the whole Church in addition to her specialty, Friendly Service, Dorothy Preble, who pulls the strings that send people out across our land speaking for our denomination, and Polly Paulson Harrington, who writes up the laity for United Church Herald, all contributed to the success of the meeting.

One of the specific plans for the future — a leadership training workshop for officers of women's fellowship conference groups in the southeast — interests me greatly. But more of that later.

AT BEVERLY HILLS, BURLINGTON

Christian Enlistment Emphasis

Kenneth Register

A number of committees and boards in our church (Beverly Hills, Burlington) have been making special studies on several of the topics suggested in the Christian Enlistment Workbook published last year. During the months of September, October, November and December we will be placing special emphasis on the commitment of the whole life to Jesus Christ: time, talent and possessions.

This special emphasis began the last week in September when a letter was sent out from the Board of Deacons to every family in the church, explaining the special program and listing important coming events. Holy Communion will be observed the first Sunday in October, when the spiritual foundations of this program will be stressed and spiritual strength for doing the job will be sought. The week following a letter will go out to the church families from the Committee on Finance. Needs of our church and Our Christian World Mission will be stressed and a copy of the 1961 budget will be enclosed.

During the week of October 9-15, twenty teams selected by the Board of Deacons will call on every family in the church. Their visits will be evangelistic in nature. An effort will be made to get our own membership to renew their commitment to Christ and His Church.

The week of October 16-21, revival services will be held each evening. Rev. Robert Kimball, minister of the First Christian Church of Burlington, will be the guest speaker.

During the week of October 23-29, all 12 colonies which make up our church family will meet. At these meetings the program for the year 1961 will be discussed in detail. The budget will be studied and the people will be urged to accept their share in the over-all Christian Enlistment program.

Our annual church meeting will be held on Sunday night, October 30. Brief reports on the past year's work will be made and the budget for 1961 approved. Future plans will be discussed and reports from special committees heard.

During the first week in November a letter will go out to the membership from the minister. This will be a call to service and the commitment of the whole life to Christ will be urged.

Loyalty Sunday will be held Sunday, November 6. Commitment of time, talent and possession will be made. All members who are not present for this service will be visited that afternoon by canvass teams, giving these people an opportunity to make their commitments, too.

During the months of November and December lay visitation teams under the direction of the Board of Deacons will continue to make follow-up calls on people showing interest in giving their lives to Christ and becoming a part of our fellowship.

The American Bible Society's Worldwide Bible Reading program will be a part of this fall program. Universal Bible Sunday will be observed. Advent emphasis will be on evangelism during which time minister and lay people alike will be seeking a closer fellowship with the Master and a more complete giving of ourselves to winning others to Christ.

During the last three weeks in October, leading up to Loyalty Sunday, we will be using promotional materials prepared by **Religion in American Life,** whose theme this year is: "Find the Strength for Your Life." One week teachers in our church school departments from the Nursery through Lower-Junior, will contact every child both in person and by mail. The next week both the Women's Fellowship and the Laymen's Fellowship will contact members of their fellowships by telephone and by mail. The third week the Youth Department will contact all children from Junior through Senior High by a special mailing. All adults will be reached by mail and bulletin inserts during these three weeks.

It is our sincere hope that this special effort will not be misunderstood as being an attendance crusade. We are convinced that attendance and records within themselves alone may be as empty as sounding brass or a tinkling cymbal. This is an all-out effort to deepen our religious experience; to strengthen the faith of our church and to put ourselves in the position where we can be used by Jesus Christ. We will be seeking to put Christ and His Church first in our lives, and we covet your prayers that we may be able to realize some measure of success in this special effort!

RALLY WEEK AT WAKE CHAPEL

Wake Chapel observed Rally Week September 25 - October 2. Special services, conducted by Rev. M. D. Tyson of the Englewood Methodist Church of Rocky Mount, were held each evening at 7:30. The services were well attended and very inspirational.

The special week was concluded with the annual Rally Day on Sunday morning, October 2. The children of the church presented a worship service in song at the opening of the Sunday School hour. World Wide Communion Sunday was observed at the morning worship service conducted by the pastor, Rev. Earl T. Farrell.

Following the worship service, there was a fellowship dinner.

DANVILLE OFFICERS

Irene Case, Reporter

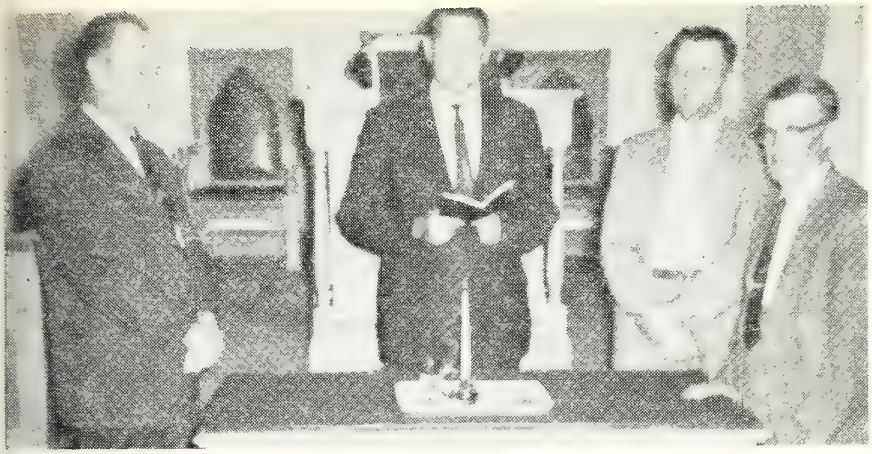
The Women's Fellowship of Third Avenue, Danville, Virginia has finished a most wonderful year under the leadership of Mrs. Harold Moorefield.

Among the accomplishments of the past year was the organizing of two new circles, one for young single girls, and one for young married ladies. The Fellowship now has six circles with a membership of approximately one hundred.

The following officers were installed at the August general meeting: president, Mrs. Irma Hollingsworth; vice president, Mrs. W. V. Crawford; secretary, Mrs. Paul Cassada; treasurer, Mrs. Ramah Lumpkin.

Area chairmen are: stewardship, Mrs. Everett Farmer; Christian education, Mrs. Baxter Keesee; missionary education, Mrs. Bernard Bousman; social action, Mrs. Julian Burnette; spiritual life, Mrs. Eugene Tally; friendly service, Miss Mable Willis.

That which lies in the well of your thought will come up in the bucket of your speech.



MORTGAGE BURNED AT MT. LEBANON

Mrs. Edna Comer

Sunday, September 4, was a joyous occasion for the Mt. Lebanon church, Shenandoah, Virginia, for on that day they burned the mortgage on the church.

In 1946, under the leadership of the pastor, the Rev. R. E. Newton, the people realized their need for a bigger church and began a church building fund. In 1955 ground was purchased and with money raised, lots of free labor, and a loan of $7,000, work was begun. By occasionally doubling the payments, they were able to pay the debt in only four years and 10 months and on September 4 burned the mortgage.

The chairman of the trustees, Mr. Roy W. Comer, presented it to the church. The flame was applied by Mr. E. E. May. While the mortgage was being consumed, the congregation sang, "Praise God, From Whom All Blessings Flow." The benediction was given by the pastor, Rev. Thomas D. Sutton.

Other ministers who have served the church during this period include Rev. F. C. Lester and Rev. Rosser Lee Clapp.

A tape recording of this service was made and sent to Rev. R. E. Newton, whose faith and inspiration meant much in the starting of the new church.

May this be just a mile-stone in the life of this church, for Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

NEWS FROM OHIO

Thanks to Rev. Thomas H. Britton of Ashtabula, Ohio, for sending the editor a copy of the **Ohio Conference News** along with his church newsletter. From the former we learn some interesting things:

Defiance College has paid off a long-time capital indebtedness, which only two years ago amounted to nearly $120,000. Helping was a challenge gift from the Board of Home Missions of $50,000 provided the entire amount was paid in two years.

St. John United Church of Christ has been organized at Defiance, Ohio, with a membership of 365, combining St. John's E. and R. and Defiance College Congregational Christian, the former having been organized in 1862 and the latter in 1900. In recent years the latter has been inactive, except for a Women's Fellowship.

Missionaries commissioned in Ohio during the summer included Mr. and Mrs. Wallace Robeson at Fairchild Chapel, Oberlin, going to Turkey; Miss Nancy Lott at Avon Park, going as medical missionary to India; Rev. and Mrs. Robert Carter at United Church, Conneaut.

BUSY YEAR AT HOPEDALE

Mrs. Billy Ray Thomas

As we look across the past year at our Hopedale Congregational Christian Church, Route 3, Burlington, North Carolina, we are very thankful and pleased to be able to give an encouraging report of our growth. We feel we have had a good year under the leadership of our pasor, Rev. J. Lester Stanley.

Our people have been busy trying to do the Master's will and have had a part in seeing our attendance almost doubled. We added 12 new members to the church, had a good Mother's Day program, an Easter sunrise service, and a Sunday school picnic which was held with a large attendance with everyone enjoying the food and the fellowship. We accepted our quota of the CHIP campaign and have already paid part of it.

Our Women's Fellowship has had a successful year — paid its apportionment, had its required studies, bought one Life Membership, furnished flowers for the church during the winter months, helped buy mattress covers for Moonelon, gave $100 to our church budget and sent flowers and gifts to the sick and shut-ins.

We are looking forward to a better year in 1960-61 under the leadership of our church officers and our capable pastor.

BIBLE SCHOOLS IN LINVILLE PARISH

Vacation Bible schools, directed by Rev. and Mrs. E. J. Rohart, were held during the summer in Antioch, Beulah, Mayland and Linville churches. All four schools were held at night for two hours for one week in each church. Demonstration programs were held the Sunday night following the closing of the schools in each church. These programs were very well attended by parents and visitors and in several instances churches were filled to capacity. A total of 325 were enrolled in the four schools with 60 helpers and teachers.

Mayland had the largest enrollment with 101. Antioch, Beulah and Linville had classes for adults, with Antioch having the largest adult class with an enrollment of 21. The theme for all the schools was "The Teachings of Jesus." Handwork illustrating the theme was displayed at the Sunday night programs. Planning sessions with the teaching staff were held preceding the opening of each school. The pastor states that many miles were travelled, much effort put forth and many hours spent in hard work, but all who participated seemed to count it a joy to have had a part in this summer training program. Only time will tell of the results accomplished, as the seed planted in good soil brings worth fruit in years to come.

AS SEEN BY MISSIONARIES

The Recent Disturbance In Japan

Rev. and Mrs. Leeds Gulick

"What about this Spring's uprising in Japan?" "How does it effect the relations with America?" "Were the Gulicks involved and their work effectiveness endangered?" We have been asked these questions and others that would need detailed explanations, but in these pages we will attempt to reply.

For weeks on end streamers of white, yellow or red cloth two and a half feet wide and two stories high have hung from window sills of a Doshisha University hall announcing in Japanese: "Opposed to the (Japan-U.S.) Treaty Revision!"; "Ike's Visit Opposed!"; "Down with the Kishi Cabinet!" Over the public address system loud-speakers blare on the campus midway the same sentiments, framed in vociferous and emotionally charged student pronouncements. Facts are slightly twisted and weighted to emphasize the theme of opposition to whatever is taking from the Japanese people their democratic rights and the position of neutrality among the opposing camps — the United States and the Soviets.

On the ground and in the mass meetings there is a strong pressure of the leftist students for all to participate in the supposedly popular movement to nullify the acts of the majority party in Japan, the Liberal-Democrats, and to aid the communist-supported Socialists and the Democratic-Socialists (not so leftish). With megaphones to mouths, students by the score are placed in strategic campus locations calling for united action to prevent "everything". In a few instances these students have invaded classrooms to appeal to the teachers to close classes when a demonstration or a strike is called, or just a mass meeting to stir up the psychological impulse needed for collective action.

This is the campus of Doshisha University, the largest and among the oldest of Christian institutions in the Far East. Of Doshisha's fifteen thousand students in the University proper, approximately 1,000 take any interest in this effort to disrupt their academic life and to enter into political pressuring. However, even five hundred active students will make a long parade, when they are lined up six abreast, arms hooked into arms, the free hands carrying placards or banners with appropriate words or pictures telling of their demands. When Doshisha students are joined by Kyoto and Ritsumei University students then the parade reached big proportions as it takes to the main thoroughfares downtown. Copied after the communistic tactics, the students choose the most traffic-congested places to snake-dance, such as the intersections of two main streets, where they zig-zag while chanting slogans and jog-trotting in small steps, utterly tying up traffic. In Kyoto the police have been successful in keeping such a performance to about half of the street width, but in Osaka and Tokyo, where city toughs also join in, they have been less successful in their control.

Each public demonstration has usually wound up in one of the large parks for oratorical exercise and frenzied cheering. Then the parade of those who still had the stamina would wind through the city just as the stores and offices release their work-weary clerks and sales-persons.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Kyoto

Ancient capital of Japan and residence of Imperial Family for 1,000 years, it is a cultural and manufacturing center.

October

16—**Miss Alice Gwinn** teaches in Doshisha Junior High School, where there are 900 students and 35 teachers, of whom she is the only American teaching full-time. She also works with Doshisha church and teaches two Bible classes.

17—**Miss Esther Hibbard** went to Japan in 1924 for a 3-year term — and stayed for 25 years! She taught Japanese in American Army language schools during the war; then went back to be dean of new Doshisha senior women's college (it had been a junior college). That job now turned over to a Japanese colleague, Miss Hibbard is professor of English literature and a deaconess in Doshisha church.

18—**Miss Dorothy Wilson** graduated from Carleton College in 1959 and went to Doshisha University as Carleton's representative for two years.

19—**Rev. and Mrs. Robert Wood** both graduated from U. of Calif. in 1942 and then went on to graduate school — he has B.D. from Union and she M.S. from N. Y. School of Social Work. They served at Community Church, Honolulu to prepare for work in Japan. They both teach at Doshisha and supervise field programs — he for theological students and she in social service work.

20—**Rev. John Young** worked with Am. Bd. in Doshisha University where he taught in seminary and organized first field work 1947-54; then worked with Congregational students at Univ. of Hawaii, Hololulu; 1958 returned to Doshisha, where he is director of Friend Peace House and co-director of Religious Activities Center.

Matsuyama is the capital of mountainous Ehime prefecture in northwestern Shikoku Island and a port on the Inland Sea with a population of 180,000.

21—**Rev. and Mrs. Clarence Gillett** teach in Shinonome Girls Junior and Senior High School, the only Protestant school for girls in this province of 1,500,000 people. In Japan since 1921, Mr. Gillett has been principal here since 1949. Mrs. Gillett specializes in cooking and handwork, emphasizing the practical use of materials available.

22—**Miss Edith Husted** went to Japan in 1917 and taught there until 1941 when she went to teach in school for missionary children in India (until 1945); since 1954 she has been in Japan teaching at Shinomome Girls' School. She also teaches two Bible classes, one in the school and one in the church.

What are the causes of all this? Basically, it is the flexing of the democratic muscles of young Japan. After centuries of restraint, no country is any freer than is Japan of today. Until very recent years Japanese have never been free enough to go into such a frenzy of public speech and action. Police powers before the war were too great; the military allowed only such "riots" as suited their purposes. Now the police are no more than country constables by law; they must catch a thief red-handed, murderers after-the-fact; no anticipated action can be used for apprehending a culprit before he has done his depradation. This is the way that MacArthur left the police powers of Japan.

Another basic cause is the deep-seated fear of all Japanese that their nation may become involved in war again. "Anything but that!" they say, and the revised treaty places Japan on a par of responsibility with the United States in defending the freedom of this country. This means that there is to be not only a greater outlay for the military establishment but the possibility that men may actually be drafted into the armed services if enough volunteers fail to enlist. It also means that China and Russia will view with distrust the strengthening of the military power of Japan, recalling that fifteen years ago the conflict very nearly resulted in a victory for Japan's military rulers.

What disturbs the leftist sympathizers and the students who are afraid of militarist ambitions, also disturbs many of the intelligentsia. They are beginning to realize that the kind of democracy which the constitution of Japan provides gives great power to the majority political party. Traditionally, the Japanese have thought that even the most autocratic power should listen to the pleas of the minority groups. And when these pleas seem reasonable, an adjustment should be made that will more or less satisfy everyone. But the Western idea that fifty percent plus one entitles that majority to rule as it alone sees fit, is very disturbing. Thus, in the present Diet the ruling party, the Liberal-Democrats, have a clear majority in both Houses and can run the nation in spite of any opposing combination of parties, whether they vote on, or boycott a motion. Therefore, not satisfied with lobbying or going to the public with their demands, the minority groups have staged fist fights and sit-down blockades in Diet corridors in order to prevent motions objectionable to them. Wearied of these delaying tactics, the majority leaders have at times called in the police to maintain order, which brought forth cries of "illegal interference with our rights" — ignoring their own illegal acts which made this necessary!

Thus the democracy for which Japan was waiting these many years has been a bitter pill to some, who cannot understand that real democracy is a matter of responsible majority rule over against a strident minority. Although the Kishi Cabinet is gone, the Ikeda leadership is little different from the previous high-handed government, say the opposition — and they are right. It looks as though a new election, promised for the near future, will again return the Liberal-Democrats to power as a majority. This party, which is said to be "neither liberal nor democratic", is supported by big business, the farmers and other status quo-ers. The Socialist Party and Democratic Socialists are supported by many small shop-keepers, labor unions, students, some intellectuals, and they are used by the Communists, who lack any significant power of their own.

How about the "Ike Stay Home!" slogans? That appears not to have been anti-American but was used almost 100% to embarrass the government, especially Kishi. President Eisenhower is generally well liked. General MacArthur is still revered by those who are old enough to remember what he did for Japan as a fallen foe. The "unwelcome welcome" for Haggerty was simply a manifestation of opposition to the Treaty and the government. There is no doubt that the Communists had a hand in every rowdy demonstration. Arrests by the police and trials are bringing to light the evidence now regarding large sums from the Communists spent for professionally produced banners and placards, the payment of wages and costs for demonstrators, and so on. Even the big boys at one of our schools for missionary children were approached regarding joining a parade in Osaka for their travel, a meal and $1 a day pay! The increase in Communist Party membership during the troublous weeks has now sluffed off, it is learned. It would seem that the reaction to the excesses has begun to set in.

(Continued Next Week)

Progress At Leaksville

Doris J. Clatterbuck

During the past few months there has been much progress made by the members of the Leaksville United Church of Christ near Luray, Virginia.

Our parsonage, which was purchased only a few years ago, is completely free of debt. A service of dedication was held March 13 at a regular worship service, which included the burning of the parsonage note. Rev. Rosser L. Clapp of Garner, North Carolina, was still our pastor at that time. We are very proud of the fact that the debt was paid off in such a short time. A wonderful spirit of concern and cooperation was shown throughout the campaign by all members of the church.

The Rev. Thomas D. Sutton and family moved into the parsonage in June. We are very proud to have them with us.

Mortgage Burned

Our most recent accomplishment has been the redecorating of our church. The entrance has been changed and new pews have been installed. We have also added new rugs and the interior has been painted. Rest rooms have been installed in the basement.

Again I would like to say we are very proud of our parsonage as well as our recently redecorated church. We extend an invitation to everyone to come and worship with us whenever possible.

A Page for Young People Edited by Hubie Young

Youth Faces The Future

Dianne Binkley

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Thoughts For Christian Youth

Dianne Binkley, Secretary

WHAT MAKES AMERICA GREAT?

It means something to be an American. With pride we can say, "I am an American." But what makes America great?

Emerson said: "The true test of a civilization is not the census, nor the size of the cities, nor the crops — no, but the kind of man the country turns out."

It is men, women, and youth of moral integrity, inner stamina, and spiritual strength who make a nation strong. The individual citizen is the key to a nation's greatness. Men, women, and youth, by their characters, attitudes, and actions, determine what the history of their country shall be.

It has been said that a chain is as strong as its weakest link. Every citizen is a link in the chain that determines the strength or weakness of our nation. Are you a strong link or a weak link, a gold link or a lead link?

Psalms 33:12: "Blessed is the nation whose God is the Lord." We must continue to be a nation under God if we would write a glorious history for our country during the centuries which lie ahead. Our nation can be led by God if our citizens turn to God for guidance and forgiveness, and dedicate their lives to his plans and purposes.

Should not every day be a day of gratitude to God for the privilege of living in a free land?

"IN HIS STEPS"

Jesus' ministry upon earth was brief. But during those three years, he walked from one end of Palestine to the other, leaving his footprints upon the sand.

In 1896 Charles M. Sheldon (a Congregational minister) wrote a book which has had a larger circulation than any other volume ever published except the Bible itself. Its title is **In His Steps.**

The story opens with a scene in fashionable First Church. "Suddenly, into the midst, there came a very remarkable interruption . . . the entire congregation was startled by the sound of a man's voice at the rear of the church. The next moment the figure of a man came out of the shadow, walked down the middle aisle, and turned about facing the people.

" 'I've been wondering since I came in here if it would be just the thing to say a word at the close of the service. I'm not drunk and I'm not crazy. I'm not an ordinary tramp, though I don't know of any teaching of Jesus that makes one kind of a tramp less worth saving than another. I lost my job ten months ago . . . I was wondering if what you call following Jesus is the same thing as what He taught. What did He mean when He said: "Follow me!"? Somehow I get puzzled when I see so many Christians living in luxury and singing, "Jesus, I my cross have taken, all to leave and follow Thee." I suppose I don't understand. But what would Jesus do?' The man suddenly gave a queer lurch in the direction of the communion table and laid one grimy hand on it . . . then fell heavily forward on his face, full length of the aisle.

'On the following Sunday morning, the Reverend Henry Maxwell faced his people and began to talk to them about the remarkable scene of the week before. 'Our brother passed away this morning. The appearance and words of this stranger in the church last Sunday made a very powerful impression on me. I am not able to conceal from you or myself the fact that what he said, followed as it has been by his death in my house, has compelled me to ask as I never asked before "What does following Jesus Mean?" I will put my proposition very plainly, perhaps bluntly. I want volunteers from the First Church who will pledge themselves, earnestly and honestly for an entire year, not to do anything without first asking the question, "What would Jesus do?" And after asking that question, each one will follow Jesus as exactly as he knows how, no matter what the result may be.' "

Several members of the congregation accepted the pastor's challenge. An immediate change could be felt by the people of the church, and their community became a better place in which to live.

Try to imagine what a difference it would make in your church, your community, your nation, and your world if individuals made such a pledge. Would you dare to pledge not to do anything without first asking, "In His steps, what would Jesus do?"

ENTHUSIASM

Ralph Waldo Emerson once wrote: "Nothing great was ever achieved without enthusiasm." Just what is enthusiasm? Enthusiasm is a Greek word, "en" meaning in, and "theos" meaning god. The Greeks thought an enthusiastic person was one who reflected the presence of an indwelling god.

Enthusiasm is the ability to react with eagerness and gladness. An enthusiastic person gets excited about events, people, and ideas. Most important of all, he cares. Enthusiasm is a contagious thing, closely kin to optimism and cheerfulness. Enthusiasm is easily kindled if the spark is there. There is some of that divine spark in each of us. Let's not let it be dimmed by the dust of daily living, or hoard it jealously. Few human characteristics contribute more to a successful and happy life, but it must be expressed if it is to grow. If you want to have enthusiasm, you must give it away.

Who knows what your P. F. might accomplish with a little more enthusiasm? Let's remember Emerson's wise words. Let's give it a try and really sparkle for Christ!

IT MAKES A DIFFERENCE

Have you ever heard this statement: "It doesn't matter what a person believes as long as he is sincere?" That remark doesn't face the facts. What we believe vitally influences our actions, attitudes, and outlook on life. In short, our beliefs largely determine what we are and what we do with life. It does make a difference what we believe.

It makes a difference what we believe about God. It makes a difference what we believe about sin. It makes a difference what we believe about the Bible, prayer, and the church.

Our faith is a vital part of our lives and our personalities. Proverbs 23:7: "As a man thinketh in his heart so is he."

The United Campus Christian Fellowship group in Raleigh got off to a good start September 25 with 40 present for the meeting at King Religious Center. Meetings are being held each Sunday evening from 6:00-8:00.

Israeli Youth Called To Renewed Pioneering

A call to the youth of Israel to come forward for a new pioneering effort was issued by Mr. David Ben-Gurion, the Prime Minister, at a meeting of the Central Council of Mapai, the Israel Labor Party, on August 11. This was the fifth of a series of meetings held by the Council to discuss problems of youth.

The fields in which pioneering was still required, Mr. Ben-Gurion said, were:

The conquest of the desert;

Settlement in the development areas outside the main population centers — Mr. Ben-Gurion emphasized that the young people should not only go out to work in these areas as doctors, nurses, engineers and teachers, but should live on the spot with their families;

The establishment of more border villages;

The development of science and research;

The fostering of mutual assistance among the people;

The strengthening of the Israel Defense Forces.

If the plans for the development of the arid south were carried out, the Prime Minister said, the center of gravity of the country would pass to the Negev and Eilat, which would become the link between Israel and the countries of Asia and Africa.

"We must bring into operation all our latent capacities," he continued, "and train our people to extend humane and friendly assistance — without arrogance — to the African and Asian nations. That will arouse sympathy and admiration, strengthen our position, and in the end root out the hatred of our neighbors, who will realize that they cannot destroy us. It will ensure peace without war, and will ultimately lead to cooperation with the neighboring countries as well."

Mr. Levi Eshkol, the Minister of Finance, presented a plan for the establishment of a new settlement region in the Besor area, south-west of Beersheba, the scene of one of David's famous battles (I Samuel, chapter 30). This task would involve the building of new villages and towns, with their own agriculture and industry, from the very foundations, and it would present a new pioneering challenge to the youth. Mr. Ben-Gurion expressed his preference for the Arad area, east of Beersheba, as the scene of such a project.

The Council decided to expend all possible aid in the execution of Mr. Eshkol's scheme, and welcomed a plan described by Dr. Giora Josephthal, the Minister of Labor, to induce skilled and professional people, especially the youth, to settle in the new immigrants' towns.

For The Church

On the mountain, by the seashore, in discouraged homes, on the roadside,
Thou didst call the high and the low to enter into life.
No prodigal was too far away,
None too wrapt in self-praise,
None too base,
None too good to miss the invitation.
As in thine eyes all were kin,
All children of earth, and yet, the children of God.
So help us, thy latter servants,
To uphold the ancient welcome of the Church.
Let the joyous there double their rejoicing;
The deserted find a Friend;
The lonely discover One who sticketh closer than a brother.
Aid us to make thy Church a praise in the earth,
To keep wide her doors to all questions and wistful spirits,
A refuge for all driven or distressed,
A source of strength for the least, last son of men,
A bringer of salvation to home and nation;
Through Jesus Christ, our Lord.

(George Stewart, in **A Face to the Sky**)

SEMINARY COURSE BY RADIO

The Virginia Council of Churches and the Continuing Education Department of Union Theological Seminary, Richmond, Virginia, are sponsoring a program for Virginia ministers and laymen on Monday evenings at 10:00 over WRFK-FM. This began October 3 and continues for three months. Dr. William B. Oglesby, Jr., will speak the next three Monday evenings on pastoral counseling.

While individual listening will be profitable, it is suggested that greater benefits will be secured if listeners gather in groups for informal discussion of the lectures. A brief study guide with suggested readings and the program schedule may be secured free of charge by writing to Continuing Education, Radio Station WRFK-FM, 3401 Brook Road, Richmond 27, Virginia.

Indian American Rights Noted In Party Platforms

Recognition of the plight of many thousand Indian Americans as expressed in the platforms of the Democratic and Republican Parties is an encouraging sign that their situation will be improved, a National Council of Churches' spokesman declared this week.

"Both statements are good ones," the Rev. E. Russell Carter said. "The next thing is to see them implemented." Mr. Carter is director of Indian Work of the Council's Division of Home Missions.

He cited the Republican Party plank which notes that this fall, "for the first time in history," every eligible Indian child will be able to attend an elementary school. The plank promises now to accelerate opening both secondary and higher education opportunities "for every qualified Indian youth."

Stating that the Administration's stepped-up health program has caused marked decreases in the infant mortality rate and deaths from T. B., the plank pledges continued progress in this area.

"We are opposed to precipitous termination of the Federal Indian trusteeship responsibility," the Republican plank concludes, "and pledge not to support any termination plan for any tribe which has not approved such action."

Mr. Carter quoted the paragraph from the Democratic Party plank on the last item in which it declares: "Free consent of the Indian tribes concerned shall be required before the Federal Government makes any change in a Federal-Indian treaty or other contractual relationship.

The Democratic platform also recognizes "the unique legal and moral responsibility of the Federal Government for Indians in restitution for the injustice that has sometimes been done them." It also pledges full development of health, welfare and education programs for Indians "while preserving their cultural heritage."

Copies of the party platforms concerning Indians and the Pronouncement on Indian Affairs adopted in March 1955 by the General Board of the National Council of Churches, said Mr. Carter, are being distributed to leaders of all member denominations concerned with Indian affairs.

A Tribute To Prof. John W. Barney

Professor John W. Barney, for thirty-one years professor of English at Elon College, died on July 6, 1960, at the age of 79. His passing has brought sadness to many for his teaching touched not only the minds of young college students but also their hearts. He taught by precept and example as well as by word of mouth. In his effort to make clear the truth about one aspect of God's World, he led his students to the discovery that at Elon they were engaged in a serious study of God's entire universe. His was a sympathetic ear that never turned away from one who was seeking an audience. His thorough and forceful methods of teaching brought firmness of resolve to know and understand the English language. He was a Master Teacher!

For nearly thirty-five years Professor Barney served his Church at Elon College as deacon. This was a high and sacred office to him, and his faithfulness and loyalty to that office and many others he was called upon to hold was a constant source of inspiration to his co-workers. His life and character bore the marks of the hours that he spent in fellowship with his Lord and Master.

Blessed with a devoted wife and children who were reared in accordance with Christian precepts, Professor Barney was ever a loving, honored, and responsible father. His children are alumni of Elon College and have taken their place in the world around them with a marked degree of dedication and service to their fellowmen.

We, the deacons and the minister of the Elon College Community Church, and the Church itself, pause to give thanks for such a noble saint of the Lord who has been among us and now is serving in the Church Triumphant. His gracious wife and family who survive know of our gratitude to Almighty God for sending such a man of God to live and to walk among us.

H. H. Cunningham,
Chm. Board of Deacons

W. J. Andes, Minister
Elon College Community Church

WHO THANKS WHOM?

**Supt. Robbins Ralph
Florida Conference**

Who thanks whom in the chain of missionary service?

We have given much, we are sure, to missions. Check for scholarships in the Near East, money for a jeep to India, surplus food to be distributed by relief workers in Palestine. Through Friendly Service our women have sent hospital supplies, layettes, blankets. Through Church World Service we have sent tons of shoes and clothing. Surely these missionaries should thank us, and promptly, for all we do for them and for their work. And if they don't keep saying "thank you" how can they expect us to keep sending?

But wait a minute. Who thanks whom in the chain of missionary service? My Bible commands ME to go around the world and preach the gospel, but I don't want to go that far, and the pay isn't good, and I'm not much of a preacher anyway. The missionary has travelled and is doing my job for me. My Bible instructs ME to feed the hungry and clothe the naked. But I'm too busy earning a living and keeping up with the Joneses. I'll send an old pair of shoes, or money for S.O.S. Somebody else can do the clothing and feeding for me. My Bible tells ME to visit the homeless, the imprisoned. But in what spare time I have there's a car to be washed, the boat to be hauled to the beach and launched. The professional Christian who gets paid for it can visit the afflicted on my behalf.

Then who thanks whom in the chain of missionary service?

Trust In God

Background Scripture: Psalm 91 and 121.

Devotional Reading: Psalm 16.

Memory Selection: **My help comes from the Lord, who made heaven and earth.** Psalm 121:2.

The group of Psalms from 120 to 134 inclusive belongs to a collection known as "songs of ascent" or "songs of degrees." They were songs or Psalms which were sung by the pilgrims as they went to Jerusalem for the Feasts from time to time during the year. As they made the tiresome journey, the spirits of the pilgrims were lifted and renewed as they sang these songs of praise and trust and petition. Marching men like to march to the sound of music, either of bands, or of the songs they themselves sing. It was thus with the pilgrims. It should be stated, too, that some writers think that these songs were sung as the worshipers mounted the steps leading to the Temple — there were fifteen steps, and one song was sung for each step. That, too, is possible. In either case, the words of the song are inspiring, comforting and encouraging.

A QUESTION

"I will lift up my eyes unto the hills, from whence cometh my help? The words "from whence" occur 17 times in the Bible, and everywhere else they are in the form of a question, and so should it be here. As the singer thinks of the long, hard journey to the House of the Lord, or as he thinks of the long, hard journey of life, he asks "From whence is my help come?" From whence indeed? A man is not sufficient in himself. His sufficiency is from God. As somebody has quaintly put it, "the sea is so big, and our ships are so small." To be sure there are those who blow on their hands and assert loudly that they need no help in life, that they are captains of their own souls. But every man has a date with trouble, and sooner or later, trouble keeps its date. And many self-sufficient people find that they need help from a "power not themselves which makes for righteousness."

THE ANSWER

"My help comes from the Lord, which made heaven and earth." God is his helper. And what a helper he has! It is the God who created the heaven and the earth! No puny, powerless God did this man have as his helper, but God the Creator, Sustainer, and Sovereign of the universe. The trouble with so many of us is that we have too little a God, and too little a Saviour. All power is his and he has given all power unto his Son. And he is able to supply all our need according to his riches in glory by Christ Jesus. Adopting a scheme suggested by a writer whom I consulted, the Psalmist enumerates, even if he does not elaborate upon, aspects of God's help.

a. KEEPER

"He is thy keeper." This does not mean that God keeps us as a warden keeps a prison under watch, a restricting, confining thing. It means that God keeps, safeguards, protects. And in a lovely figure of speech, the man sings that God who is his keeper, does not go to sleep and forget him through the night watches. "He that keepeth Israel neither slumbers nor sleeps." What a comforting word to those who lie awake through the night, or at night commit themselves to God. Whether we sleep or wake, God is our keeper and he is awake.

b. A SHADE

"The sun shall not smite thee by day, nor the moon by night." How important it was that the travelers be protected from the heat of the noonday sun, or the danger of becoming "moon-struck," or crazy, as they thought from the results of shining of the moon on the face of a sleeper. But from both sun-stroke and moonstroke, God was a shade, an umbrella or a canopy, protecting them from the dangers of the journey.

c. A PRESERVER FROM EVIL

"The Lord shall preserve thee from all evil." There were many evils or dangers involved in the long trip to Jerusalem. Perils of sickness, perils of robbers, perils of accident, perils of deserts. Did this mean that nothing would ever happen to him as he made his long trip there and back? Certainly not. But he did mean that if God were with him, if God were his keeper, no evil could befall him, that is that God could make even the bad things of life to work together for good. Religion is not an insurance policy guaranteeing immunity from all evil. It is a faith that evil can do us no harm if we are in Christ.

d. A PRESERVER

"The Lord shall preserve thy going out, and thy coming in from this time forth, and even forevermore." This may have reference to the going out to work, or going out on a journey. When one crossed the threshold of the Jewish home, he was forfeiting a certain measure of security. But both in his going forth and in his coming in, God would be with him. There was no place he could go to get away from God's care and keeping. Both in work, and in rest, God is there. Danger may come, but he will give us courage. Temptation may come but he will give us strength. Trouble may come, but he will give us comfort. Loneliness may come but he will give us companionship. Sorrow may come, but he will give us solace. Fear may come, but he will give us faith. In short, God is with us to help us, come what may.

And his loving care, and his victorious power are with us, not only in this life, but in the life to come. "From this time forth, and even for evermore." Death itself cannot separate us from his loving care. It is an open door into eternal fellowship with our Keeper. No man can snatch us out of the Father's hand. He is our's and we are his forever and forever.

THE KEY TO IT ALL

Of course, the man is not singing about something that a man holds in his head, a kind of creed or dogma about God. He is talking about something that a man has in his heart, a simple, stubborn faith in the living God. His sense of security and his serenity of mind and heart did not come from merely believing something, but from trusting SOMEONE. He was saying that if a man really believed in God, nothing could ultimately hurt him, nothing could ultimately defeat him. It is, of course, because of a lack of this kind of faith in God that so many people are

(Continued on Page 15)

SUNDAY SCHOOL LESSON
OCTOBER 14, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

Goal For Year Was Reached

Rev. W. W. Synder, Superintendent

Dear Friends:

Last week it was my privilege to attend a meeting at the State Welfare offices in Raleigh. This meeting was planned for the new superintendents of child-caring institutions in the State of North Carolina. As you may know, the State Welfare Department has a supervisor whose job is to work with child-caring institutions. He is Mr. Louis Christian. I have already found Mr. Christian to be very helpful.

At this meeting I was much impressed with what the State Welfare Department is trying to do in this area of work. They are making every effort to increase the quality of work that is being done in the institutions. They are also trying to get laws passed that will aid in better care for children in this category. For instance, they are trying to get the law changed so that long-term children might be made available for adoption. So many times children are placed in child-caring homes and are practically abandoned by either father or mother, depending on who placed them. Right now with the law as it is there isn't much that an institution can do but keep the child when in many instances it would be to the child's best advantage to be placed for adoption.

Also last week I attended the North Carolina Association of Child-Caring Institutions, which met at The Church of God's Children's Home in Kannapolis, N. C. Here again the emphasis was on doing a better job with the number of children we have rather than expansion. I attended the sectional meeting on "Developing Spiritual Values in the Institution." The three house mothers who attended from our Home attended the sectional meeting on "The Role of the House-parent in the Spiritual Life of the Child." The three attending were: Mrs. Maude Crutchfield, Mrs. Nora Lambert and Mrs. Alvertine Privette.

Our fiscal year closed on September 30. We are now in the process of preparing our records for the yearly audit and financial report. Our receipts from churches, The Duke Endowment and individuals for the year were $73,370.31. Income from the farm amounted to $8,780.15, bringing our total receipts to $82,150.46. We did, therefore, reach our goal of $80,000.00, but let us keep in mind that another year we will not have this amount of farm income. This year most of our farm income was from the sale of cattle and farm equipment, which was a part of the reduction of our farm operation.

We feel that our Home has made good progress financially this year and we are looking forward to even better years ahead, thanks to the care and assistance of many friends.

REPORT FOR OCTOBER 3, 1960

MONTHLY OFFERINGS

Eastern Virginia Conference			
Burton's Grove	$ 2.00		
Dendron, S. S.	17.50		
Rosemont — special	20.00		
Waverly, S. S.	54.00		
Windsor, S. S.	30.00		
Warwick	6.00	$129.50	
North Carolina and Virginia Conference			
Apple's Chapel	21.00		
Bethlehem	13.00		
Burlington, First	82.83		
Burlington, Lakeview	9.00		
Haw River	25.00		
Hines Chapel	22.00		
Liberty	66.00		
Rocky Ford	2.00	240.83	
Western North Carolina Conference			
Ramseur	5.00		
Sanford, Northview	4.00	9.00	
Virginia Valley Conference			
Bethel	7.00		
Timber Ridge	8.26		
Winchester	35.00	50.26	
Total			$ 429.59
Grand Total			$ 429.59

SPECIAL OFFERINGS

Circle No. 5, Woman's Fellowship, Greensboro, First Church	50.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Women's Christian Fellowship, First Cong. Church, Hendersonville, N. C.	60.00	
Harrison Factors Corp. (dividend)	15.00	
W. J. Fonville, Burlington, N. C.	5.00	
Women's Convention of the Southern Convention	60.00	
Kingsport Press, Inc. (dividend)	.60	
J. M. Van Pelt, Mt. Crawford, Va.	80.00	
J. E. Barlow, Graham, N. C.	50.00	
Special Gifts	358.84	
Total		$ 684.44
Grand Total		$ 684.44
Total for the Week		$ 1,114.03
Total for the Year		$ 1,114.03

New Ways To Do Missionary Work

"FLYING COWS" SENT TO GREECE

If you never saw a flying cow, but do hope to see one, you should have been at Logan Airport, Boston, Saturday, September 17.

Fifty of the critters — actually both heifer and bull calves — took to the air bound for Greece as part of an inter-faith project for cattle improvement overseas. Rounding out the company were nine goats, eight rabbits, and eight ducks.

Escorting the four-legged cargo and their friends were pretty farmer's daughter BettyAnn Hamlin, 19, of Turner, Maine. BettyAnn was Maine Dairy Queen of 1959. Cowboys on the trip were the Rev. Alden C. Hebard, minister of the Federated Church, Franklin, Mass., and George Hughes, manager of Corona Farm, Southwick, Massachusetts. BettyAnn, daughter of Mr. and Mrs. Hamlin of Normsland Farm in Turner, has a herd of her own on her father's dairy cattle farm and knows cattle from A to Z.

The calves mounted the ramp of the huge KLM plane at Logan Airport at noon Saturday. At 1:00 p.m. a dedication service was held for them at the airport. Speakers were the Rev. Kenneth Anthony, New York, executive secretary of the Congregational Christian Service Committee; Rev. Dr. Myron W. Fowell, Boston, secretary of the Massachusetts Congregational Christian Conference, and the Rev. William R. Mayhew, chairman of the Heifer Project of the state conference's Council for Social Action and minister of the Central Congregational Church in Bridgewater, Massachusetts.

The purebred cattle shipment, all Jerseys except one Brown Swiss, are being sponsored by the Massachusetts Congregational Christian Conference. The calves were bought by Congregational church groups in Massachusetts, Maine and Vermont. Other groups have also contributed, including Future Farmers of America, Norfolk County Agricultural School, Walpole, Mass., and Bristol County Agricultural School, Dighton, Massachusetts.

Forty of the animals will go to the Greek Ministry of Agriculture; ten others and the goats and rabbits will go to the Congregational Christian Service Committee for distribution among the poverty-stricken mountain villages of Central Greece. One prize bull is headed for the village of Baldouma.

Heifer Project, an inter-denominational, inter-faith organization, was started after World War II to help replenish agricultural stocks in needy countries. Under its auspices hundreds of thousands of goats, cows, horses, chicks and bees have been sent to more than 50 countries.

Heifer Project is sponsored nationally in the Congregational Christian Churches by its Service Committee and on the state level by its conference Councils for Social Action.

Alexis S. Liatis, U. S. ambassador from Greece, has said of the project, "This is one more gesture in a long series of similar initiatives of the American people, proving their generosity, selflessness, friendship and solidarity with the war-stricken areas of the world."

P. S. The ducks? They're going to the Greek team of the World Council of Churches in Ioannina.

CHURCHES SEND HEIFERS TO GERMANY

Sea sickness pills for cows? Standard rations for 60 heifers sailing for Germany under the sponsorship of the Congregational Christian Churches and Evangelical and Reformed Church.

Administering the pills were two "cowboys", the Rev. Thomas Howard, pastor of the Congregational Church, Merrimac, Mass.; and William "Hoot" Gibson, a layman and cattle raiser, West Bridgewater, Mass. The 60 heifers have come from Massachusetts, Connecticut, Pennsylvania, Illinois and Indiana. Local churches raised the money to buy the heifers. Four H clubs and other service clubs also contributed.

The heifers went by the United States Lines "American Importer" July 29 from New York to Bremen, Germany. German refugees will receive the heifers.

A dedication took place Sunday, July 24, on the farm of Mr. Gibson. Taking part in the ceremony were Gerhard Lang, German Consulate, Boston and the Rev. Dr. Myron Fowell, Boston, secretary of the Massachusetts Congregational Christian Conference. After the ceremony there was a picnic and reunion of former cowboys who took previous shipments overseas.

Others making the sailing were: The Rev. Melvin Moss, Wareham, Mass.; James Lawrence, Worcester, Mass., a Future Farmer of America, who will travel in Italy and Greece visiting Heifer Project farms and other service organizations; Charles Shelnut, Florence, Mass., assistant Commissioner of Agriculture of the Commonwealth of Massachusetts; Miss April Stenzel, Mrs. Caroline Merritt, and Mrs. Francis Knott, all of Merrimac. The three women and Mr. Howard will help in the distribution of the heifers. They planned to stay in Germany for the summer doing church social work in hospitals and youth centers.

HOW DO WE RATE? NOT SO GOOD!

Congregationalists are reported to rank second or third in per capita income among members of the U. S. Protestant denominations. But in per member giving to their churches — including local expenses, missions, and other benevolences — they rank 12th!

This is how the "top 12" line up:

1. Seventh Day Adventist — Average annual contribution per member: $217.31.
2. Church of the Nazarene: $133.07.
3. Church of God: $110.66.
4. Reformed Church in America: $98.24.
5. Presbyterian, U. S. (Southern): $95.18.
6. Lutheran, Missouri Synod: $89.74.
7. Evangelical and Reformed: $78.56.
8. United Presbyterian in the U.S.A.: $78.29.
9. Lutheran, Augustana: $73.17.
10. Lutheran, American: $70.89.
11. Church of the Brethren: $70.03.
12. Congregational Christian — Average annual contribution: $69.55.

—**Ashabula, Ohio, Newsletter**

SUNDAY SCHOOL LESSON

(Continued from Page 13)

anxious and worried and tense and even sick. In many taxicabs there are signs as follows: "Avoid accidents. Do not sit on the edge of the seat." All too many of us are "sitting on the edge of the seat" as we go along through life. We need to "rest in God", to keep our minds stayed on God, and he will keep us in perfect peace. Isaiah 26:3.

Adjourned Session

Forty-Fourth Biennial Session
of

The Southern Convention of Congregational Christian Churches

October 18, 1960
First Congregational Christian Church
Henderson, North Carolina

PROGRAM

Tuesday, October 18, 1960

MORNING SESSION

10:00—Registration

10:30—Call to order by Dr. George D. Alley, President
Hymn: "Faith of Our Fathers" .... No. 19
Prayer for Guidance .... Dr. L. E. Smith
Welcome .... Rev. Joe A. French
Response .... President Alley
Determining the Quorum
Recognition of Visitors and Ministers
Statement of the Business Committee .... Rev. Max B. Vestal
Introduction of the Main Motion
Consideration of the Constitution of the United Church of Christ

11:45—Service of Worship
Hymn: "I Love Thy Kingdom, Lord" .... No. 177
Meditation: "Christ and His Church," .... Dr. Nathanael M. Guptill

12:30—Recess for Lunch

AFTERNOON SESSION

2:00—Hymn: "O God, Our Help in Ages Past" .... No. 97
Further Consideration of the Constitution of the United Church of Christ
The Vote on the Constitution of the United Church of Christ
Hymn: "Blest Be the Tie That Binds" .... No. 38

3:00—Recess for the Installation Service

INSTALLATION SERVICE FOR THE SUPERINTENDENT

3:15—The Prelude
The Processional Hymn: "The Church's One Foundation," .... No. 1
The Invocation and Lord's Prayer
The Scripture Lesson: II Timothy 1:6-14, 4:1-18
The Sermon: "Christ and His Minister" .... Dr. Nathaneal M. Guptill
The Statement to the People
The Examination of the Superintendent
The Charge to the Superintendent and the Prayer of Installation .... Dr. F. C. Lester
The Charge to the People .... Dr. W. T. Scott, Sr.
Declaration of the Office Conferred

THE SERVICE OF COMMUNION

The Hymn: "When I Survey the Wondrous Cross," .... No. 311
The Service of Holy Communion .... Rev. Joe A. French
Supt. Clyde L. Fields
The Recessional Hymn:
"O Master Let Me Walk With Thee" .... No. 107
The Benediction .... Superintendent Clyde L. Fields
The Postlude

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

VOLUME 112 OCTOBER 18, 1960 NUMBER 41

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern onvention of Congregational hristian Churches.

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lon College, North Carolina.

Rededication At Smithwood

A dedication service was held October 9 at Smithwood Christian Church, near Liberty, N. C., for additions and improvements made during the past few months to the church building. These include new pews, stained glass memorial windows, remodeling of interior and exterior and painting. The pastor is Rev. Thomas F. Liverman, Jr. The building committee handling this improvement program was composed of Marvin Lineberry, Mrs. Millard Fogleman, Miss Peggy Lowe, Willie Simmons, Paul Smith, Troy Humble and McCalister Black.

The morning sermon was given by Superintendent Clyde L. Fields, who also led in the service of dedication. Rev. Lacy Presnell, pastor-at-large of the Western North Carolina Conference, read the scripture and led the prayer of dedication. Special music was rendered by Donald L. Liverman, brother of the pastor.

Smithwood church had its beginning in Smithwood schoolhouse (located near the present church building) sometime before 1878. Organization of the church was under the leadership of Rev. Peter Humble. In 1926 the present building was begun under the leadership of the late Rev. M. A. Polland.

Here And There Among The Churches

Dr. Lonnie Carpenter was installed as pastor of First Evangelical and Reformed Church, Salisbury, North Carolina, September 25.

Mr. B. R. Fitch is the new superintendent of the First, Burlington, church school and Miss Nellie May Holt is the president of the Women's Fellowship.

Rev. Truett High has resigned at Eutaw Community, Fayetteville, and has accepted a call to Bethlehem, Wood's Chapel and Wissler's Chapel in the center of our Valley of Virginia Conference.

Participating in the worship service at Church of Wide Fellowship, Southern Pines, on Laymen's Sunday were William Davis, representing the deacons; Maxwell Rush, the trustees; and Walter Daeke, Christian education.

This week First E. and R. Church, Burlington, is having three former pastors as guest speakers: Dr. Harvey Fesperman preached twice last Sunday; Dr. Banks J. Peeler, Monday and Tuesday evenings; and Rev. George Dillinger, Wednesday and Thursday evenings.

PLEASE NOTE

Women's Fellowship groups may wish to order additional copies of the service for the dedication of the Women's Gift (thank offering) entitled "With A Whole Heart" or bulletin outside cover folders for Women's Fellowship Sunday. They are 1c each from Missions Council, 19 South LaSalle Street, Chicago 3, Illinois.

The Cub Scout Pack sponsored by our Church of Wide Fellowship, Southern Pines, is cleaning and improving the church flower garden.

Rev. Frank Hamilton was in Washington, D. C., last Tuesday and Wednesday representing our denominational fellowship in the semi-annual meeting of the General Commission on Chaplains and Armed Services Personnel.

Word has come from Rev. W. W. Hall that Mr. Arthur Tuck, longtime member of Union, Virgilina, died last Tuesday at the age of 84. He had been active in conference and convention affairs for many years. The funeral was held at his church Thursday afternoon.

We learn from the newsletter of St. Peter's United Church that men of the eastern district of the E. and R. Brotherhood and the Greensboro district C. C. Laymen's Fellowship will hold a joint meeting at First Evangelical and Reformed Church, High Point, next Sunday beginning at 3:00 and closing with supper. Mr. Charles McNairy, Presbyterian layman from Greensboro will be the speaker.

A family night inspirational meeting will be held next Sunday evening at First, Burlington, with a buffet supper and the showing of the stewardship movie, "Split Level Family." A supper will be held November 4 for the men conducting the every member canvass November 6. The committee planning for this stewardship program consists of Herbert Wellons, Wayne Taylor, Raymond Tatum, Horace Freeman and Braudie Fitch.

The Women's Fellowship of First, Burlington, gave a dinner for members of the chancel choir October 4.

The junior choir of our United, Raleigh church will appear on video tape next Sunday 12:00-12:30 p.m. on Channel 5, WRAL-TV.

Virginia ministers are asked to reserve January 31 - February 1 for the annual meeting of the Virginia Council of Churches at Roanoke.

The fall rally of the Eastern Virginia Laymen's Fellowship is to be held next Sunday at our Franklin church, according to announcement on the Christian Temple bulletin. The business session begins at 4:00 with a banquet at 6:00.

The autumn family night at United, Raleigh will consist of a Halloween party at 7:00 October 28. "All spooks, goblins, friends and members of United Church are welcome to join in the games and festivities," according to the news letter.

Rev. James Jackson, minister of the new Clanton Park United Church, Charlotte, will speak at the meeting of the Tryon Women's Fellowship next Monday. He will report on work camps which he directed last summer in Puerto Rico and North Dakota.

Groundbreaking service for St. Peter's United Church, Greensboro, is scheduled for 3:30 p.m. Sunday, November 27. The congregation will meet October 30 to adopt a budget for 1961 and elect officers for the new year. November 13 pledges for the budget will be dedicated at the morning worship service.

Volume 112 Number 41

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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BUSY YEAR AT LONG'S CHAPEL

By Mrs. H. L. Chandler

The Woman's Fellowship of Long's Chapel has closed a successful year under the leadership of Mrs. Edith Anderson.

The suggested Bible study was presented in six lessons, and the last six meetings were given to the required programs.

Money for missions was secured through a budget, and the Fellowship voted to increase this amount for the coming year.

Friendly Service quotas were met, and mattress covers were sent to Moonelon.

Christmas gifts and baskets of fruit were given to the sick and shut-in. Flowers were sent to members who were hospitalized during the year.

All special days were observed, and representatives attended the rally, conference, convention, and school of missions.

The Fellowship's history was completed and recorded.

Having met all the financial requirements, the Fellowship raised $1,622.00 for the church building fund, making a total giving of $1,808.31 for the year.

Officers for the coming year are Mrs. Ethel Rudd, president; Mrs. Sarah Faulkner, vice president; Mrs. Bill Murray, secretary and treasurer; Mrs. W. L. Wyatte, reporter; Mrs. Jamie Fonville, historian; Mrs. Larry Russell, chairman for Christian Education; Mrs. Lillie Chandler, chairman for friendly service; Mrs. Daisy Hester, chairman of missionary education; Mrs. Iris Fonville, chairman of social action; Mrs. B. F. Blanchard, Sr. and Mrs. Lillian Carey, co-chairmen for spiritual life; and Mrs. Violet Shaw, stewardship chairman.

Neighbors won't let her in

at the polls on election day because she isn't registered

How about you? Will you be welcome at the polls next election day? It's your big day, you know—the day when you assert your rights as a free American, to say how your government shall be run.

But you've got to be registered or you can't even get inside the booth. So don't be locked out. Be sure your name is in the registration book!

If you've moved, just changed your maiden name for a married one, or come of age, you'll have to change your registration. Get it done now, before it's too late!

Is your name in the book?

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OLD FRIENDS AT AMERICAN BOARD

It was my privilege to attend the 150th anniversary meeting of the American Board of Commissioners of Foreign Missions in Farmington, Connecticut, last Tuesday and Wednesday.

Among those attending the sessions who are well-known in the Southern Convention: Dr. Henry Robinson, Fairfield, Connecticut; Dr. and Mrs. Allen Gleason of The Hartford Seminary Foundation (she was the former Frances Everett of Holland, Virginia, and he is a licentiate of our Eastern Virginia Conference); Rev. Emmanuel Hedgepeth, formerly of Holland, and now minister in Medfield, Massachusetts; Joyce Myers, a graduate of Elon College from Pennsylvania who is a missionary-candidate studying at Hartford; Rev. Mrs. Sally Edwards, who was our Rally speaker last spring and in whose home in Hartford I had the pleasure of staying.

Mrs. Gleason invited Jim and Faye (Gordon) Humphreys to tea, so I could see them. They are working with our First Church, Westfield, Massachusetts, where Jim teaches the high school class and works with PF and Faye also teaches and helps with the junior choir. They are working hard at Hartford Seminary and seem very happy. Also invited were Rev. and Mrs. James Morrison, last seen by me at the 90th anniversary of Bethany church, Sedalia, which Mr. Morrison served last summer.

Thrilling days lie ahead for the old American Board — the first foreign mission society in the United States. Plans will be revealed in later issues of The Sun.

Emily C. Lester

NEWS FROM ORLANDO

The ground-breaking service for First United Church, Orlando, Florida, will be held November 6 in the building clearing in the five acre orange grove which will be the church site. The oranges will just be turned a beautiful golden color at this time.

The pastor, Rev. Horace Sills, reports a total membership of 160 during the first year of organization. Working drawings of the first unit have been completed and approved. He invites members of Congregational Christian and Evangelical and Reformed churches in this area to stop by to visit this church group if you are in the area this winter.

Calendar Of Coming Events

October

18—Adjourned Session Southern Convention — Henderson
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
29—W. N. C. Laymen's Fellowship Rally — Hank's Chapel
30—Western N. C. Pilgrim Fellowship Rally — Zion

November

1—Eastern North Carolina Conference
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

THE PLATFORM OF THE CHURCH

"CHRIST — AND THE COMMUNING SOUL"

By Rev. J. Everette Neese
First Congregational Christian Church, Richmond, Virginia

The members of the United Nations will remember, for a long time, Fidel Castro's four and one-half hour speech, and Premier Khrushchev's complete lack of diplomatic grace in pounding his desk, during a session of the Assembly last week. Time will be, however, when these incidents of Communist leaders will be forgotten. Other things of importance will claim the attention of our leaders. Time will move on, but man will be no better as a result of these incidents.

In the first century there was a man, not of diplomatic rank nor of world renown, but this man created an incident in the quiet security of an Upper Room which will be remembered until the end of time. He did not propose a change in international government posts, nor did he exercise his authority in any degree of confiscation. He had only met with his friends and in quiet conversation instructed them; then, setting forth bread and wine, he told them that whenever they shared in these elements, to do so "In remembrance of me."

Today, Christians throughout the world come together to share in a fellowship of Communion that has deep roots and wide-spread significance. On this World Wide Communion Sunday our differences — racial, cultural and economic — are forgotten and we come together to renew our covenant and deepen our faith in the eternal purposes of God revealed in Jesus Christ. Only on this basis can our souls be refreshed by the spirit of him whom we remember."

In this communicative experience there can be found unity. The impact of the early church was felt upon the society of its day because they "dwelt together in unity." Being of like mind and like purpose their one desire was to express through their living and work the spirit and purpose of Jesus Christ. Without this their witness would have been ineffectual. This is true in the church life today. If stubbornness, selfishness, egotism prevails in the hearts of members, the benevolence of Christian unity is absent. Jesus said, "I in them, and thou in me, that they may be made perfect in one."

Th unity goes beyond the relationship between man and man to man and God. The fluid of true faith and unity flows UP and the purposes of our Lord are exalted above selfish interests and motives. In a dominating influence of righteousness our souls commune with our Lord, and our wills come under his influence.

In this communicative experience is strength for hours of crisis. No one is exempt from these hours. At such a time the character of a life-time may be in jeopardy or the hope of a lifetime may be lost. Some people face a crisis when they realize the futility of life as they are living it. They want a way out, but seem not to know how to find that new level of living that provides the right way. Again, a crisis is sometimes encountered as we face the responsibility of a new task. We know that its demands will need more power or wisdom or insight than we possess. In such a time we ought to be able to find strength through communion with God. Great disappointments or heartbreaking sorrow brings crisis. This could be the call of God into a fellowship richer than we have ever known.

In this communicative experience there is hope. I have seen a useless area of Florida swamp-land become "Golden Isles," for lovely homes. I have seen black, mucky tide-lands become beautiful waterfront estates. I have seen jungle-like woodlands become Azalea Gardens. My Master tells me that the same miracle can be wrought in the realm of the spirit; that a place of indiscriminate refuse can be transformed into a place in which the spirit of God would delight to dwell. Hope, not only for a transformed life today, but even the hope of immortality. That when the sun goes down on your life or mine, we shall be reminded of His words, "I go to prepare a place for you."

These are the joys that Christ has made available to the communing soul. Joys that reach their climax in man's communion with his Lord and Saviour; and in communing fellowship with Christian believers the world over.

Going To Church "To Hear The Preacher"

Recently someone apologized to me because they had not gotten out to hear me preach yet. Is this why we attend the services of the church — just to hear someone preach? If so, then it is understandable why so many people will stop attending church when they decide that they don't like the preacher. In fact, if this is the main reason for going, it is understandable why many people never attend church at all. It would also explain why many others refuse to cooperate with anything the church does after having heard something which made them sore.

I am not overly concerned about people who stop coming to church when they hear the preacher say something they dislike; the church is not going to fold up as a result of people with such an attitude as that withdrawing. But I am concerned that too many of us apparently do attend church for no better reason than to hear someone speak. Of course, the sermon is a very important part of a service of worship and we ought to listen to it carefully, but is that the most important reason for our being in church? I think not.

We should attend church services primarily for the purpose of worshipping God. That should be our motive for going and it should be our activity while in attendance. When choosing a church, we should do so on the basis of where we find it easiest to worship; not necessarily on the basis of where the most eloquent minister happens to preach. We are aided in worship not only by what the preacher says, but also by the singing of hymns, the offering, the prayers and other parts of the service. We should think of these other elements of the service not as something preliminary to what we hear the preacher say, but as opportunities for worshipping God. It is well to remember that the church is, primarily, a house of prayer. Those of us who come merely to hear what is said have yet to understand the purpose of the church and we exhibit no more intelligence than those who do not come because of having heard something which offended them. In both cases the motive is a weak and senseless one. Let's get on the right track. Let's attend church to worship God.

Rev. William T. Joyner in Northview Star

New "Council On Student Affairs" At Southern Union

The appointment of a "President's Council on Student Affairs" at the Southern Union College, Wadley, Alabama, has been announced by President Walter A. Graham.

At the same time, Graham announced the appointment of Howard L. Corder as dean of men and Mrs. Tom Rogers as dean of women. Both are members of the faculty, Corder serving as athletic director and Mrs. Rogers as an instructor in Chemistry.

The President's Council will include the two deans and Dr. A. R. Van Cleve, dean of the faculty. Representatives from the Student Council will meet with the Council at stated occasions.

Corder, a native of Kentucky, holds his baccalaureate and master's degrees from the University of Kentucky. Mrs. Rogers, a native of Alexander City and a graduate of Huntington College, is doing graduate work at the University of Michigan.

The appointment of the two deans is a change from the previous plan of using only a Dean of Students.

Elon College Income & Expenditures

June 1, 1959 — May 31, 1960

INCOME

Student Tuition and Fees	$ 453,676.82
Endowment Income	46,449.79
Donations:	
Southern Convention Apportionments	31,636.40
Two and One-Half Million Campaign	12,144.57
N. C. Foundation of Church Related Colleges	19,595.55
Development Fund	39,122.50
Other donations	12,983.02
Other Income	9,874.05
Dividends and Interest	4,051.16
Rental Income	7,315.43
Auxiliary Enterprises*	354,451.57
Insurance — Fire Loss in Mooney	9,752.55
TOTAL	$1,001,053.41

EXPENDITURES

Administrative and Clerical Salaries	$ 73,612.39
Instructional Salaries	259,295.87
Library	24,704.21
Instructional Materials, Supplies and Equipment	18,270.65
Purchase of New Equipment	15,356.00
Operation and Maintenance	42,465.66
Health Services	10,858.41
Insurance and Social Security Taxes	17,368.63
Retirement Pay	4,505.88
Payment to TIAA — Retirement Funding	5,235.11
Student Activities	16,185.78
Miscellaneous	4,446.34
General Expenses — travel, publicity, canvassing	20,193.37
Office Supplies and Repairs	3,179.56
Postage, Telephone and Telegraph	6,372.58
Payment on Dormitory Bonds	56,841.60
Alumni Office	7,868.40
Reserves for Estimated Losses on Doubtful Accounts	4,198.97
Capital Acquirements and Improvements	33,770.02
Auxiliary Enterprises*	341,828.43
TOTAL	$ 966,557.86

Other information from the 1959 - 1960 audit:

Total Assets	$4,680,223.01
Endowment Fund Principal	1,076,686.91

*This includes bookstore, dormitories, dining hall and intercollegiate athletics

VANISHING AMERICAN?

For the sake of your future and the future of your country, let's fervently hope not! But the sad fact is that too many gifted teachers are leaving our colleges for better paying positions.

The cause is fundamental. They simply cannot make ends meet on their present low salaries. And, much as they love their work, they are forced to seek jobs in other fields.

In the face of this discouraging trend, more classrooms keep getting more crowded. And by 1967, college applications are expected to *double*.

It's time to put a stop to this nonsense. Won't you help? Help the college of your choice *now*. The returns will be greater than you think.

•

If you want to know more about what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

ADVERTISING COUNCIL PUBLIC SERVICE

Dr. John Baillie, a president of the World Council of Churches, died in Edinburgh, Scotland, September 29 at the age of 74. Called "one of the most trusted and influential leaders of the ecumenical movement" by Dr. W. A. Visser 't Hooft, Dr. Baillie was chaplain to King George VI in Scotland and later to the Queen. He received honorary degrees from many universities, including Princeton and Yale. He is known to many through his writings, which include **Diary of Private Prayer**.

My First Year As Minister At Henderson

By Rev. Joe A. French

Reports in The Christian Sun about other churches suggest to me that Henderson church might do well to report on events of the past year.

Following a faithful and long term minister like the Rev. J. Frank Apple is not an easy job. He is beloved of all our church people and held in highest esteem here in the city. However, his gracious and generous manner and helpful attitude has been most welcome and has helped us in many ways to get adjusted and to get on with the work.

Over the years a fine and loyal group of people has been developed here and their devotion is evident in many aspects of the church work. A case in point is the new educational building which was constructed after Mr. Apple resigned at a cost of approximately $25,000. The building makes it possible to have a graded Sunday School and also provides an ample kitchen which is well planned and furnished. The fellowship hall is one of the most used areas in the church for many kinds of group meetings and meals. Only a small debt of $5,600 remains on the building.

On my arrival plans for the Christian Enlistment program were already in the making. The Program and Budget Committee did a great deal of study and work in the preparation of a long term program for the church. After the program had been mimeographed and posted to all the families in the church it was presented to the church business meeting and approved. A unified budget was prepared and the training program for the enlistment was done by the Rev. Melvin Dollar. Included in the plans was the desire of the church to move to the calendar year as the church year and so offering envelopes were provided for a 14 month period to make this adjustment.

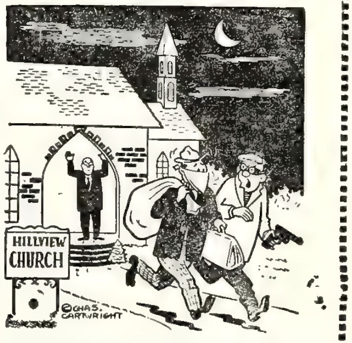
All these plans prepared the way for providing every member of the church and the Sunday school with a package of offering envelopes which were assigned alphabetically and numerically and delivered to every one. It took a while for this new method of church finance and offering envelopes to become acceptable. However, every quarter this year has shown a considerable financial improvement and progress over the previous quarter and indications are that the budget will be met in full.

Shortly after my arrival a constitution committee, composed of I. H. Vickery, Sr., Mrs. John A. Hall, T. A. Park, Henry J. Lane Sr., and Mrs. J. Lee Lassiter Jr., started to work on the preparation of a constitution for the church. The constitution was printed in book form and distributed to all church members.

The constitution provided for several changes and additional committees for the church. A Board of Deaconesses was elected, a board of Christian Education was provided for and a Stewardship and Missionary Education Committee was elected. As a co-ordinating and efficiency agent an Administrative Board was provided composed of the heads of all organizations and boards and committees.

Another booklet has been published in which the names and addresses of all members of the church are listed. Also included is a list of all the officers of the church and its organizations for 1960. This has been made available to every church member.

Church Chuckles
by CARTWRIGHT



"That was a dumb stunt, lettin' him talk you into signing a visitor's card!"

Some folks who attend church just don't want to be 'bothered,' not even to the extent of filling out a visitor's card. They look upon the hourly worship service as a weekly religious duty apart from the other interests in their life. Their attendance at church is as casual as their visits to the movie or the bowling alley. Needless to say such folks get very little OUT of church since they give so little of themselves TO the things their church represents!

The minister has kept in contact with all absentee members and with all students in college through letters and the provision of devotional literature. Also occasional newsletters have been published and posted to the entire membership.

The laymen, women and youth fellowships have been very active in their respective interests. We have four groups of youth, senior high, junior high, juniors, and primaries which meet every Sunday night. Two adults work with each group, one as a sort of leader and the other as the program adviser.

On Sunday nights during February, March and April a school of churchmanship was conducted with emphasis on helping officers of the church and its organizations do a better job in their respective responsibilities. The subject for the school was "Organization and Administration of the Local Church." The sessions were well attended by officers and the study and discussions were stimulating. As a result our officers have been able to do a much better job this year. Manuals and literature were provided for officers which further helped them in their duties.

Mr. and Mrs. Archie Newman refinished a room with white pine paneling, provided office furniture, and built cabinet and bookcases for a pastor's study, much to the comfort and convenience and enjoyment of the minister.

The Henderson church people have been most generous and cooperative and have encouraged their minister in many ways. It is a stimulating and inspiring experience to work with such forward looking and progressive people.

"Guide Me, O Thou Great Jehovah" is the "hymn of the month" being used by our Tryon church. The author, according to that church's bulletin, intended to be a doctor but was so moved by a powerful sermon that he decided to enter the ministry. He was turned down by the Anglican Church and became an evangelist for the Welsh Calvinists, travelling great distances in this work for 50 years. He wrote 800 hymns in Welsh and 100 in English.

Plans For A Planning Retreat

The congregation of United, Winston-Salem, recently voted to set apart the third Sunday in October each year as a planning retreat for the year's work.

The schedule is as follows:

1. 2:00-5:00, the four boards of the church will come together for the following purposes (each board meeting in separate rooms):

   a. to organize the board and choose officers.

   b. to set up sub-committees necessary for the work to be done.

   c. to orient new members and revive understanding of old members as to the responsibilities of the board.

   d. to review accomplishments and failures and neglects of the past year.

   e. to set goals and plan work for the new year.

   f. to receive materials for continued study by each member.

   g. to line up meeting dates and program events on the calendar.

About 4:30 there should probably be a coming together of the four boards to solve conflicts on the calendar and in committee memberships.

The above session might begin with worship with stress on the spiritual foundations and purposes of these boards, what the church and its mission is.

2. The entire congregation will come together at 5:30 for a pot luck supper.

3. This will be followed at 7:30 with the Annual Meeting of the congregation, the purpose of which is to:

   a. give the congregation, through the reports of the various boards, an opportunity to survey the past year's work in the church to see what has been done and what has been left undone.

   b. give the congregation, in the first month of the new year, an opportunity to make suggestions, to express constructive criticism, to help improve the program of the church.

   c. give the congregation an opportunity to share in the plans made by the boards in their work of the afternoon.

The following suggestions should be followed if this retreat is to be a success:

1. Each board chairman must be thoroughly prepared in advance, bringing an agenda and information, so that his board will not have to start from "scratch." It must be assumed that the chairmen of the past year will meet with and be responsible for this board meeting.

2. Each chairman will see that a written report of the past year's work is present for the meeting of his board and for presentation to the annual meeting.

3. If a chairman sees that he will not be able to attend this retreat, he should see that someone is prepared to take his place.

4. In some cases where a man serves on more than one board, some moving back and forth between boards will have to be done.

The purpose of the retreat is obvious; to operate the church on a more carefully planned basis, to get all parts of the church off to a good start in the year's work, and to develop initiative, aggressiveness, and a sense of responsibility in the lay people, who are themselves the church.

—Round Robin, United,
Winston-Salem

"MEDITATION ALERT"

Charles H. Monbleau, Minister
Pilgrim Church, Harwich Port, Mass.

A few days ago someone said to me: "Five minutes is not very long for morning devotions." He was right—not very long; but it can be the most significant five minutes in the day.

I'd like to get the people of this country on what I call "meditation alert" for five minutes every morning. In times of threatened disaster, in times of war, we alert the people to be prepared for the worst. I'd like to alert people each day to be on the watch for the best.

It takes only a brief look at the compass to get one's bearing.

It takes only a brief look at the North Star to get one's direction.

It takes only a few moments of prayerful meditation to get God's directions for the day.

It takes only a brief but forthright prayer to obtain God's forgiveness and His guidance.

It takes only one verse or two from the Bible to establish our goings and renew a right spirit within.

Why do I urge you to set aside each day a brief time for "meditation alert"? Because: what you do each day should be looked upon as God's assignment for you.

—Pilgrim Progress

Have I Kept The Faith?

Max Brown Vestal

Paul, when an aged apostle, wrote, "I have kept the faith..." Can we do the same? When we joined the church, we gave affirmative answers to the following questions:

(1) Do you sincerely and heartily repent of your sins?

(2) Do you believe in the Lord Jesus Christ as your personal Savior and as the Savior of the world?

(3) Is it your purpose through grace to live a Christian life?

(4) Do you promise, to the best of your ability, to attend the services of the church, participate in its program of worship and service, support its righteous enterprises, and promote to the utmost of your power, its purity, its peace, and its prosperity?

Surely none of us took these vows lightly. We stood before the altar of the church, we made the vows unto God. We stood before the congregation of God's people, our friends and neighbors, and promised to share with them in the work of the Lord. Have we kept the faith?

Have you kept the faith? Ask yourself. Have you lived a Christian life? Nothing can compensate for failure to do this. Have you, **to the best of your ability,** attended the services, participated in the church's worship and service? Have you expended the **utmost of your power?** Have you kept the faith?

—Shallow Well Messenger

Through all this our work has not suffered and our contacts with students has, if anything, been strengthened. Christian leaders have come out clearly in the interest of democracy and against autocratic rule. Thus the influence of Christianity and its proponents, the churches, the Christian schools and both the indigenous and missionary leaders, will be given a wider audience than at any time since Protestantism came to Japan one hundred years ago.

This letter has been much longer than is our wont. Anyone who has started to read and become bored will have skipped to this point. But to all, whether interested or skippers, we send our warmest greetings (now 90 degrees Fahrenheit in the shade) and wish you a pleasant fall.

Cordially yours,

Gladys and Leeds Gulick

Eutaw Women Meet

Emma R. Riley

The Women's Fellowship of the Eutaw Community Church, Fayetteville, N. C. held its first meeting of the new church year on September 15, 1960 with an excellent representation of old and new members.

The president, Elizabeth Stout, opened the meeting with a reading from the letters of Paul, Peter and James, and a prayer. The spiritual life chairman, Betty High, read from "Luke's Portrait of Christ." Verses from the Book of Luke were also read. The program chairman, Esther Dept, conducted a most interesting program entitled "Goals for the Year." The film, "The Church is Here" was also shown. Books suggested for reading during the coming year were "Safe in Bondage" and "One World—One Mission." Lorraine Boucam sang "Lord, God of Hosts", our theme song for this year, accompanied by our organist, Roberta Hyer.

Although our program was most enjoyable, we were very disappointed that our featured guest, Joyce Askew, retiring Sanford District Chairman of Women's Fellowship, was unable to attend as scheduled. A short business meeting followed the program to adopt recommendations made by the executive board and to bring up subjects that needed to be discussed and voted on. Upon adjournment, refreshments were served.

"NOT A HARDSHIP — A JOY"

Forty-Five Years In Africa

If you are enjoying a lull in the din at your house now that the children are back in school, consider Mrs. Arthur Christofersen of Naperville, Ill., who taught all her five at home — and in Africa to boot.

Forty-five years ago, as a bride of two months, Mrs. Christofersen left the midwest for Africa. She has spent all but four of the years since then in missionary service there under the American Board of Commissioners for Foreign Missions.

She has 13 grandchildren, five of whom she has never seen. But she and the Rev. Mr. Christofersen, back in the United States this week (October 5) for the first time in 10 years, are on the way now to Naperville for a real family reunion.

Mrs. Christofersen, slim, bright, and 72, recalls her family schoolteaching days in Africa.

"I had to separate them," she laughed. "They were good students, but full of children's mischief. I had one desk out on the veranda, one in the bedroom, another in the kitchen. . ."

The Christofersens were the only non-Africans in an isolated country area and there were no schools for their children.

"I could do most of my housework and teach at the same time, but I never learned to frost a cake with boiled frosting and listen to recitations," she said.

She taught the children Latin, German and Algebra as well as all the usual subjects. As they got older, she had to study nights to keep a jump ahead of them.

"We learned together," she said.

In addition to bringing up the five children and running her home Mrs. Christofersen found time also to be active in church women's work, in food distribution to children, and as hostess to visiting Africans and missionaries.

Mr. Christofersen was superintendent of the African churches in the area, and travelled many hundreds of miles every year advising pastors and their people, helping with the building of schools and churches, and acting as mission treasurer.

Beloved by hundreds of Africans, the tall quiet man was known everywhere, a symbol of the best that one country can offer another.

Of the rewards and trials of missionary life, Mrs. Christofersen says, "There are always blessings. Even when a seeming hardship comes along, it turns out for the best. That has been my experience throughout life."

"We were more blessed than most missionaries," she adds, "because we have left three of our children in Africa to carry on our work."

Their son, Dr. Howard Christofersen, is a missionary doctor at the McCord Zulu Hospital in Durban, Natal. A daughter, Mrs. Eric Dahle, teaches with her husband at an American Board mission station in Southern Rhodesia. Another daughter, Mabel, teaches at Inanda Seminary for Girls near Durban.

Waiting for the reunion in Naperville is another daughter, Mrs. Robert McLaskey and her family; and in Sandwich, Ill., is another son, the Rev. Arthur W. Christofersen and his family.

Among Mrs. Christofersen's many impressions of America after ten years' absence is the country's tremendous wealth. "Everywhere you go," she says, "you see huge shiny new cars. Every space is filled with them."

She also noted the waste of food. "You cannot help but wonder why some countries have so much and others so little."

Mr. and Mrs. Christofersen both had always wanted to be missionaries and had planned to go overseas on their own but when they met at Shurtleff College, Alton, Ill., their plans changed and they decided to go out as a team.

It is a team that has given a total of 90 years' service to the people of Africa.

They spent their first year in language study, the next 35 in the isolated Ifafa station in Natal where they brought up their family, eight years at the Adams Mission near Durban, and the past 18 months in Durban.

They were due for retirement in 1956 but since no replacements were available, they stayed on an additional four years. Now Mr. and Mrs. Richard Sales of Ho-Ho-Kus, New Jersey, have arrived to carry on their work.

"But it was not a hardship to stay," Mrs. Christofersen says. "It was a joy."

AS SEEN BY MISSIONARIES

The Recent Disturbance In Japan

Rev. and Mrs. Leeds Gulick

(Continued From Last Week)

The impact on all this is yet to be determined. For Gladys it meant no change at all because the Doshisha high schools were not involved. For Leeds at the seminary, it also meant the cancellation of but one class. Our Bible classes had to be suspended a few times when a campus "demonstration" was to be held, and evening affairs had to be called off because the students were too tired to attend. But Gladys' Monday afternoon "at home" sessions were more popular than ever. Students came to talk over very eagerly the uncertain value of the "demos" and the strikes. They were not always in sympathy with the way these were handled, and much opposition developed at Doshisha to the wild antics of the Zengakuren — the far left student federation — to which most student associations of the universities of Japan belong. The college students in Japan are very uncertain of most things. They may parrot Marxist dogma, sing the Internationale and snake-dance, but just what these mean they do not seem to know. To them they are signs of worldly wisdom, of freedom from feudal restraint, and high idealism — not realizing their sources and the machinations of Communism. To Gladys came students to "explain" Japan's position, to make sure that foreigners (us) "understood" what was going on! They never missed a "demo" and literally wore themselves out in their effort at flexing their political muscle. A few even went on the overnight trip to Tokyo to participate in the frenzied days up there.

Among the leaders of the campus demonstration we were well acquainted with a few. They came to us to explain and to get our reaction. But one strange phenomenon was that they talked but seldom gave us a chance to make our comments. This was as true of teachers as it was of students. From the far north to the distant south, all who were caught up in this movement had a solid front of "information" that never varied. Any other facts or interpretation that we were able to get in edgewise were not acceptable. This was rather appalling and reminded us of the mass communication that slowly paralyzed the nation before the war twenty years previously. Only this time the movement swept the demonstrators like wildfire.

After the revised Treaty was an accomplished fact, the weary, sad and puzzled students came again to Gladys' "open house" asking questions. Why did they fail? Where had the students been wrong? And our own query is as to what have the university students, who were so badly led, learned? Perhaps they will be more wary of Communist leadership; let us sincerely hope so. Maybe they can appraise the part of students in politics better. Just now it is not useful to tell them that their job is to study and prepare for life and to let the adults tend to politics. What makes the students even more puzzled is that some of their faculty members encouraged them in their demonstrations!

A word of personal experience will relieve our friends, we feel. At no time did we face any unpleasantness. Our student and faculty acquaintances even went out of their way to be cordial and assure us of the goodwill of all Japanese toward Americans. There was no such tension as we experienced before the war in Japan. All our dealings are now in a friendly and dignified atmosphere.

Young Japan has flexed its political muscles and found that while the cause for "direct action" seemed righteous enough, the vast public — including their parents — stood stolidly unmoved. The avowedly Red student leaders (who were declared too radical for even the Communist Party!) have had their day and are generally discredited. A healthier political situation is in the making.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Kyoto

October

Nishinomiya — City of 230,000 halfway between Kobe and Osaka.

23—**Miss Patsy Cooper** graduated from Phillips University in 1959 and went to work for the American Bible Society. She is now teaching English at Kobe College.

24—**Miss Angie Crew** graduated from Defiance College in 1923 and went to Japan as an evangelistic missionary of the Christian Church. Since the Congregational Christian merger she has served as a teacher of English at Kobe College, with the exception of the war years when she was on the Southern Convention staff and taught a year in the Near East.

25—**Miss Bernice Davies,** after 35 years as a teacher of English at our Yankton and Tougaloo colleges and at Westmar College, is serving a 3-year term as English teacher at Kobe College.

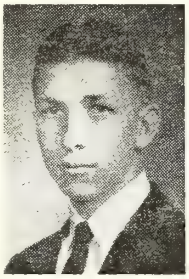
26—**Miss Yasuko Kusunoki** was born in Japan but lived in the U. S. after she was 5 years old. She returned to Japan in 1955 as a missionary after graduating from Eden Theological Seminary in religious education. She teaches that subject and English at Seiwa Junior College.

27—**Mr. and Mrs. David Larsons** went to Japan in 1954. He is professor of music at Kobe College, and she teaches English in the high school in addition to keeping house and caring for two small children. She was born in China, where her father was a Presbyterian missionary.

28—**Mrs. Floyd Roberts** lived in Japan 1929-40, when she and her late husband established a Christian social service center in Nagoya known as "The House of Brotherly Love." She went back in 1952 and is teaching English at Kobe College.

29—**Rev. and Mrs. Myron Ross** served in Japan before they were married and have just completed their first term. He is associate secretary of the Youth Commission of the United Church of Christ in Japan and chairman of the Inter-Asian Students Committee.

A Page for Young People Edited by Hubie Young



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

BAYSIDE PF BEGINS YEAR

By Barbara Smith

The senior high PF of the Bayside Church began the year on Sunday, October 23. At this time the regular weekly meetings commenced with a candlelight vesper service in the social hall of the church.

The service was led by our president, Patsy Hayes, who welcomed our invited guests, the members, counselors, and minister from the newly-organized PF group at the Lynnhaven Christian Church.

The topic for the service was "God in My House." Following the vesper service, our meeting was called to order. After the business, a program was presented on the three commissions by Barbara Smith, Bill Gaylord, and Barbara Messick. A report on "What Camp Meant to Me" was given by Butch Williams.

Recreation and refreshments were enjoyed by all. After refreshments we adjourned to the church lawn and formed a closing friendship circle.

HOLY NECK PF MEETS

By Mollie Holland

On September 11 seventeen members and guests met in the Holy Neck Church Fellowship Hall for a covered dish supper.

After supper the group joined in the singing of songs.

The business meeting was called to order by the president, Sammy Barnes. The secretary, Mamie Harrell, read the minutes of the last meeting, and they were approved. The treasurer reported that there was on hand a balance of approximately $100 in the treasury.

Under new business, a motion was made, seconded, and carried that the secretary order twenty copies of the "Songs of Many Nations" books for our fellowship.

A motion was made that we attend the Planetarium in Chapel Hill. This was discussed and the group decided to go on a Saturday in October.

A motion was made that we hold our meetings twice a month instead of once a month as we previously had. This motion was carried, and the group decided to meet on the second and fourth Sunday nights of each month.

Our minister said the Hodges Ferry youth would like to meet with us to get some ideas on organizing their PF. We decided to have them on October 24 and to have Hubie Young, vice-president of the Southern Convention PF, to speak at that time.

The meeting was turned over to Paige March and Mary Ann Barnes. After a very interesting and inspiring program, the meeting was adjourned.

BAYSIDE INSTALLS

By Barbara Smith

An installation service for the officers of the Bayside PF was held Sunday night, September 25. The counselor, Mrs. D. B. Smith, Jr., installed the following officers:

President, Barbara Messick; vice president, Butch Williams; secretary, Bobby May; treasurer, Barbara Smith; financial secretary, Ralph Jacoway; corresponding secretary, Sandra Hanson; chaplain, Tom Wheaton; faith chairman, Bill Gaylord; action chairman, Butch Williams.

We are planning for a wonderful year in which we can grow in Christian fellowship and learn to walk in the footsteps of our Lord and Savior, Jesus Christ.

MOONELON FROM A COUNSELOR'S VIEWPOINT

Frances Newman

Camp experiences are dear to the hearts of the campers and cannot be fully expressed in ordinary words. The feelings captured through participation in Morning Watch, small group discussions, nature hikes and studies, vespers, and fellowship around the campfire explode only through poetic expressions.

The formulation of relationships and attitudes in Christian living are the results gained from living in the small Christian community of a church camp. The activities for the week are carefully planned and thought out by a staff of capable and dedicated church leaders. Careful and thoughtful attention and consideration are given to each individual group of campers in order that the highest values in Christian living may be shared.

Church camps are just one means through which our young people are nurtured in the heritage and faith of the church. Through close association and observation in God's creation, a clearer understanding of God's love for His children, revealed through the scripture, is attained.

—Voice of the Temple

Officers for the senior high Pilgrim Fellowship of the Cypress Chapel Christian Church for the new year, 1960-61, are as follows:

President, Fred Allen Bunch; vice president, Frankie Case; secretary, Rita Brinkley; assistant secretary, Dickie Holland; treasurer, Sandra Privott; reporter, Carrol Brinkley; faith chairman, Lynn Brinkley; action chairman, Sandra Brinkley; fellowship chairman, Billy Lewter; advisors, Mrs. Ellis Clark and Mrs. Johnny Speight.

Elon Shares In Foundation Of Church-Related Colleges

By President J. E. Danieley

I have just had a very unusual and encouraging experience. On Monday afternoon one hundred seventy college presidents assembled at Hunter College in New York City for instructions concerning participation in National Corporation Day. Later the group, and an equal number of executives from national corporations, were guests at a Salute Dinner at the Waldorf-Astoria Hotel.

The United States Steel Foundation was cited at the dinner as being a leader in advancing and supporting the independent liberal arts colleges of the nation.

In a telegram wishing the colleges success in their purposes, President Eisenhower said that the independent colleges "possess a tradition of greatness in scholarship, in the expansion of knowledge, in the furtherance of intellectual freedom, in the stewardship of cultural and spiritual values."

"They merit encouragement and support from every American," he added.

The importance of understanding and cooperation between business and the colleges was stressed by George Champion, president of the Chase Manhattan Bank, who addressed the college presidents and 200 business executives who attended the dinner.

"Business could not long survive without the management and technical manpower provided by our colleges and universities," he declared. "It is heartening, too, that business has come to recognize on an increased scale the debt it owes to the colleges and universities, as well as their growing financial needs."

Mr. Champion suggested that college faculty members learn more of the world of business "as it really is" by visiting business offices and plants and participating in the day-to-day work of companies.

He also urged the colleges to make it possible for promising younger business and professional men to spend an extended period of time in residence at the colleges to participate in seminars with students and professors for a general exchange of views and problems.

On Tuesday, National Corporation Day, the college presidents representing the nearly five hundred independent and church-related colleges which are members of the 40 state and regional associations called on these executives in their offices. I was assigned to accompany a woman president of a college in Pennsylvania and a man who is president of a university in Connecticut. We attempted to explain the mutual benefits of contributions of unrestricted funds through this united approach.

Elon College is a member of the North Carolina Foundation of Church-Related Colleges and the College received $20,883.45 from the Foundation during 1959-60.

PROGRESS

Most of us dislike changes. We oppose them.

Every improvement ever made was made reluctantly. Nothing new is considered practical or possible until someone with broader vision than our own does the things that "can't be done" — gets better results by methods that "won't work."

Homecoming At Elon College

W. B. Terrell, Alumni Secretary

Homecoming Day at Elon College has been set for Saturday, October 22, 1960. This is the day when the students and faculty — and all others here at the college — look forward to having graduates, former students, parents, and friends of students now enrolled, come back to the college for a visit.

Student committees have been appointed and are making plans for the greatest Homecoming Day that Elon College has ever had. The Alumni Office and others are working with these committees to help achieve this goal. The most important thing in the entire program is to have YOU come to share the occasion with the "college family." Make your plans now to be present for HOMECOMING.

PROGRAM FOR HOMECOMING

ON CAMPUS — Alumni are urged to visit the campus Saturday morning and spend as much time as possible before the activities move to Burlington. There will be campus displays by various student organizations for which prizes will be given. Alumni and visitors will be conducted on campus tours. All are urged to visit the Alumni Office on first floor Alamance Building.

HOMECOMING PARADE — At 12:30 p.m. there will be a colorful parade, featuring gaily decorated floats, cars and marching bands through the Main Street in Burlington. Prizes will be awarded to student organizations for the best unit entered in the parade.

FOOTBALL GAME — The climax of the Homecoming Day will take place at the Walter Williams High School stadium at 2:00 p.m. when the Elon Christians meet the Catawba Indians. The Elon team has three new coaches this year, and the team is showing up well. They have two victories thus far against no defeats. A large group of supporters at the Homecoming game will encourage the Maroon and Gold team toward a victory.

HALF-TIME ACTIVITIES — Beautiful half-time ceremonies at the football game are being planned. Elon's 1960 Homecoming Queen and her court will be presented.

COFFEE-HOUR — Alumni are urged to visit the college after the football game. A coffee hour will be held in the chapel of Mooney Building. Again tours of the campus will be conducted for those who desire. Also alumni will have an opportunity to visit with one another and to meet some of the faculty.

HOMECOMING DANCE — In Memorial Gymnasium at 8:00 p.m. This will conclude the Homecoming Day activities. Alumni are cordially invited to participate in this part of the program. The dance will be informal for alumni unless they desire to dress formal.

SUGGESTIONS — Alumni are urged to pool rides in given areas. Plan your group now. Be sure to mark this on your calendar. There may be parents of students now enrolled in Elon you might want to bring for the day. Write the Alumni Office if there are any questions concerning Homecoming Day. All of us here at the college are looking forward to seeing YOU!

About *Some Future World Problems*

(First of two articles)

Speakers and writers delight in saying that, figuratively, the world is growing smaller, that it is already without remote places, and that nations living thousands of miles apart are close neighbors.

Advancement in transportation and communication has made this possible. But serious thought should be given to the consequences of the long-range changes which science may bring to the world within the next two or three decades. Next-door neighbors may be neighbors to be assisted, even more so than some of them of the present, while making a transition from one industry to another.

Scientific achievements in the future are more likely to aggravate international tensions and increase misunderstandings than lessen them. Science, although man's worthy helper and dependable servant, is also, in some cases, a creator of serious problems. How to control nuclear weapons is a good example.

Although synthetics have made great impact, pro and con, on the economy of several countries, what has been achieved may be only a forecast of what is to come. Consider some possibilities:

Synthetic coffee is already on its way, waiting only for the perfection of taste and aroma. Thirty substances are being studied and tested to supply these ingredients. Production of synthetic coffee would almost paralyze the economy of Brazil, Colombia, El Salvador, Guatemala, and Haiti. Quality and costs are considerations, but synthetic products have won impressive battles on both fronts.

Synthetic fibers, such as nylon and rayon, have already made extensive inroads on the economy of cotton and wool producing countries. Research promises startling changes in fiber production in the near future. Areas to be further affected by such changes are the United States, Nicaragua, Egypt, Australia, and New Zealand.

Among the synthetics already accepted and advancing to a remarkable degree are rubber and sugar, as well as sponges in convenient sizes and attractive colors. Even the work of the honeybee is being supplemented by science. There are prospects that tea and cocoa may be produced also in laboratories. Such an accomplishment would affect the income of millions of workers where wages are already pitifully low.

In brief, the man in the white coat — the scientist — may become an indoor farmer of great importance and a changer of economy on a wide scale. The possibility is no fantastic dream.

Problems arising from present and future scientific accomplishments will require answers based on the thought of a big world, not a small world to which speakers and writers often refer.

C. B. Riddle

A Great Privilege-- Friendship

Rev. Frank K. Bostian

"Tell me, sir, the secret of your life." This request was made by one to another as he observed him meeting adversities and hardships with poise and confidence.

The one thus approached was taken by surprise. He did not reply at once. He was meeting life in his stride, accepting what each day brought as its discipline and challenge. His personal resources of character were adequate for victorious living, and he had never thought of their source.

After some thought, he replied, "I had a friend."

No other explanation was given. Indeed, none was needed. The important thing was that at some time in the life of that person a deep friendship had existed, and the benefits of that friendship were still paying off in abundant living.

This friend must have been one to whom God and His love and care were real, and his faith must have given him patience, trust and courage. No matter what the day may bring, he was in the hands of God and he would do his best and not worry but leave the results to God. Entirely unawares, he had been a benefactor to this friend in helping him to become equipped for successful living.

All we are indebted to friends, as was this man. No matter who the friend was — parent, brother or sister, teacher, choir director, pastor, counselor, class-mate, or a friend of a friend whom you met for just a fleeting moment — some friend or friends have made vital contributions to our lives. Without their influence, we would be different from and less than we are!

In our prayers, let us remember to be thankful for friends, both of bygone days as well as currently. Especially should we be grateful for the friends whom we know in the fellowship and work of the Church. They are the "salt of the earth" — and it is both a blessing and a privilege to share their lives as we work together for the Church and the Kingdom of God.

And as we are grateful for the friendship of others, we should endeavor to be the kind of friend who will make others glad for our contribution to their lives. As others make their contribution to our lives, so we in turn and at the same time are making our contribution to other lives.

As we draw inspiration from the greatest friend of all, Jesus, our Lord, Who said, "I have called you friends," let us strive to be the kind of friend to others that our best friends have been in our experiences, and mutually help each other and together build better people and a better world.

—In The Standard

THIS IS MY CHURCH

This is my church. It is composed of people like me. We make it what it is.

I want it to be a church that is a lamp to the path of pilgrims, leading them to goodness, truth, and beauty. It will be if I am.

It will be friendly, if I am. Its pews will be filled, if I help fill them. It will do a great work, if I work. It will bring other people into its worship and fellowship, if I bring them.

It will be a church of loyalty and love, of fearlessness and faith; and a church with a noble spirit if I, who make it what it is, am filled with these.

Therefore, with the help of God, I shall dedicate myself to the task of being all of these things that I want my church to be.

—Author Unknown
in **Union Ridge Bulletin**

Our Need Of God

Background Scripture: Psalm 19:42.

Devotional Reading: Psalm 130.

Memory Selection: **Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.** Psalm 42:11.

We do not know who wrote this Psalm or song, but we do know something about the one who wrote it. He was a lonely, discouraged, desperate man, perhaps sick in body, but certainly sick in soul. He was a long way from his home and from the Temple where he was accustomed to worship. He was in doubt and despair. And he pours out his soul in alternate cries of frustration and fear and failure, and triumphant shouts of hope and happiness. It makes good reading for us when we "get the blues" or "get down in the dumps."

THE HUNGER AND THIRST FOR GOD

"As the hart (or deer) panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." The man had seen the hart, perhaps pursued by the dogs, or vainly in search of a spring, suffering from acute thirst, and he likened his hunger and thirst for God in this picturesque language. Here was a man, undoubtedly a good man, who had that divine dissatisfaction and discontent caused by the fact that he felt cut off from the living God. All men have it in more or less measure. Augustine was right when he wrote "Thou hast made us for thyself and our hearts are restless until they rest in thee." Men may ignore it, deny it, stifle it, but it is there. And lack of this sense of hunger and thirst for God is a sign of spiritual illness. Folks can lose their appetite for God to a large extent or degree, and even tell others that they do not have it. If they are telling the truth, they are in a bad way. A man who has no appetite for food is not normal. A man with no hunger and thirst, no appetite for God is not normal. But a man can starve his soul, or try to feed it on material things, so long that he loses his normal appetite for God. But even then, deep down in his soul, there is a hunger and thirst for God. Thank God that it is so. Suppose that He left us to our own devices!

REMEMBRANCE OF OTHER DAYS AND THE PLACE OF WORSHIP

"When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holyday." There is an old saying "One never misses the water until the well runs dry." This man, so far away from the Temple and his fellow-worshippers, realizes what he is missing. Perhaps, like so many people, he had taken it for granted. There are some folks, all too many folks, who would never miss it if the local church were closed up. They never attend its services or have any place or part in it. But there are many others whose lives would be so barren and bleak without the church.

It is a helpful thing for one to remember his former experiences of worship. And it would be a good thing, if when the fires of devotion and dedication burn low, one could visit again some place with which there were sacred associations — the church he attended when he was a boy, or the old home place where he said his prayers at his mother's knee, or the church in the country (or city for that matter) where he professed Christ and accepted him as Saviour. The writer of these NOTES never visits Dover, Delaware, without going into the Peoples' Church where he was converted, and although the original sanctuary has been rearranged and redecorated, his heart is warmed as he thinks of the spot where he found Christ, and also of the spot at which he knelt with Dr. James H. Lightbourne, Sr. and was ordained to the gospel ministry by Dr. Lightbourne's father on May 30, 1915! He thanks God and takes courage, and renews his dedication.

SUNDAY SCHOOL LESSON
OCTOBER 23, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

FROM DESPAIR TO HOPE AND FAITH

"Why art thou cast down O my soul, and why art thou disquieted within me?" The memory of the old days and the old experiences awakens hope and quickens faith in the man. Surely the God who had led him thus far, would not leave him nor forsake him in the future. "I shall yet praise him for the help of his countenance" he sings with the joy born out of his faith and hope. One cure for despair is the memory of God's gracious acts in the past. A little girl was asked in an examination in school on what hibernating animals lived during the long winter months, and she wrote after much thought "On the hope of a coming spring." How would we live, at least with any meaning to life, if we did not believe that God would go on bringing spring to the world, sending the showers, giving the harvest? Let us count our highest moments our best moments!

THE SWING OF THE PENDULUM

Like us, this poor fellow was a creature of moods and whims. No sooner had he affirmed his faith in God, than he was found down in the "deeps" again. He felt that his God had forgotten and forsaken him. "Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?" We must keep in mind that religion is not primarily a matter of the feelings, especially of the unstable feelings and emotions. Religion is primarily a matter of faith, in the sense of trust. Alas for the man who interprets his religion in terms of how he feels. Our salvation depends upon our faith in Christ and in Christ's hold on us. Feelings may fluctuate, they usually do, but faith can remain constant, and certainly should remain constant.

"WHERE IS THY GOD?"

That was the crowning indignity — the taunts of his enemies. "Where is thy God indeed?" You say that you are his follower, that he cares for you, that you trust in him, and yet he allows all this to happen to you, and he does not seem to care enough to do anything about it. Strange kind of God indeed! Are you sure you have a God anyway? That is, of course the problem of many a modern man. And the question is often, indeed usually, prompted by

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

New Building Started

Walstein W. Snyder, Superintendent

Dear Friends:

It gives me great pleasure to tell you that today (October 11) construction is beginning on our new cottages. For several days now trucks have been coming to our campus with building materials and this morning bulldozers began excavations for the foundations of the buildings. It is encouraging to see this work beginning because we feel that construction will move right along and we will have the new buildings in a few months.

Last week was busy. I attended the three Women's Conferences for North Carolina, Eastern Virginia and the Valley of Virginia. It was a pleasure to meet with these groups. On Sunday it was my privilege to preach at the eleven o'clock service at our Southern Pines Church. There I met a number of fine people and they expressed their interest in our Home for Children.

Sunday afternoon I went to the Greensboro airport to meet Rev. Lawrence M. Upton, Secretary for Health and Welfare of our Board of Home Missions. Mr. Upton came from his New York office to get first-hand information about the work we are doing here. While in Elon he also visited the College and Southern Convention Offices. Mr. Upton's position is a fairly new one created by our National Offices to coordinate the services of our denomination to the sick, through hospital care; the aged, through homes for them; and to homeless children, in child-caring institutions. Our Home for Children is the only such institution in our Congregational Christian Churches. However, the Evangelical and Reformed Church has a number of child-caring institutions throughout the country. Mr. Upton said that he was very much impressed with our work. He had, of course, heard of our Home, but he stated that it was quite a revelation to visit our campus and see our physical setup and learn much about the care we give our children.

We are eager to tell the story of our Home and there is no better way to present it than through personal visits. Therefore, we welcome individuals and groups to visit our campus, meet our children and the staff and tour our buildings and grounds. If you wish to bring a group from your church, just let us know and we will be happy to arrange for someone to meet you and show you around.

Sunday, October 9, our high school young people attended the Pilgrim Fellowship Fall Rally at our Third Avenue Christian Church, Danville, Va. Our young people, both junior and senior highs, take active parts in their respective Pilgrim Fellowship groups. In the senior high group, George Morningstar is president, Sue Johnson serves as secretary and Bobby Burgess is chairman of the action commission. Mike Wise is president of the junior high P. F., Marlene Privette is secretary and Billy Joe Lambert is assistant secretary. We are happy to see our young people joining in this phase of our church work.

As we approach the Home for Children Period in our Church Year (November and December), we are preparing materials to bring the cause of our Home before our friends throughout the Convention and in the surrounding area. This week a letter will be sent to all ministers regarding materials available for them to use in connection with Thanksgiving offerings from the churches for our Home. In November there will be a special Home for Children edition of The Christian Sun with pictures and articles relating to our work. We ask that you remember us with your prayers and gifts during this special season.

A CHRISTIAN HOME

Flossie Craven

Let us ask ourselves this question "Is my home truly a Christian home, like God would have it be?"

A Christian home should have a Christian atmosphere. No two homes will be identical in nature and personality; nevertheless certain spiritual qualities should be present in every Christian home.

In Paul's letter to the Galations, he lists some of the fruits of the spirit: love, joy, peace, patience, faithfulness, gentleness and self-control. Where the spirit of God reigns, these qualities of life will appear naturally. Our hope is that the spirit of God may dwell in us richly, so that all these qualities may be combined to make our homes, first of all, truly Christian where Christ can be seen in us at all times.

In homes where these fruits of the spirit exist, there can be little occasion for the strife and discord which causes broken homes.

Fortunate indeed are the boys and girls born into a good Christian home where the blessing of God abides at all times.

—Union Grove Fellowship

REPORT FOR OCTOBER 10, 1960

MONTHLY OFFERINGS

Amount brought forward		$ 429.59
NO REPORT THIS WEEK		
Grand Total		$ 429.59

SPECIAL OFFERINGS

Amount brought forward		$ 684.44
Mrs. C. F. Chamberlin, Windsor, Conn.	$ 13.00	
The Adult Bible Class, Monticello Christian Church	5.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Pilgrim Bible Class, First Cong. Christian Church, Greensboro, N. C.	25.00	
Friendly Service Gifts:		
Woman's Miss. Soc., Cong. Church, Palm City, Fla.	15.00	
Miss. Soc., First Cong. Church, Key West, Fla.	6.00	
Mr. & Mrs. R. H. Coble, Burlington, N. C. — Thanksgiving Offering	10.00	
In Memory of Rachel W. Campbell	10.00	
Special Gifts	280.65	
Total		$ 374.65
Grand Total		$ 1,059.09
Total for the Week		$ 374.65
Total for the Year		$ 1,488.68

GOOD COUNCIL

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know:
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "He is not dead!"

"Asleep then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Him prisoned from us away!"
He smiled: "He doth not sleep!"

"Nay then, tho' haply he do wake,
And look upon some fairer dawn,
Restore him to our hearts that ache!"
He smiled: "He is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

W. R. Cullom

In Memoriam

"Blessed are the dead who die in the Lord."

BRADSHAW

Mrs. Sarah Edith Gayle Bradshaw, a life-long member of Oakland Christian Church, Chuckatuck, Virginia, passed away Friday, October 7, 1960, following a brief illness. Her quiet, lovely Christian life was a blessing to her Church and community. She was for many years active in the affairs of Oakland Church. Surviving her are her husband, Rosser W. Bradshaw, two daughters, two sons, one sister, four grandchildren, and a host of relatives and friends. Funeral services were conducted at Oakland Church on Sunday afternoon, October 9, by the minister, assisted by Rev. O. D. Poythress, and burial was made in the church cemetery.

Wm. T. Scott, Minister

FOWLER

God in his infinite power saw fit to take Raymond Fowler from us August 11, 1960. Although he was a member of Holy Neck Christian Church for only a short time, his presence is going to be missed.

We wish to express our deepest sympathy to the family.

We request a copy of these resolutions be sent to the family, to The Christian Sun, and a copy be entered in the church record.

Mrs. Carol Howell
Mrs. Robert Warren
Mrs. Mills March

JERIGAN

God in his infinite power saw fit to take Mrs. Annie Jerigan from us April 17, 1960. She was a loyal member of Holy Neck Christian Church until illness prevented her from attending.

We wish to express our deepest sympathy to the family.

We request a copy of these resolutions be sent to the family, The Christian Sun, and one to be entered in the church record.

Mrs. Mills March
Mrs. Robert Warren
Mrs. Carol Howell

PILAND

We, the members of Holy Neck Christian Church, wish to pay tribute to the memory of our beloved member, Roland R. Piland, who died June 6, 1960.

He was a faithful member and did a lot for his church and neighbors. He was a deacon in his church, a choir member and a member of the Men's Bible Class. He is going to be missed in the church and as a friend. However, we acknowledge God's wisdom, love, and mercy.

We wish to extend our love and sympathy to the family.

We request a copy of these resolutions be sent to the family, The Christian Sun, and one entered in the record of our church.

Mrs. Carol Howell
Mrs. Robert Warren
Mrs. Mills March

RALLY DAY AT HINES CHAPEL

Rally Day was held the first Sunday of October at Hines Chapel Christian Church, Route 1, McLeansville, N. C. and was termed very successful even though all goals were not reached. An attendance goal was set for 175. Attendance for Sunday School was 145 with the church attendance 170. This we feel is very good, compared to an average attendance last year of 112. Bad weather last winter, sickness in the spring, work and vacations in the summer have all presented their complications, but with the inspiration of this Rally Day, we look forward to a greater year of realized visions and progressive activity.

As the congregation gathered for worship at the 11:00 hour, the focal point was the Table of Holy Communion, as we shared with countless others around the globe in the Observance of World-Wide Communion Sunday. The minister, Rev. Thomas W. Madren, delivered the morning message.

An added attraction for Rally Day was the noon-day fellowship meal shared together by all in the Recreation Room of the new education building. Rally Day is not just another special day to come and go. We feel its real value will benefit in the Sundays to come. A rallying together of many people, renewing interest and rekindling fading vision, gives us unity in purpose, concentration of spiritual energy, and a renewed group spirit of dedication to strive on.

Rev. Richard Jackson has moved from Springhill, Columbus, to St. Paul's Evangelical Congregational Church, 5312 Blue Rock Road, Cincinnati 39, Ohio. He is conducting a class in church membership on Saturday mornings which will run from November 5 through Palm Sunday.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

a mistaken idea that God is not going to allow his children to fall on hard times or come to dark and hard places. There is, of course, nothing in Scripture that says that this is the case. But again and again the Scriptures assert that even though God does not save us from trouble, he will help us and save us in trouble. There are many people today who are asking "Where is thy God?" as they look at the world in which there are so many things that seem to deny any God at all, to say nothing of a God of concern and power. But God is still sovereign, and man does not have the last word. So the man affirms again his faith in God and the hope that springs therefrom. "Hope thou in God, for I shall yet praise him."

Congratulations to Rev. and Mrs. Max Vestal of Shallow Well, Sanford, upon the birth of a daughter, Ellen Adele, October 10.

The Ministry Of Friendliness

By Richard K. Morton

People learn, grow stronger, and advance largely because of their concern for or admiration of other people. As we go about our daily affairs, and certainly when we come to our church on week-ends, we are looking more for a pleasant and stimulating relationship than simply for ideas, ceremony, knowledge. We want to be filled, as it were, but also warmed!

In my own work, which involves classroom teaching, student counselling, and group leadership as well as teaching an adult class, I have found that more are looking for dynamic and sincere evidences of Christian friendliness than for mere instruction or group action.

While this certainly is nothing new to any of us, we can act on it in new ways. Two years ago, for example, I started a policy in my own interpersonal relationship whereby I resolved that on all possible occasions justifying such action, I would send a memo, telephone, or personally seek out persons deserving some word of praise or encouragement or cheer. During the intervening period I have been simply amazed at what this has done for me and for many whom I have reached. In my church school work I find that it is not enough to be prepared on the facts and interpretation of the lesson. One must also convey something of personal concern and interest to the class members. They are looking for evidences of the personal effects of religion rather than for documentation in religious history and philosophy or doctrine. This cannot be provided solely by the teacher, however, but must be an every-member responsibility.

In my student counselling, even where it involves poor grades and college records, I find that in at least forty percent of the cases, the trouble is not with the student's intellectual capacity but with his interpersonal relationships. He has lost contact with others or confidence in himself. He does not feel that he is fitting in anywhere and sharing something with others. When he gets properly oriented with a friendly and dynamic group, he is able at once to integrate his various assets and set them in motion. He becomes essentially a different sort of person, with a tremendously increased potential.

I have found these practices to work well: for adults to take notice of small children and others whom they may encounter before and after church school class; taking specific note of what class members have accomplished recently in any way; bringing in each week new and unusual insights on local situations and people, which will make the individual feel that he is in the midst of a significant undertaking which is a real challenge and which will produce results soon which he can himself see.

It is a mistake, I think, for any teacher or student to feel that he is going to his church perplexed, anxious, troubled, or with some sort of problem, while everything is fine with others. What we need to realize is that all have their tensions, complexes, troublous memories, and pressing problems. They will not find the answer simply in going over some Bible material or witnessing a ritual. What they want is something honestly sincere and personal, evidences that someone they respect and look to is reaching out in friendliness to them. They may expect this of a pastor or teacher, but they most want it from their own companions.

No lesson will be effective to any of us unless it touches those areas of life about which we are at the moment most concerned.

I think that what this most surely means is that, whatever the lesson is dealing with, both student and teacher show genuine friendliness and concern, a dynamic intent to be of help and inspiration.

Many a good lesson can be spoiled by weak and cold opening exerecises or by a feeling of hurry and impersonality. Some groups are so painfully anxious to increase in number that they obviously look upon individuals simply as additions to the crowd, rather than as personalities. in other instances the approach is one so strictly intellectual or pedagogical that the individual feels that he is submitting himself to institutional treatment rather than coming among friends who will understand and help him in his personal problems.

Most people, I think, do not want an excessive, showy, unctuous approach, but rather one of sincere personal interest which is willing to treat each person as an interesting and important friend and one who is striving to find light for his own conditions of living. Any lesson, then, must be judged in the setting in which the individual puts it.

We all come to our churches—whether our role be that of pastor, teacher, officer, committee member, or something else—with at least occasional feelings of perplexity, disappointment, anxiety, dissatisfaction, unhappiness, and the like, as well as with thoughts of joy and dynamic purpose. We are looking, in either case, for those who recognize these factors is human behavior and are not occupied solely with the matter of building a big class or techniques of teaching a lesson. If we feel the attitudes to be friendly and concerned, we are likely to learn more and to be more drawn into the work of the group. The effective lesson is not the one which simply presents ably a body of facts but rather one which may use facts, apparatus, setting, and all to minister to the needs of individual personalities. We are all looking for those elements which we can get only from a truly inspiring teacher and a really friendly group of fellow class members.

GOD, WHO TOUCHEST EARTH WITH BEAUTY

God, who touchest earth with beauty,
  Make me lovely, too;
With Thy Spirit recreate me,
  Make my heart anew.

Like Thy springs and running waters
  Make me crystal pure;
Like Thy rocks of towering grandeur
  Make me strong and sure.

Like Thy dancing waves in sunlight
  Make me glad and free;
Like the straightness of the pine trees
  Let me upright be.

Like the arching of the heavens
  Lift my thoughts above;
Turn my dreams to noble action —
  Ministries of love.

God, who touchest earth with beauty,
  Make me lovely, too;
Keep me ever, by Thy Spirit,
  Pure, and strong, and true. Amen.

—Mary S. Edgar

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

The Christian Sun

VOLUME 112 OCTOBER 25, 1960 NUMBER 42

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

"The hand that swung the rainbows into the heavens and painted the lily and the rose and gilded the morning and kissed the meadow into spring can straighten out your crooked life."

Organ of the Southern Convention of Congregational Christian Churches.

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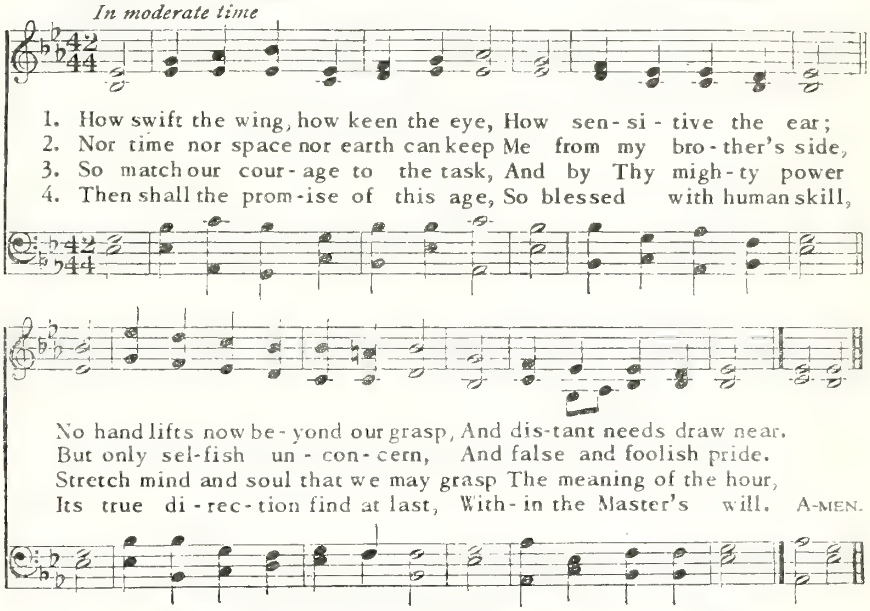
The Promise Of This Age

WILLIAM NELSON, 1957 C. M. DUNDEE
Scottish Psalter, 1615

In moderate time


1. How swift the wing, how keen the eye, How sen-si-tive the ear;
2. Nor time nor space nor earth can keep Me from my bro-ther's side,
3. So match our cour-age to the task, And by Thy migh-ty power
4. Then shall the prom-ise of this age, So blessed with human skill,
No hand lifts now be-yond our grasp, And dis-tant needs draw near.
But only sel-fish un-con-cern, And false and foolish pride.
Stretch mind and soul that we may grasp The meaning of the hour,
Its true di-rec-tion find at last, With-in the Master's will. A-MEN.

Words Copyright 1959 American Board of Commissioners for Foreign Missions

This hymn explores the spiritual and moral implications of the marvellous technology of our time. Jet aircraft, television, radio, and other wonderful means of communication are available to us. We have productive capacities sufficient to meet the basic needs of mankind.

An effective worldwide Christian mission is therefore no longer a question of ability. It is a question of our concern, our intent. In the physical means at our disposal we see "the promise of this age". Have we the courage and the will to use them?

Dr. William Nelson is an Evangelical and Reformed pastor in Akron, Ohio. He is President of the Board of International Missions and a member of the American Board's Prudential Committee.

Here And There Among The Churches

"Ladies Night" is being observed this evening at a dinner meeting of the Franklin Laymen's Fellowship.

A new parsonage for Warwick church is under construction, located on Tuckahoe Drive, off Highway 60, about one mile from the Hidenwood Shopping Center. It is to be completed by the end of this year.

Friends of Dr. and Mrs. Marvin Sherrill will be interested in knowing that they have moved from Warwick, Virginia, to Bakersfield, California, where they have joined the First Congregational Church.

Shelton Memorial, Portsmouth, has voted to have a family night dinner every month. The first was held October 12, with meetings for the Church Committee and the Sunday school officers and teachers following supper.

A training class for mission study leaders of the six circles of the Tryon Women's Fellowship is being held on Friday mornings. Being studied is the home mission book, "Safe in Bondage," with Rev. W. R. Stevenson as the teacher.

"After two years of rest and quiet, the Christian Reporter (First, Burlington, N. C.) is able to be up and out again. He is looking hale and hearty and you may detect that he has gained a little weight, no doubt due to his long period of inactivity." The editor of this monthly mimeographed newssheet is Mrs. W. F. Randolph, director of Christian education, and the typist is the church secretary, Mrs. J. W. McLennan.

Women's Fellowship Sunday will be observed November 6 at Damascus church, Chapel Hill, with a special program and fellowship supper.

Interdenominational World Community Day services will be held November 4 in our Newport News, Virginia, and Asheboro, North Carolina, churches.

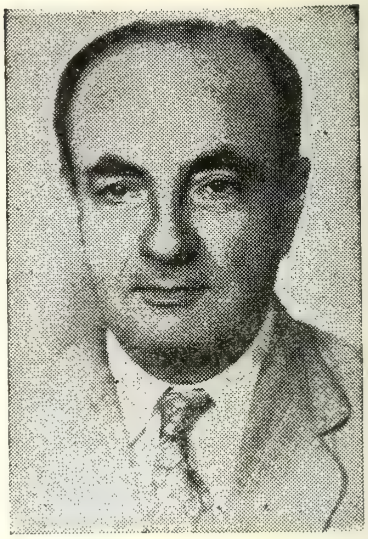
Reformation Sunday, October 30, is being observed as "Lay Sunday" by our Elon College church, with both the Laymen's Fellowship and the Women's Fellowship included in the planning.

Mrs. W. B. Williams of Newport News will be the speaker for the morning worship service at Liberty Spring November 6 in observance of Women's Fellowship Sunday.

Rev. G. Melvin Palmer, who has served as pastor of Beulah, Lexington, North Carolina, since his ordination in 1952, has accepted a call to the First Evangelical and Reformed Church, Greensboro, effective November 1.

Union Ridge church, near Burlington, is sponsoring an Officer's Training School for officers and teachers of their church school and those from any of our churches in the Burlington area. The dates: November 7-9.

Mrs. Guy Benchoff of Woodstock, Virginia, a vice president of the National Council of Churches and formerly president of The Women's Guild, is to be the speaker for Women's Fellowship Sunday, November 6, at Bethlehem, Suffolk.



Daoud Hanna Yousef

CONFERENCE SPEAKER

The visiting speaker for our conferences this year is to be Daoud Yousef, Esq., worker with our Service Committee with Arab refugees in Lebanon. He is himself a refugee from Haifa where he was a magistrate, which gives him his title. For eleven years he has served Palestinian refugees in schools and by furnishing food and clothing. Women of the Southern Convention have sent supplies which have been distributed by him.

When perfect attendance awards were given at the church school of First, Burlington recently Billy Kernodle with six years had the highest; next came Mr. and Mrs. John Teer with five years; and W. B. and Penny Simpson with four years.

Volume 112 Number 42

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The New York Bible Society has recently placed 155 Bibles in the rooms of Manhattan's first motel, the Skyline Motor Inn, near the Lincoln Tunnel. For generations the Bible Society has placed Bibles in the city's hotels and will extend it to motels as they are built.

Recent additions to the library of our Tryon church are: **Concordance of the Revised Standard Version of the Bible; All the Birds of the Bible; The Promise of Prayer** by John Casteel; **The Unfolding Drama of the Bible** by Bernhard Anderson; and **Religion and Health.**

Miss Edith Penney is going as a delegate from our Tryon church to the World Order and United Nations Seminar in New York, sponsored by the Council for Christian Social Action. "Africa" and "The World Economic Order" are subjects for discussion.

Superintendent Clyde L. Fields will be the speaker for the anniversary service at the Asheboro church next Sunday. This will be followed by a picnic dinner. Last Sunday Rev. J. Frank Apple, who did the preliminary survey for a church in Asheboro, was the preacher there.

Dr. Margaret Blemker, secretary for our mission work in the Middle East, reports that three missionaries are needed to go to Bagdad — two teachers for the Girls' School and a minister for work with students. If interested write her at 14 Beacon Street, Boston 8, Massachusetts.

The Christian Education Workshop held at First, Norfolk recently was attended by 69 people from 14 churches, 32 of them from the host church. One person was quoted by Ron Hughes of the Board of Christian Education on the church bulletin as saying, "This week has been a tremendous experience."

Neeses Celebrate 50th Anniversary

Rev. and Mrs. J. L. Neese, formerly of the Southern Convention but now of Bradenton, Florida, observed their Golden Wedding Anniversary with a reception Sunday afternoon, October 9, which was exactly fifty years from the day they were married in Burlington, North Carolina.

Present to help their parents celebrate were the couple's five children: Mr. and Mrs. L. C. (Hilda) Williams and son, David, of Bradenton; Mr. and Mrs. A. D. (Rachael) Hopkins, Jr., of Reidsville; Rev. and Mrs. J. Everette Neese and sons, Jimmy and Rodney, Richmond; Max E. Neese of Martinsville; Bynum Neese of Hagarstown, Maryland; and Mrs. Jack H. Neese (widow of Dr. Jack) and children, Jack, Jr. and Ivey of Clearwater.

Dr. C. F. Badder, pastor of the Congregational Christian church, led the prayer and music was furnished by the church choir.

Mr. Neese, who has served a number of churches in this area, is now in charge of religious services in the Bradenton Trailer Park auditorium.

Twelve new members have recently been received by Bayside, Norfolk, making the total membership 371. Average attendance for September: Sunday school, 213; 9:45 worship, 91; 11:00 worship, 104. Total offerings for month: $1,304.50.

Rev. Walstein W. Snyder, Superintendent of our Home for Children at Elon College, will be the featured speaker for the Western N. C. Laymen's Fellowship when it meets at Hank's Chapel Saturday evening (6:30), October 29. Laymen from all the Conference churches are urged by President Clyde Pell of Asheboro to attend.

A father-son dinner is being held this evening at Warwick church with Dr. H. S. Hardcastle as the speaker.

Rev. Julius Rice represented Congregational Christians at the meeting of the executive council of the Virginia UCYM at Camp Hanover, Richmond, October 14-15.

Dr. Henry A. Robinson, formerly of First, Burlington, reviewed "A Primer of Roman Catholicism for Protestants" at the Men's Fellowship October 10 in his Fairfield, Connecticut, church.

BUILDING A NEW CHURCH?

A conference on Church Building and Architecture will be held November 11 at St. Mark's Lutheran Church, Morehead and Queens Road, West, Charlotte under the sponsorship of the N. C. Council of Churches and the N. C. Chapter of the American Institute of Architects.

The session runs from 9:30-5:00, registration is $2.00, and ministers, lay people and architects are invited. This will be a fine opportunity for any interested in remodeling or building new churches.

Calendar Of Coming Events

October
25—Valley of Virginia Conference — Leaksville
27—Eastern Virginia Conference — Holland
29—W. N. C. Laymen's Fellowship Rally — Hank's Chapel
30—Western N. C. Pilgrim Fellowship Rally — Zion
November
1—Eastern North Carolina Conference — Amelia
2—Western North Carolina Conference — Pleasant Hill
3—N. C. and Va. Conference — Elon College Community Church

Christian Union Practiced

When the Southern Convention met in Henderson last week it lived up to its profession and voted in favor of Christian union.

Discussion concerning the Constitution of the United Church of Christ was on a high level. A desire to understand was evident. Information was given in answer to intelligent questions. Anxiety about the freedom of the local church, the conferences and convention disturbed some questioners. Reading of the Constitution was usually sufficient explanation.

Reorganization on an area basis that will include Evangelical and Reformed churches and both white and Negro Congregational Christian churches was a high hurdle that some thought might cause real trouble and hinder progress. The reminder that no changes will be made except those voted by the local people themselves seemed to satisfy. Dr. L. E. Smith moved the delegates to their first applause with a statement to the effect that we should recognize that an area organization is anticipated, that we cannot avoid the issue either in state or church, and that a possible first step would be to have a sort of umbrella organization with a limited number of elected delegates, a step that can be taken in the near future.

When the vote came to approve the Constitution and pass it on to the conferences with the suggestion that it be approved and given to the churches for their official votes with the hope that they will also approve the document, there was a hearty vote in the affirmative, and there appeared to be only two negative votes — one by a man and another by a woman.

The Convention kept the faith of its founders of a century ago, faith in Christian union, and brought the United Church of Christ a little nearer.

A young minister who attended the Convention has said since that the day's program made him very proud to be part of the denomination. The excellent sermons by Dr. Nathanael Guptill, the discussion and approval of the Constitution, and the installation service for Superintendent Clyde L. Fields all contributed to a sense of exaltation, of devotion, of the unity of the Church. It was good to be there.

The closing communion service led by the new Superintendent and Rev. Joe A. French, pastor of the local church, was a fitting climax to a wonderful day of Christian fellowship and service. Attendance was large, attention constant, and a sense of unity obvious. Dr. Guptill convinced his eager audience that Christian unity is not something we seek, but something that God offers us. It is a unity that is as strong, deep, abiding, and delightful as that between Jesus and his divine Father. The audience evidently wanted to accept the divine gift, and to live in the bonds of peace.

Educating Ministers

At each conference meeting this week and next there will be a report from a Committee on the Ministry. In each case there can be a lament on the shortage of ministers. There will probably be something said about the education of those who are to be physicians of the soul. Approval of changes in standing of the ministry as voted by the Southern Convention will be in order. Standing of the ministry in the United Church of Christ will need explanation

A very important matter that has been long delayed is the proper training of our ministers. When a high school or college boy answers the call to the ministry we take him In Care of the Conference while he gropes his way through the sophomore year in college. Then we may give him license to preach and to be pastor of churches. It is a long time from then until he can finish seminary work at which time he may be ordained.

Many of our candidates for the ministry serve churches while they are students. This makes it impossible for them to give adequate attention to study, and to hear other people preach. This is a problem to be considered soon — it should face conferences now. It will be a good day for our churches and ministers when there are sufficient funds to pay for the training of ministers so they can give themselves to study before they begin to pastor.

Conferences To Be Tested

This week and next the five conferences of the Convention will meet. (See announcement on page 3 for date and place.) Delegates there will consider many matters of business, but in the minds of all will be the Constitution of the United Church of Christ. Again there will be discussion, questions and answers, and a vote. How will these delegates, fresh from the churches, vote?

There are a few pastors and some church members who are not yet convinced that the merger is a good thing. In theory they favor the union of all churches, but to practice is much more difficult than to believe. It is true that historically there have been real differences between the uniting denominations. Creeds, authority, organizations, national origins, and other things are different. But those who have worked together most are charmed by the unity of spirit that binds the groups together. In loyalty to Christ there is no difference. In a desire to serve the world in Christ's name there is no difference. In things that are most important we are together. The spirit of God that meets in a local church, as Congregationalists believe it does, can also bless the fellowship and guide the deliberations of delegates from many churches when they meet, as Evangelical and Reformed church people have found to be true for centuries.

Delegates to Conference this year will face a testing that is unusual... It has been about thirty years since such a vote to unite with people not too well known has come before our conferences. Delegates then met the test. It is not hard to believe that delegates this week and next will meet the test with joy, and favor Christian union in the only way they can vote on it now.

About ⁕ *Some Future World Problems*

(Second of two articles)

It is a truism that whenever, wherever, and by whatever means man improves his position by solving one problem he creates many more problems, and they are more complicated than the one solved. Moreover, each time man institutes an improvement he increases his obligations to society.

In colonial America there was great reliance on ox power for transportation and cultivation of crops, but gradually the horse displaced the ox. The horse brought increased problems because it had to be provided with better care and shelter, more food, and the cost and upkeep of harness.

When the automobile came into practical use, the horse was no longer needed except in limited numbers for certain work. But the motor car created more problems for man and vastly increased his obligation to society. Man with his motor car is a greater killer than war, and maims more people than do trains and planes.

Paramount among the international problems created by the airplane was the question — does a country have control over the air above its land? After the argument was pursued for several years, it was agreed that a country has the right to govern the airspaces over its territory. The agreement is often violated, and this always involves two countries in a dispute. Other problems are in the making and are destined to increase tension among nations and to have within them the seeds of war.

Climate control is already effective to limited degree in Siberia and Alaska. How is one nation to be restrained from making a desert out of the productive lands of another? Not only does this open a new field for aggression, but one country could use climate control to help defeat another in time of war.

With increased demand for metals, and their supply being near depleted in some areas of the earth, scientists are estimating the potential volume of manganese and other minerals on the floors of the oceans which cover 70 per cent of the earth's surface. Mining operators are interested.

But under what circumstances, and at what distance from its shores, may a country rightly stake off a claim and authorize mining operations? Would the long-standing principle of freedom of the seas be affected? These and allied questions are inescapable and will have to be answered because of international, diplomatic and legal aspects.

With space explorations well under way, and man-made satellites orbiting the earth, the question of how far vertical sovereignty extends to the skies is being studied by the United Nations. Problems involved are numerous and complicated.

Conditions that result in misunderstandings among nations are increasing in number and intensity. There is urgent need for statesmen who can see and understand this, and who are capable of guiding in times of change.

C. B. Riddle

A FRIENDLY THOUGHT

What can be nicer in this world
Than just a friendly thought
According to the common love
That all of us are taught.

The friendly thought that is expressed
By mail or telephone
Especially when someone is
In trouble — or alone.

Why not remember someone now
In sickness, or distress,
It takes so little of our time
To scatter happiness.

A friendly word — a greeting card
A finger on the bell
A brief hello — a kindly smile
And just to wish you well.

If everyone on earth would have
A friendly thought today
The world could pack its troubles up
And put them all away.

Luise Weissmann

This Interested Me

Emily C. Lester

Those of you who use the church bulletin service of our denomination read on the back of your bulletin for October 9 of the 150th anniversary celebration of the organization of the American Board of Commissioners for Foreign Missions in Farmington, Connecticut, October 11-12. As a corporate member of that board, it was my good fortune to be able to attend the sessions.

We met in the 308-year old church in Farmington. We visited the home of Rev. Noah Porter (the pastor who came in 1806 to serve "until a proper minister be found" and stayed for 60 years!) where six men met 150 years ago to organize the first foreign mission board in the United States. We saw re-enacted that historic occasion, when Gov. John Threadwell became the first chairman of the "commissioners." The table around which the original group met in 1810 was the one used in 1960!

One sidelight of this meeting which interested me was the statement by Dr. C. C. Merrill (whom many of our ministers know, for he was with our denominational placement bureau for a long time) that he was present at the 75th anniversary of the American Board at Old South Church, Boston, as a boy of 13 and remembered hearing Phillips Brooks speak!

But all was not history at this meeting. Dr. Mildred Horton presided over the business sessions with wisdom, wit, and dispatch. New secretaries of the Board for India and Latin America were installed. Twenty people from countries served by the American Board were there, living fruits of the missionary enterprise, some of them now serving as "missionaries to America" under the American Board.

Reports issued a challenge for members of Congregational Christian and Evangelical and Reformed churches to go forward in a great advance, which will include new areas of service. An "Africa Opportunity Fund" is to be presented to all our churches between now and January 1, as an over-and-above challenge for us to meet the unusual needs on that continent today.

"Brethren, we can, if we will," was the statement made by one of the original commissioners when the Board was organized. That "motto" holds good today as the United Church of Christ has opportunities for extending the message of Christ around the world.

O'Kelly Chapel Lives Again

The little church some eight miles south of Durham, N. C., known as O'Kelly Chapel because the Reverend James O'Kelly lived and died near there and is said to have established it as the first newly organized Christian Church, has undergone many changes in the century and a half that it has been a meeting place for Christians. In recent years its roof has rusted, its walls sagged, its pews have accumulated dust, and its doors have been closed. Weeds infested its grounds. Worshippers departed.

One of the activities of the four year old Historical Society of the Southern Convention has been to repair the building, clear and seed the ground, and call together worshippers who are interested in church history that centers in this spot.

Sunday afternoon, October 16, 1960, more than a hundred persons from Congregational Christian Churches in North Carolina and Virginia and visitors from as far away as Washington, D. C. joined the pilgrimage which converged on this neglected church grounds that are now in a fair way to becoming a beauty spot by one of Carolina's highways. The Rev. W. T. Scott, Jr., had planned an interesting and helpful program. The Durham church choir furnished leadership in music, and Dr. H. Shelton Smith, Professor in Duke University, delivered an inspiring address on "James O'Kelly — Apostle of Freedom."

Following the religious services, there was a business meeting presided over by Dr. H. H. Cunningham, Dean of Elon College, recently elected president of the Historical Society. Reports indicated that only part of the restoration of the building and grounds had been completed, that there is a growing interest in the project as witnessed by a check for $100.00 from a person who could not be present, and that there is a desire for the church to be opened for regular weekly or monthly services. The Superintendent of the Convention was asked to try to get regular services started.

The one remaining member of the church reminded Dr. L. E. Smith that he was pastor there in 1910, and suggested that he might return to revive the church that has had no regular services for several years.

The address of Dr. H. S. Smith was worth the trip. He is himself a historian with special interest in religion. It is his belief that James O'Kelly was a native of Ireland, that he came to Virginia in his early years, that he lived in Virginia long enough so that he could refer to it as his "native country," and that he was one of many in his day who fought for freedom not only in government but also in the Church. A unique contribution was his belief that slaves should be freed. In 1792 O'Kelly (recorded in the Methodist minutes of the time as Kelly) offered a motion in the Methodist Conference that would give ministers a chance to appeal from the decision of the Bishop's appointment and allow the conference itself to act as arbiter. The motion caused a three-day discussion, and was lost. Two years later the new church to be known as "Christian" only was organized at Old Lebanon meeting house near Surry, Virginia.

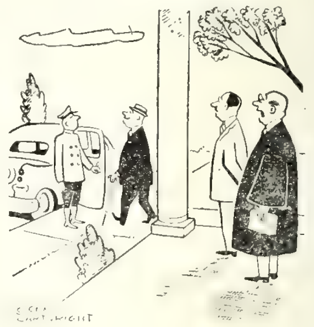
The mortal remains of James O'Kelly lie buried near those of many relatives in the family cemetery on the farm where he spent his last days. The farm is about one mile from the chapel, and the state highway department has improved the road leading to the cemetery so it is now possible to get there without difficulty.

At long last inheritors of the Church founded by James O'Kelly are undertaking to honor his memory and in so doing strengthen their own faith in religious freedom.

NOTE: The editor has several programs of the day and will gladly share them on request.

Church Chuckles

by CARTWRIGHT



"Five years ago he asked the Lord to prosper him so he could tithe; now he says it was just a verbal agreement not legally binding!"

How often we pray for some solution to life's many problems, promising to repay the blessings we seek by living a better life. And how often, after the answer to our prayer has been vouchsafed us, we forget our promises and resume our same pattern of living as before. In doing this we do not 'cheat' God, for He expects no pay for His blessings. Rather it is ourselves we cheat, for by thwarting this inner compulsion to strive for a nobler meaning to existence we deliberately settle for a second-rate life.

LET'S BE MORE THAN AVERAGE!

William T. Joyner

Too many of us in the church are content to be just average Christians. We want to be about as dedicated as the next person, but no more so. This "sick" attitude might be referred to as spiritual paralysis. It is a very common ailment among church members and some of the usual symptoms might be recognized as follows. The afflicted individual is always looking around to see what other folks are doing. He is very careful, for instance, to notice the amount of money which others contribute during the offering at church. If most of them give a quarter a week for the extension of God's Kingdom, then he will also give a quarter. Likewise, he will observe the lives of other Christians, and if he does not see evidence of great devotion and sacrifice in those lives he will conclude that there is no need for him to develop such qualities in his own life... He is determined to go no deeper in faith, no wider in service, and no higher in praise than the "average person" goes.

But God has called us to be more than average Christians. He has called us to be nothing less than the very best we are able to be. What "most other people" do and give and say is quite beside the point. When enough of us determine to do the best we can for God and His Church, our lives and our churches will be filled with spiritual power instead of spiritual paralysis.

—Lee's Chapel Challenger

BUSY FALL PROGRAM AT OAKLAND

Mrs. J. Rollie Gayle, Secretary

The fall months are busy ones for Oakland Church. Our minister, Dr. William T. Scott, Sr., has outlined for us a most interesting and helpful program, now in the process of being carried out.

The week-end of September 11 we conducted our first Every Family Visitation — with 28 teams participating. Renewed interest and increased attendance have been rewarding results.

During the week of September 18-23 we held our special series of services, with Rev. O. D. Poythress as the guest preacher. More than 900 persons attended the services during the week, and the messages in sermon and song by Mr. Poythress blessed us all.

Rally Day in the Sunday school went off successfully on September 25. The attendance goal set at 300 was successfully met with 324 being present.

A service of unusual interest was held on World-wide Communion Sunday, October 2nd, when our minister called the church roll from the pulpit. More than 60 per cent of all members were present to answer to their names, and they, with visitors, gave us a capacity congregation. At this service eleven new members were received into the fellowship of the church, and our minister christened six children. The service was concluded by a message by our minister and a lovely observance of The Lord's Supper.

On Sunday afternoon, October 2, our Youth Fellowship entertained the Eastern Virginia Pilgrim Fellowship at the fall rally. More than 300 young people were in attendance. The young people of our church are an inspiration to us all, and we rejoice with the beginning of our new Youth Department in the Sunday School which was begun that same Sunday.

Laymen's Sunday was observed at our Church on October 16, with the men of the church in charge of the morning service.

Dr. Scott is leading us in our Stewardship Emphasis during October and November. The church supper and business meeting will be held on November 1, when the officers for 1961 will be elected, our 1961 budget adopted, and action will be taken on the Constitution of the United Church of Christ. Our Loyalty Sunday and Every Member Canvass will be held on Sunday, November 20.

Rev. Collie Seymour, pastor of our Albemarle church and president of the Western North Carolina Conference, was elected president of the Stanly County Ministerial Association October 4.

Mr. and Mrs. Allen Lovejoy and three of their five daughters sailed from San Francisco in September as the first missionaries from our American Board to China in eight years. They will serve in Taiwan (Formosa). They lived in Shanghai 1947-49 when he was business manager of the United Board for Christian Colleges in China.

THE EIGHTY-NINTH ANNUAL SESSION

Western North Carolina Conference

CONGREGATIONAL CHRISTIAN CHURCHES

Pleasant Hill Church

November 2, 1960

PROGRAM

Morning Session

9:30—Registration
9:45—Called to Order by President Collie Seymour
 Devotional Service — Odell Powell
 Recognition of Members and Introduction of Visitors
 Report of Program Committee — Reuben S. Askew, Jr.
 Appointment of Special Committees
 Reports
  Executive Committee — F. C. Lester, Secretary
  Pastor-at-Large — Lacy M. Presnell
  Treasurer — Ira L. McDowell
  Stewardship and Apportionments — Chairman Staley Woodell
  Evangelism — Robert Hultman
  Social Action — Chairman Bill Joyner
  Ministry — Chairman F. C. Lester
  Hymn
11:15—Address — Constitution of United Church — Supt. C. L. Fields.
 Questions and Answers
11:30—Address — Daoud Yousef, Esq.
 Announcements
 Prayer and Grace for Lunch — Thos. F. Liverman
12:30—Luncheon

Afternoon Session

1:30—Called to Order by President Seymour
 Hymn and Prayer — Garland Bennett
1:40—N. C. Council of Churches by Rev. Morton Kurtz, Director
 Address by Supt. W. W. Snyder, Supt. of Home for Children
2:15—Report on Christian Education — Chairman Lynwood Hubbard
 Address by Rev. Robert Knowles
 Address by President J. Earl Danieley
 Report on Missions — Chairman Dolan Talbert
 Report of Memoirs — Chairman Martin L. Fogleman
 Hymn
2:45—Report of Women's Fellowship — President
 Report of Laymen's Fellowship — President Clyde Pell
  Pilgrim Fellowship — President Jimmy Caviness
  Sunday School Convention — President Hubert Beane
  Place Committee
  Finance Committee
  Resolutions Committee
 Miscellaneous Business
 Report of Nominating Committee — E. Carl Brady
 Installation of Officers — Supt. C. L. Fields
4:00—Adjournment

Report Of Eastern Virginia Women's Fellowship President

Mary H. Booth

"So match our courage to the task,
And by Thy mighty power
Stretch mind and soul that we may
grasp
The meaning of the hour."

These words made a strong impression on me when I heard them at Buck Hill Falls for the first time last winter. Will you think on them as we explore our theme for the year — THE MISSION OF THE CHURCH ... UNITY, WITNESS, SERVICE. "The meaning of the hour" — these present days when world conditions are so unsettled. This is the time when Christians must WITNESS for Christ or concede defeat. First, we must have personal UNITY with God, the father of all mankind. Then we must have UNITY with other Christians as we strive to render SERVICE for Christ at home and abroad which is THE MISSION OF THE CHURCH.

May we think on these things when there is plenty of time for reflection — for each of us must make discoveries which will be most meaningful to herself. As we relate them to our six departments of work, may we look for our personal responsibility in the area of Evangelism and Spiritual Life, in the area of Stewardship, in the area of Christian Education, in the area of Missionary Education, in the area of Friendly Service, and in the area of Christian Social Action. We will find the answers to these things as we truly seek for them. When we do, may we pray that God will give us the wisdom, the strength, and the courage to do our task as we feel it should be done. Then and only then, may we feel that we are doing our part to meet the challenge of this hour. May these words recorded in Esther 4:14b become a part of our thinking: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Looking back over the year just past, we recall a few of the highlights of our activities. On January 17, the women of the Eastern Virginia Conference and the women of the Suffolk Church gave a tea honoring Mrs. Ralph Calder of London, England, and Mrs. Ray Gordon, newly-elected president of the Southern Convention. The last of January found your president attending the Midwinter Meeting in Buck Hill Falls. This was an enlightening experience for which she is grateful. Our Spiritual Life Retreats with Sally Edwards in March were high moments for those who could attend. Bad weather interfered with our attendance. Sixty-five of our Eastern Virginia women attended the School of Missions at Elon College in June.

There is no better way to engender new life into your local fellowship than to send more women to the School of Missions. There are other opportunities which come to members of the local fellowship whereby they may reach out into the wider fellowship in district meetings, mission institutes, conference meetings, convention meetings, meetings sponsored by United Church Women, etc. Here we find qualified leaders who bring much information and inspiration to those attending. The outreach and participation in the wider fellowship will make the local fellowship stronger — and of course — the **strength of our conference and convention depends upon the local fellowship.** We see that we must have UNITY to be a better WITNESS and render better SERVICE in THE MISSION OF THE CHURCH.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Kyoto

Nishinomiya — City of 230,000 halfway between Kobe and Osaka.

October

30—**Miss Nancy Jane Runyan** is serving a three-year term as a teacher of English at Kobe College.

31—**Miss Gaynl Stouffer**, after graduating with honors from the University of California at Davis, has taught home economics at Kobe College since 1958.

Osaka is a large industrial and commercial center with a population of 2,700,000. Institutions here: Baika Junior College and Yodogawa Neighborhood House.

November

1—**Miss Muriel Hagen** graduated from Oberlin College in 1959 and went to teach English for 3 years at Baika Junior College. She spent six years as a child in India, where her father was a medical missionary.

2—**Miss Lyda Houston** retired June 13, after 30 years of devoted service to the American Board. She went to China in 1924 where she served in Diongloh and Foochow; interned 1944; repatriated 1945; returned 1948; to Japan in 1950, where she taught English and Bible at Baika Junior College.

3—**Rev. and Mrs. Robert Meyer** are working in the field of "labor evangelism" in the Osaka area; with two Japanese labor ministers, Mr. Meyer works with unions, factories and through a recently established "House Church," where small groups of working people gather for Sunday evening discussions and worship. He is a graduate of Lehigh University and Princeton Seminary.

4—**Miss Elizabeth Schultz** graduated from Wellesley in 1958 and went to teach English at Baika Junior College. She had done summer work in the slums of London and with Indians in California, and had taught English to refugees.

Sendai is a city of 340,000 in the center of northeast Japan famous for lacquerware. Here we have Sendai Student Center; Miyagi College; North Japan College.

5—**Mrs. Alfred Ankeney** was born in Tokyo of missionary parents; her late husband was treasurer and manager of the Japan Mission of the Evangelical and Reformed Church; at the close of the war they were among the first missionaries invited to return, Mr. Ankeney being elected president of North Japan College. A graduate of Oberlin College in 1913, Mrs. Aukeney is now doing evangelistic work in the Sendai area, particularly among women.

BURLINGTON WOMEN HEAR MRS. WISSEMAN

Mrs. M. Z. Rhodes, Publicity Chairman

There was quite a "hum" going on in the Burlington First Congregational Christian Church on Monday evening, October 10. Yes, it was the time for a meeting of all the circles of the Fellowship. First, there was the covered dish supper and a time for Christian fellowship. Next, and of most importance, was the gathering in the sanctuary to hear the mission study, "Heritage and Horizon" taught by Mrs. W. E. Wisseman of Greensboro. This proved to be a time of both vision and challenge.

In the beginning, Mrs. Wisseman told of the difference between our first missionaries who traveled across the mountains in a covered wagon to reach and minister to the Indians in the northwest, to the present day missionaries who travel by car. Though the years had made the difference, the motive was the same, that is to reach those without Christ. The fact was brought out that this is the real mission of the Church. Mrs. Wisseman stated "We have to witness, we have to talk, we have to tell the good news." Tracing four centuries in our American nation, Mrs. Wisseman showed the growth and emphasis each century placed upon phases of Christian work. The statement was made that even though we live in a time of much greater development in natural resources and have greater advantages, we are not making the Church the center of our lives as did our forefathers, and that with all these advantages, man is still in need of the gospel.

Looking toward the future, Mrs. Wisseman mentioned numerous ways in which the church should move forward into new areas of thinking. Some of these areas require a change and a willingness to try new things. Mrs. Wisseman mentioned that we should think of home missions as a two-way project — that of giving and receiving. Then to a larger extent consider Missions not as "Home" and "Foreign" but **World** Missions. In speaking of the ways in which our church could move, Mrs. Wisseman said we should strive always to build up a spirit of oneness in the church, and break down that which would exclude others. In closing Mrs. Wisseman stated that we should give as much to others as to ourselves; that we must increase our giving.

Prior to the mission study, Miss Nellie Mae Holt led in the singing of the Fellowship hymn for the year. Mrs. Harry Jolly gave a short devotional on "Keeping our Religion up to Date." Mrs. Jolly mentioned that we should keep the surrender of our lives up to date through prayer, sharing what we have with others, and participation.

The Women's Fellowship expresses its deep appreciation to Mrs. Wisseman and to all others who contributed to this inspirational service.

"If things are ever to move upward, someone must be ready to take the first step and assume the risk of it."
—William James

FRIENDLY SERVICE AND THE MIGRANTS

Mrs. Clyde L. Fields

Attention was called to the participation of the Southern Convention Women's Fellowship and its program on Friendly Service at the meeting of the Migrant Ministry Committee of the North Carolina Council of Churches meeting at Raleigh on October 11. Many of our gifts for the Migrants of North Carolina were channeled through the North Carolina Council of Churches and its Committee on Migrant Ministry. Your representative on that committee was made to rejoice as she heard our work commended.

Friendly Service gifts for Migrants have come in the way of cash, toys, school supplies, vacation school needs, and clothing. We have played a small part in the tremendous task of trying to render Christian service to the more than 15,000 migrants who come to our state each year to gather our crops. Much good has been done through the Migrant Ministry Committee in the Elizabeth City area, Carteret County, and in the Hendersonville area.

Teachers, social workers, and ministers, aided by a large number of worker volunteers join together to provide worship services, vacation Bible schools, child care, recreation, school, day center activities, and other services during the 6-8 weeks of the summer at crop gathering time. In the Hendersonville area two school teachers and other workers conducted a day center school for children of migrants. The children were brought in by bus and remained at the day center from about 6:00 a.m. - 6:00 p.m. The children were asked to pay only $1.25 per week for their share. Migrant labor exist on a very low salary scale. Our Friendly Service gifts for migrants helped provide some of the books, games, toys, Bibles and vacation school materials, and health kits for use among our migrants.

The Migrant Ministry renders an invaluable service by arranging for worship services and Vacation Bible Schools for the migrant families. Mr. Roy Huggins, a layman in Hendersonville who is chairman of the Migrant Ministry Committee for the West, announced that 358 Christian decisions were made in his area through worship services and vacation Bible school.

It was stimulating and rewarding on my part to learn first hand of the good work done by the Migrant Ministry of the North Carolina Council of Churches and that our own Southern Convention Women's Fellowship through Friendly Service had played a good part in the success.

WOMAN'S DAY AT LONG'S CHAPEL

Sunday, October 9, the Woman's Fellowship of Long's Chapel Congregational Christian Church, Route 5, Burlington, N. C., conducted the regular morning worship service. Mrs. Edith Anderson was the leader. The highlight of the service was when the treasurer of the Fellowship's building fund proudly presented to the chairman of the church building fund, Mr. William J. Fonville, a check for one thousand six hundred and twenty-two dollars ($1,622.00). This money was raised by the Woman's Fellowship during the past fiscal year.

Taking part in this impressive service were Mrs. Edith Anderson, Mrs. H. L. Foster, Mrs. B. F. Blanchard, Sr., Mrs. Onie Anderson, Mrs. Eunice King, Mrs. Betty Hopkins, Mrs. Carleen Smith, and Mrs. Marjorie Warren.

The message was entitled: "The Church Woman — She Is Different." "In the Home" by Mrs. Larry Russell; "In Club Work" by Mrs. Sarah Faulkner; "In the Community" by Mrs. Lillian Carey; "In the Industrial World" by Mrs. Polly Lewis; "In the Business World" by Mrs. Bessie Phillips; and "In World Affairs" by Mrs. Iris Fonville.

After the singing of "Forward Through the Ages" the benediction was given by Mrs. Ethel Rudd.

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

A CODE FOR PARENTS AND YOUTH

Editor's note: The material for this week's Youth Page is taken from the pamphlet "According", which is a code for both parents and youth. This pamphlet deals with several of the areas of conflict in today's families. It is written with an understanding of both the parents' and the youth's cares and concerns. "According" may be ordered from the Department of Youth Work, United Church of Christ, 1505 Race Street, Philadelphia 2, Pennsylvania at the following rates: single copy — 5 cents; 12 copies — 50 cents; 100 copies — $4.00.

1. HOME AND FAMILY

In every way, the teenager should consider himself as a responsible, sharing member of his family. He ought to assume a fair share of home duties. Earlier, during his childhood, certain of these duties should have been expected of him, but now that he has reached a level of maturity that can be more reliable, he should feel more responsible in this sharing process. He should care for his personal belongings and his room. He should share cooperatively in maintaining the house and grounds, in meal service, in the laundering, in the care of younger members of the family, and in other agreed responsibilities. From time to time emergencies will arise. In these cases, he should be able to rely on the help of others in the family when he needs it or be willingly reliable himself when others need his help.

2. ALLOWANCES

The parents and the teenager, through periodic review with the entire family, should agree upon a reasonable allowance. The amount of this should be determined by the family's financial ability, the needs for school, church, and social life. There should be consideration of such factors as whether he purchases his own clothing, whether he holds a part-time job, whether he is employed by the parents in a business, and the like. A fair rule for the family is that love, food, shelter, or allowance should never be reduced or withheld in an attempt to punish the teenager.

3. FAITH AND PHILOSOPHY

Faith and philosophy can and should be imparted by teaching and example within the family. Augmenting this extremely important function of the family should be the church — a larger family of families. Within the church, the teenager should "catch" the faith, sense his dependence upon God, learn respect for himself and others, and find ways of serving as a responsible Christian. Thus, he must be an active and responsible member of the larger family — the church. He must participate in worship, church school classes, and youth activities. Parents, too, must grow spiritually with their teenage family members through family worship in the home and in the church, and active participation in the church.

4. SCHOOL AND THE FUTURE

Next to faith and family, school and vocation loom larger before the maturing senior high teenager. Honest homework, reasonable grades and satisfying school life are essential as a foundation for adult life and work. Parents should provide space, facilities, and time at home for study. There should be a favorable climate within the family so that the parents and the teenager can discuss hopes and dreams, courses and classes, and clubs and activities. In time, the matters of a future vocation, college, special schooling, military service, and other details should be considered together. The parents, the school, and the church should cooperate with, as well as offer thoughtful encouragement to, the teenager as he charts his future.

5. PARTIES AND HOURS

The home of a teenager should be generally available for entertaining one's friend or a party of teenagers. Regarding parties, invitations should clearly specify the nature of the function, time of beginning, and time of ending, and probably type of dress. Transportation arrangements before and after should be cleared. A prepared plan of activities, and a group suitable in size for the facilities, will assure a pleasant time. Crashers should not be tolerated. Parents or other adults need not be present, although they should be nearby and available for emergencies and general chaperonage.

When the senior high person goes out for a social function, the parents should know with whom he is going, who else will be in the group, the nature and place of the function, and the agreed upon time for coming home. Preferably, social activities should be confined to weekends and holidays.

Parties and social functions should come to a close at an agreeable and specifically stated hour. It is generally accepted that the younger the teenager, the earlier the closing and, the more formal the occasion, the later the closing. Home parties and general dating should also be governed by agreed-upon closing hours. Depending upon family discretion, local community rules, curfew laws, and other pertinent circumstances, the range of "going home" hours may be anywhere between 10 p.m. and 2 a.m.

By common consent, a reasonable amount of time can be agreed upon for getting home after the function closes. If a young person is delayed for any reason, he should phone home. Any deviation from this rule, should be approved in advance by the parents.

(To Be Continued)

Our Response To God

Background Scripture: Psalm 1; Romans 12.

Devotional Reading: Colossians 3:1-4, 12-17.

Memory Selection: **And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.** Romans 12:2.

This Psalm or Song discusses the godly man, and the ungodly man and the results of their ways of life. The first part tells what the godly man does not do and what he does; the second part tells what happens to the ungodly man. It is in keeping with the Hebrew custom of stressing the rewards of the righteous way of life, and the penalties of the unrighteous way of life.

WALKING, STANDING, SITTING

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." In this simple and short sentence there is set forth the progressive steps — or are they retrogressive steps — whereby a man deteriorates in his religious life. At first, one merely walks along with the ungodly, he associates with those who do not honor God, who have little if any religious faith, whose morals are questionable. Then he has more prolonged fellowship with them — he stands with them. And finally he sits in the seat of the scorner or scornful. Evil communications corrupt good manners and also good morals. A man had better take care in the companions with whom he associates. One should not "go along with the crowd," should not walk in the "counsel of the ungodly," should not take his ideals from those who have no place for God in their lives. If one does this, there is a subtle and real danger that ere long he will become a part of the ungodly group — he will stand in the way of sinners. And almost inevitably he will then become cynical and scornful. Scoffers and cynics are usually those who seek to cover up, or to justify their own faults and sins. Many a man, who was once a godly man, and who has fallen from grace, laughs at religion, scoffs at believers, becomes cynical about everything. And much of the cynics scorn is a smoke-screen to cover his own moral rottenness. Walking, standing, sitting — down, down, down one goes.

A MAN LIKE A TREE

If one is on a high mountain, he can usually see the course of a stream by the trees that line the edge of it. This is especially true when the stream runs through a dry or desert country. The explanation is simple of course. Trees "planted by the rivers of water" are assured of a supply of the life-giving water to sustain them. And when all other vegetation has withered, and all other trees have shed their leaves, these trees planted by the rivers of water will remain green and will produce their fruit in season.

The Psalmist makes this a parable of life. There are men whose lives are fresh and fruitful, because they are rooted in the life-giving water of the Water of Life. Deep down in their souls there are fountains of living waters constantly to refresh and to renew them. And they bear the fruits of the Spirit in due season. One sees here, of course, the truth that men need the nourishment for their souls that comes from feeding on God's word, from prayer, from worship, from fellowship with God. A man's soul cannot live on things. It cannot grow except it be fed and quickened by the Bread of Life and the Water of Life.

The words "Like a Tree" remind the writer of these notes of the sermon he preached recently, taking as his theme the damage that Donna did to trees, and analyzing the reasons for this damage. He noticed that some trees had blown down **because they did not have sufficient rootage.** This was especially true of pecan trees, and pecan trees that were grown from grafted stock. Thus, men who have no deep rootage in the living God, and men who have only a second-hand religion — many a man has his religion in his wife's name — go down when the storms and stresses of life strike them. Other trees fell, **because they had rotten hearts.** A huge oak, measuring perhaps three and a half feet in diameter on the church grounds of one of our churches in Eastern Virginia broke off at the base because it was rotten at the heart. The roots were not damaged to any extent, but the body of the tree was only a hollow shell because insects or dry rot had eaten away the heart. Strangely enough the tree was outwardly sound and healthy to all appearances. Men are like that. They may appear to be decent, respectable people, but they have rotten hearts. Some secret sin has eaten away from within, and when some great temptation or test comes, down they go. Finally some trees were broken off **because they were too rigid.** In spite of the fact that their roots were good and the trunks were sound, they broke off higher up. The preacher made clear the fact that he was not asking for compromise. But there is an analogy here between the fate of trees that are "stiff" and men who are rigid and proud. There are many people who come to a sorry end because they are proud and haughty in spirit. They are not willing to confess that they are sinners, they have no sense of need, they are unyielding to the claims of God and the wooings of the Spirit. They are selfrighteous, proud, haughty, unbending, meticulous in details, uncharitable, exclusive. And such pride is usually the forerunner of a fall.

SUNDAY SCHOOL LESSON
OCTOBER 30, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

But of course there were trees which did not fall. They had good roots, they had sound bodies, and they were protected by other trees, their lives were intermeshed with their fellow-trees. And they stood. Thus does fellowship with Christian believers give strength and help in time of storm and stress.

A LIVING SACRIFICE

"I beseech you . . . that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. . ." Judaism emphasized sacrifices as an act of worship. And these sacrifices were of inanimate things like sheaves of wheat or the fruits of the vine, or dead animals like a sacrificial sheep or a dove, or what have you. But under the new Testament idea of sacrifice,

(Continued on Page 15)

Sunday Worship

William N. Tuttle

On the last Sunday of our vacation my wife and I went to church in one of the oldest churches in our fellowship, founded in 1634. The lovely, white meeting house is in the middle of the village green and gathered about it are the largest number of seventeenth century houses still standing in any American town. Atop the tall steeple is a weather cock that has shown how the winds have blown for nearly 300 years, and in the tower is the oldest tower clock in the United States. We got to church early and had plenty of time to meditate and to enjoy the beauty of its freshly redecorated interior. The music was good and the sermon one of the best I have heard in a long time. The only disappointing thing about it all was the size of the congregation — less than 100 worshippers, and they constituted the combined congregations of three churches uniting for summer services.

That made me think of what I had seen that morning, the bathing beach across the bay from our cottage — five miles of yellow sand swarming with people out there for a Sunday of pleasure. When I got home I looked up a text in Ezekiel, "About five and twenty men with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshiping the sun." The prophecy was fulfilled, except that instead of five and twenty, more than five thousand were on the beach that day.

My first reaction was to be thankful that summer church attendance in Florida is better than in Massachusetts. However, even here more people spend Sunday in pleasure than in worship. I know that God can be found and worshiped on a bathing beach, and I know, too, that not one in a thousand bathers does have communion with God. Maybe the fault is in our churches. Do we go out into "the highways and hedges and constrain them to come in." Also I wonder whether having a good time is entirely incompatible with worship. The psalmist said, "I was glad when they said unto me, 'Let us go into the house of the Lord'." I would like to have my church the kind of church of which that might be said.

—Florida Congregational News

ELON'S HOMECOMING QUEEN

Phyllis Hopkins, Elon College junior from Reidsville, reigned as Homecoming Queen over the annual Homecoming festivities at Elon College the weekend of October 22. Miss Hopkins, who was chosen by vote of the Elon students in a special campus election, is active in many phases of campus life and is president of the college's Student Christian Association, an organization which directs many of the student religious activities. She is the granddaughter of Rev. and Mrs. J. L. Neese.

Flint Hill Women Report

Mrs. Irene Britt, President

The Women's Fellowship of the Flint Hill Christian Church of Biscoe, North Carolina, reports a good year of progress. Our women have been very active in their new project of buying furniture for the church. They have purchased a new pulpit, communion table and flower stands. We are now selling Christmas cards and napkins to purchase the chairs to complete the set. Our Fellowship has sent gifts and cards to all the sick.

In September we met in the church for our program, which was furnished by the primary department. Then a covered dish supper was enjoyed by all. Most of our members have had perfect attendance for the year.

We have enjoyed working together and are looking forward to a more successful year to come.

BY COMPARISON

James W. Ray, Interim Pastor

Competition and comparison with others seem to be heavily emphasized in our society. We often wonder what the church, or the world, would be like if everyone in it were "just like me." Perhaps it would be better to leave such comparisons aside. Rather than to compete with others, or to measure ourselves by others, perhaps we should determine "to do and to be" to the maximum of our own ability and skills. It is conceivable that in excelling somebody else, an individual would have given an incomplete account of his own stewardship. We may evaluate; others may compare; but God, who sees our basic motivations, is our judge!

—United, Raleigh, Newsletter

S. S. Get-Together

Myrtle Shepherd, Reporter

Fifty-five members of our Sunday School at Mt. Zion Christian Church, Route 3, Mebane, North Carolina, gathered at the church hut for a fish fry and wiener roast on Saturday, October 8. Just where were the rest of the members of the Sunday School? Your guess is as good as mine. Maybe the weather was too bad for them. Rev. Glenn Garrett attended, but Mrs. Garrett didn't get to attend as Sabrina, their daughter, had just had her tonsils removed on Tuesday.

While the adults were cooking the fish and fixing the wieners and other things that go with them, the children were enjoying games under the direction of Mrs. Lorena Warren and Miss Lillian Sharpe. Outside games were: jumping rope, tug-of-war, and horse shoes. Some of the inside games were: Stop-the-Music, Throw the Air, Toss the Coin, and balancing an apple on the head. This game caused much laughter as some of the contestants had trouble balancing the apple on their heads and walking six feet and back to the next in line. Even the little children enjoyed "tossing the coin" and were thrilled when they threw a penny in the hat about five feet away.

About 6 o'clock everyone enjoyed the delicious food, after Mr. Hubert Walker had returned "thanks."

Later, everyone went home after a very enjoyable evening of fellowship.

Missionary Hymns —

The Music Of Our Mission

By David M. Stowe

It takes a great theme to inspire great music — and where is there a more generous and kindling theme than the world-wide mission of the church? In the hymns of mission we have a treasury of inspiration, of insight, of challenge. And yet no musical resource of our churches is more neglected than this.

There is a tradition that missionary hymns are to be saved for the rare day when a visiting missionary speaker comes to speak of his special interest. Or perhaps they may be dusted off and tuned up for the pastor's annual "missionary sermon," along about Canvass time. Otherwise they slumber in the hymnal racks — as if the mission of the church were not its daily business, the concrete expression of its faith, the very reason for the existence of a fellowship of Christians!

In this 150th anniversary year of the American Board of Commissioners for Foreign Missions it is high time to reassess our treasury of missionary hymnody, and to put it to work throughout the church year and throughout the church program.

These are hymns which children love to sing, because they speak of action, of adventure and heroism. Young people respond to their challenge. During the church year they become particularly appropriate in worship at such seasons as Epiphany, Pentecost, Trinity, Worldwide Communion, and Advent.

The Embarrassing Missionary Hymns

Of course, some of the traditional missionary hymns are no longer quite as inspiring as they once were. They speak too condescendingly of "the heathen in his blindness," or they announce a bit too hopefully that

The morning light is breaking,
The darkness disappears . . .

Even worse is the occasional assumption that the heathen is eternally lost because he has never heard the gospel. Almost no one really believes that today, yet in "O Zion Haste" we were asked to sing,

Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

This stanza is mercifully omitted in the new **Pilgrim Hymnal**.

Yet relatively few of the veteran hymns of mission strike such false notes. At the historic meetings of the American Board it was such hymns as

"All Hail the Power of Jesus' Name,"
"Ye Christian Heralds, Go Proclaim,"
"Soon May the Last Glad Song Arise,"

which stirred the congregations and confessed their faith. Today these and many others still have an honored place in our hymnody (though unfortunately the latter two have not found a place in the fine collection of the new **Pilgrim Hymnal**).

New Treasures of Missionary Hymnody

With the rediscovery by the church that mission is its very life and its reason for being, there has come a remarkable flowering of missionary hymnody. With new hymns and striking, even brilliant new music, our churches have fresh resources for the enrichment of worship on any Sunday, not just when a missionary visits.

In the new **Pilgrim Hymnal** alone the following fairly cry out for singing:

No. 197, "At the Name of Jesus," set to a marvellous driving melody by Ralph Vaughan Williams, the eminent contemporary composer;

No. 293, "Come, Labor On," a hymn of stirring challenge set to strong and unusual music by Tertius Noble;

No. 298, "God Is Working His Purpose Out," the best "eschatological" hymn in the book, with powerful, haunting music by Martin Shaw;

No. 484, "Remember All the People," enchanting words and irresistible music, perhaps the most singable of all missionary hymns for young and old.

Other fine, fresh offerings in the new **Pilgrim Hymnal** include Nos. 299, "O Spirit of the Living God," and 304, "Rejoice, O People, in the Mounting Years." And the best of the tradition is there too, of course.

Hymns from Young Churches

As modern missions become more and more a partnership of older churches with younger in a single world-wide enterprise, hymns with the flavor of other cultures and traditions than those of the West become increasingly important.

In the new **Pilgrim Hymnal** Nos. 486 and 487 are attractive Chinese tunes, with words by the well-known Yenching theologian, Dr. T. C. Chao. No. 394 is a hymn by the remarkable Indian Christian poet, N. V. Tilak, set to an ancient Indian melody. Perhaps the most readily singable of this group is No. 71, "Let Us With a Gladsome Mind," set to a delightful Chinese tune.

New American Board Hymns

Dr. William Nelson, pastor of Trinity Evangelical and Reformed Church, Akron, Ohio, and president of the Board of International Missions, has written a fine ecumenical hymn, "One Spirit in Our Midst," and the splendid missionary hymn reproduced on page one. Both are available in quantity from the American Board (14 Beacon Street, Boston 8, Mass.), at one cent each, or 70c per 100.

In "The Promise of This Age," Dr. Nelson has finely portrayed the scope of our opportunity in a world of electronic communication and jet aircraft. How does our response measure up to the opportunities God has opened?

Sunday school started October 16 at the new Clanton Park church in Charlotte, with the pastor, Rev. James Jackson, teaching the junior high group, Rev. A. L. Roberts the adults, T. L. Barr and Cliff Cloniger the juniors, Mrs. Cliff Cloniger the primaries, Mrs. T. L. Barr the kindergarden and Marcella Fox and Shirley Parker in charge of the nursery.

The chancel and youth choirs of our Tryon church will present a special hymn service Sunday afternoon, November 6, in the sanctuary. Hymns from the new Pilgrim Hymnal will be sung by the choirs and the congregation. Dr. Ruth Graham minister of music, will be responsible for this special program. Incidentally, this church has recently contributed 95 copies of the "old" hymnals to the new Clanton Park United Church, Charlotte, where a member of this church, Rev. James Jackson, is the minister.

The first man to fly an airplane from a ship was Eugene Ely, who took off from the dock of the U.S.S. Birmingham on November 14, 1910.

Many Kinds Of Progress

Dear Friends:

We have a good report from churches and individuals this week and we are grateful. Thank you very much. It is noted that two churches made contributions to the CHIP campaign through the Convention Office. Contributions to CHIP should be mailed directly to our office. We will appreciate your doing this as it will save time in the Convention Office and in our office also.

Construction is moving right along on our new cottages and we are grateful for sunny, warm autumn days. We hope that the weather will continue in our favor so that work can proceed in good fashion on the buildings.

Work is moving in other directions, too. We especially are concentrating now on our Thanksgiving offering. Letters have been sent to ministers telling them of the material available for Thanksgiving and asking them to let us know what they would like sent them. We are also working on materials for the special edition of The Christian Sun which each year presents the story of our Home for Children.

Other plans in process include area meetings in the Conferences at which time progress reports will be made of our general work and the CHIP program, with slides and films of the work being done here. Mrs. Privette is preparing a group of our children for a Thanksgiving program which will be presented in a number of churches. We already have several engagements for November. So, things are quite busy around here.

This past Saturday (October 15), Billy Proctor was released from our Home to return to his father, who has recently re-established his home. Billy had been in our Home for slightly over 10 years and had grown from a little boy not quite 6 to a young man of 16. We wish Billy much happiness and success as he leaves us and we hope and pray that his years here will have given him a good foundation for his life ahead.

It is good when our Home can provide needed services to little children and then later see them returned to a re-established home. Your contributions make this care possible. Thank you, and God bless you.

REPORT OF OCTOBER 17, 1960

MONTHLY OFFERINGS

Amount brought forward		$ 429.59
Eastern North Carolina Conference		
Amelia	$ 9.00	
Ebenezer	50.00	
Hope Mills	2.00	
Lee's Chapel	10.00	
Oak Level	12.00	
Pleasant Hill	4.75	
Raleigh	37.00	
Turner's Chapel	59.00	
Wentworth	9.00	
Youngsville	5.00	$ 197.75
Eastern Virginia Conference		
Great Bridge	18.00	
Bethlehem (Nans.), S. S.	51.89	
Burton's Grove	3.00	
Centerville	5.00	
Isle of Wight	24.00	
Liberty Spring	50.00	
Liberty Spring, S. S.	2.50	
Newport News, S. S.	10.00	
Norfolk, Bay View	20.00	
Christian Temple, S. S.	50.00	
Norfolk, First	16.00	
Oakland	41.25	
Portsmouth, Shelton Memorial	20.00	
South Norfolk	67.00	
Spring Hill, S. S.	12.71	
Wakefield — CHIP	55.30	
Prince George	15.00	
Bayside	16.00	477.65
North Carolina and Virginia Conference		
Bethel, S. S.	26.42	
Carolina	6.00	
Greensboro, First	55.98	
Happy Home	43.25	
Reidsville — Special	203.98	
Reidsville	103.00	
Tryon	22.00	
Greensboro, St. Peter's	2.00	462.63
Western North Carolina Conference		
Albemarle	8.00	
Asheboro	26.00	
Big Oak	6.00	
Biscoe	2.00	
Mt. Pleasant	19.00	
Pleasant Cross	10.00	
Randleman	7.00	
Smithwood	10.00	
Sophia	9.00	
Zion	50.00	147.00
Virginia Valley Conference		
Antioch	22.00	
Bethlehem, S. S.	22.00	
Concord, S. S.	20.00	

Laymen's Sunday Observed In Our Churches

At Albemarle: Martin Deese led the worship and the speaker was Cecil E. Sides, a former Sunday school superintendent, who now lives elsewhere. A "love offering" was received for Mr. and Mrs. W. G. Lefler. The men's choir sang "The Whole Wide World."

At Apple's Chapel: The message was given by E. H. Thompson. Participating in the worship service were: Vaden Apple, Ted Andrews, Jake Chrismon, Max Elmore, Percy Price, Frank Loye, Vance Elliott, Leo Busick, Tom Oliver and John F. Brown.

At First, Norfolk: Laymen conducted the service with LaVerne Watson and Preston Springston leading the worship, W. J. Allsbrook singing a solo, and Marvin Slaughter, Ernest Bowman, and Ronald Hughes bringing messages.

At High Point: The worship service was conducted by the following laymen: D. J. Cates, C. C. Fairrington, Boyd Gardner, Clayton Smith, Bruce and Staley Woodell. Mr. Lester preached on "Laymen — Priests and Prophets," emphasizing the national theme of "Always Be Ready."

At Tryon: Craig Furr, Holland Brady, Jr., and Mrs. William Bosien shared in the worship. Rev. A. M. Brown preached on "Toads and Diamonds."

At Union Ridge: The laymen's choir furnished special music in the form of responses, an anthem, and a duet by Felix Simmons and Odell Gilliam. Leaders of the worship were Felix Simmons and Franklin Chandler. The message "The Automatism of the Spirit" was given by Algie Blalock.

At Warwick: Jim Cherry, president of Laymen's Fellowship, led the worship; Mark Larson read the scripture; Bill Brooks led the responsive reading; addresses were given by Bill Miller, Walter Feuerstein, and Thornton Simpson.

Dry Run, S. S.	9.00		
Leaksville — CHIP	100.00		
Leaksville	13.00		
Mt. Olivet (G), S. S.	5.00		
Newport, S. S.	20.00		
Timber Ridge, S. S.	8.60		
Wood's Chapel	10.00	229.66	
Total			$ 1,514.63
Grand Total			$ 1,944.22

SPECIAL OFFERINGS

Amount brought forward		$ 1,059.09
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Women's Service Guild, Devon Union Church, Devon, Conn. — Friendly Service Gift	10.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00	
Misses Florence & Camille Kivette, Gibsonville, N. C. — Thank Offering	10.00	
Church of Christ, Cong., Milford, Conn — Friendly Service	10.00	
Mr. & Mrs. Howard H. Edgerton, Elon College, N. C.	25.00	
Everton L. Morris, Sr., Baltimore, Md.	5.00	
In Memory of Lacy Wagoner	5.00	
In Memory of Lacy T. Wagoner	7.50	
In Memory of Mrs. Charles A. Kessler	5.00	
In Memory of Mrs. Charles Kessler	5.00	
In Memory of J. F. Wagoner	2.00	
In Memory of Russell Herbin	5.00	
Special Gifts	220.00	
Total		$ 319.50
Grand Total		$ 1,378.59
Total for the Week		$ 1,834.13
Total for the Year		$ 3,322.81

LACY PRESNELL, JR. SPEAKS IN ASHEBORO

Hubert L. Beane

The laymen of the Asheboro church were in charge of the eleven o'clock worship service October 16 in observance of Laymen's Sunday.

The guest speaker for this service was Lacy Presnell, Jr., who has recently been secured as assistant to the superintendent of Randolph County Schools, and who is now living in Asheboro. Mr. Presnell delivered a very fine and inspiring talk, using as his theme, "What, Where and How." He was introduced by A. B. Caviness, Jr.

A number of the men participated in the service. The call to worship was given by Clyde Pell, invocation and Lord's Prayer led by Street Morgan, the morning prayer by Hubert Beane, and news of the church and offertory prayer by William Hughes, Jr. The benediction was given by Ralph Smith. The men's chorus, under the direction of Ted Fields, rendered two special songs. Mrs. Sam Greeson, church organist, played for the service.

The church is without a resident minister pending the arrival of Rev. Walter Hall January 1, 1961. The speaker for October 23 was Rev. J. Frank Apple of Henderson, North Carolina, who is a former pastor of nearby Pleasant Ridge church.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

these things became obsolete. One was not to bring any material sacrifice at all — one was to present himself, his body as the instrument of the spirit as a living sacrifice, holy — set apart — and acceptable unto God. And the motive of this living sacrifice was gratitude — it is a reasonable service of sacrifice.

Furthermore, we are to be transformed by the renewing of our minds, rather than to be conformed to the world. We are to take our ideals not from our crowd but from our Christ. If we do this we will have ample proof of what is good and acceptable and profitable unto us and acceptable unto God.

Eastern Virginia Conference

Thursday, October 27, 1960
Holland, Virginia

MORNING SESSION

10:00	Call to order by the President	Rev. A. Lanson Granger, Jr
	Hymn "Lead On, O King Eternal"	
	Invocation	Rev. Harold W. Tribble, Jr.
	Enrollment of Ministers	
	Enrollment of Delegates	
	Welcome	Rev. C. Carl Dollar
	Recognition of Visitors and new Ministers	
	Appointment of Special Committees	
10:30	Reports	
	1. Program	Rev. J. Everette Neese
	2. Executive Committee	Rev. J. Everette Neese
	3. Ministerial Education	Dr. H. S. Hardcastle
	4. Treasurer	Mr. G. Chapman White
	5. Apportionment Committee	Mr. J. Letcher Eley
	6. Missions	Rev. John G. Truitt, Jr.
11:00	7. Evangelism	Rev. L. B. Simmons
	8. Stewardship	Rev. C. Carl Dollar
	9. Christian Education	Rev. Julius Rice
	10. Sunday School Convention	Mr. Donald Taylor
	11. Social Action	Dr. George D. Alley
11:30	Address: Mr. Daoud Hanna Yousef. Congregational Christian Service Committee Representative in Lebanon.	
12:00	Worship Service	Rev. Clyde L. Fields Supt. Southern Convention
12:15	Adjournment for Lunch	

AFTERNOON SESSION

1:30	Call to order by the Vice President	Mr. W. H. Baker
	Hymn "Come, Thou Almighty King"	
	Reports	
	12. Memoirs	Dr. R. E. Brittle
	13. Christian Missionary Association	Mr. H. A. Lankford, Jr.
	14. Women's Fellowship	Mrs. J. H. Booth, Jr.
	15. Laymen's Fellowship	Mr. E. E. Henley
	16. Pilgrim Fellowship	Miss Patsy Hayes
	17. Committee on Place	Rev. T. Fred Wright
	18. Nominating Committee	Rev. Raymond Grissom
	19. Resolutions Committee	Mrs. Garland Spratley
	20. Religious Works Foundation	Mr. John T. Kernodle
	21. Other Reports	
2:30	Action on Southern Convention Matters	
	A. United Church of Christ Constitution	Dr. George D. Alley
	1. Section, Number 21	Dr. W. T. Scott
	2. Re-alignment	Dr. Jesse H. Dollar
	B. Other Matters	
3:15	Our Convention Concerns	
	Superintendent	Rev. Clyde L. Fields
	Secretary of Christian Education and Youth Work,	Rev. Robert A. Knowles
	Elon College	Dr. J. E. Danieley, President
	Congregational Christian Home for Children	Rev. W. W. Snyder
	Christian Sun	Dr. F. C. Lester
4:00	Miscellaneous Conference Business	
4:30	Adjournment.	
	Closing Prayer	Rev. Lowell A. Smoot

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

VOL. 112 NOVEM [illegible] 1960 NUMBER 43

Church History Room X
Box 232

A LITTLE GIRL AT PRAYER — Susan and the other children at our Congregational Christian Home at Elon College have reason to offer prayers of Thanksgiving, for they are receiving the love and care which strengthen their Christian faith and lead to usefulness and happiness in adult life.

These Are Our Workers In Our Home For Children

These dedicated men and women, the staff of the Home for Children, often get together to talk over plans. From left to right, they are: Charles Perkins, John Biggerstaff, Miss Melva Foster, Superintendent Walstein W. Snyder, Mrs. Nora Lambert, Mrs. Maude Crutchfield, Mrs. Alvertine Privette, Mrs. Mae Satterfield, and Mrs. Eva Wilson. Added to the staff since this picture was made is Miss Bertha Phillips, Dinning Room Hostess.

Turkey Dinner will be served at Mt. Zion church, Route 3, Mebane, N. C., Saturday, November 12, beginning at five o'clock in the afternoon. Yum, yum.

The Fall Festival at Liberty church, Route 1, Nathalie, Virginia, gave the people an enjoyable time and the building fund of the church $875.00.

Spectators at the Elon College Homecoming football game with Catawba on Saturday, October 22, witnessed a thrilling sight when halfback George Wooten ran the full length of the field (100 yards) for a touchdown in the last 30 seconds of the game, giving Elon a score of 13-12 to win over Catawba! A few people from Eastern Virginia and around left early and missed this unusual feat.

At Tryon October 23 Pastor Brown discussed "In Search of Meaning," last Sunday after morning service there was a church discussion of the Constitution of the United Church of Christ (but no vote), and November 6 at four in the afternoon there will be a vesper service of hymns and hymn music in the church sanctuary.

Volume 112 Number 43

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Products Of Our Home For Children

The child who grows up in the Home for Children and goes out into adult life away from the Home is always in the hearts of those who have had a part in his early years.

When the mail brings news of one of the boys or girls, the day is made brighter.

All of us know what is being done at the Home, the care the child receives, the Christian training he is given. Many do not realize that we know a great deal, too, about those who have completed their stay with us. We are visited often by the former members of the household. We receive letters from them, and we keep in as close touch as possible with them.

We are especially happy over two of our young people, Mr. and Mrs. Robert M. Rowland, formerly Marie Proctor and Robert Rowland. Both grew up in the Home. They were married on September 1, 1957, and went to work for Martin Aircraft in Orlando, Fla., where they were employed for more than a year. Marie first was a clerk but was advanced to receptionist. Robert began as a mechanic's helper and was advanced to template maker. Later, he received the offer of a better position at Airmod Aircraft Modification at Patrick Air Force Base in Cocoa, Fla., and they lived there for a while where he worked as a sheet metal mechanic.

Next, they returned to North Carolina for a period, but Florida beckoned and they went back. Robert went to work for Pratt and Whitney Research and Development Center as an experimental sheet metal mechanic on the development of jets and rockets. They live in West Palm Beach, Fla.

However, the most important thing that has happened to these two fine young people took place on March 3 when they became the parents of a lovely daughter, Robin Renee.

The young family leads a happy life with Marie looking after her husband and daughter and Robert progressing in his task of making a living and always enjoying his family. He goes to school five days a week, three hours a day, to study air conditioning and refrigeration. He has found time to play baseball for the Central Florida State League and for the Amateur-Pro Florida State League. He and Marie often go bowling and play tennis. They live only two-minutes' driving distance from the ocean and the two of them and Robin spend quite a bit of time at the beach together.

They realize the importance of Christ in their lives and attend church wherever they live. However, they still retain their membership in the Congregational Christian Church in Elon College.

Marie came to the Home to live on January 7, 1947, and left on August 31, 1957. Robert arrived on July 25, 1947, and stayed until June 1, 1957, when he was graduated from high school. He and Marie were "steady" dates for several years while at the Home.

OUR COVER GIRL

The attractive girl on the cover is Susan Rogers, age 7. Her picture also is used on the offering envelopes, the information folders, and the posters which have been distributed in connection with the Thanksgiving offering program.

Both Susan and her sister, Virginia, who is 11 years old, are at our Home for Children. Before being admitted they were living with their father in a three-room unpainted house in the bottom of a tobacco field. The mother had deserted the family and her whereabouts are unknown, the Rev. Walstein W. Snyder, superintendent of the Home, reports. The father, a day laborer with very little education, was not able to take care of the children properly.

Susan is a lovely little blue-eyed girl with curly blond hair and a sweet humble spirit. Her sister is a very nice child, too. Before admission to the Home, they had small chance of a good future. Now, however, they are receiving excellent care and training and have every opportunity to develop into fine Christian women.

The Contribution Of Our Congregational Christian Home For Children

Clyde L. Fields, Superintendent of The Southern Convention

The Congregational Christian Home for Children has been close to the present superintendent and his family for many years. The late Dr. Charles D. Johnston, beloved former superintendent of the Congregational Christian Home was a personal friend of my family. Dr. John G. Truitt, retired superintendent of the Congregational Christian Home, was and is a close and dear friend of our family. My mother, the late Mrs. Carrie Fields, knew and loved Dr. Johnston, Dr. Truitt, and the present superintendent, Rev. W. W. Snyder. My sister, the late Mrs. R. T. Newman, made a home for Corky Williams after he had completed his stay at the Congregational Christian Home. Corky was loved as a son by my mother and by my sister. He is now working and living in Winston-Salem, N. C., where he is earning a livelihood for his wife and son.

I have known and considered the present superintendent, Rev. W. W. Snyder, as a personal friend over the past several years. I feel he is most fitted by interest and dedication for his work as the superintendent of the Congregational Christian Home. The Southern Convention can justly be proud to claim him as a worthy successor to Dr. John G. Truitt.

While I was serving as pastor of our Asheboro Church, an arrangement was worked out between Mr. and Mrs. Clifford Bowers of Asheboro and the Congregational Christian Home, whereby Miss Joan McPhatter could make her home with the Clifford Bowers family under Foster Home care. Joan is a lovely young lady and is accepted as a sister by Donnie and Michael Bowers. The Bowers family are active members of our Asheboro Church. This modern approach to child care commends itself to all of us.

Since coming to Elon College to assume the office of Superintendent of the Southern Convention, I have come to know and appreciate Woody Byrd from the Congregational Christian Home for Children. Woody mows our lawn, invests the money earned in postal savings, which he plans to use to secure his future. He is a good boy, a hard worker, and a credit to our Congregational Christian Home.

I commend our Congregational Christian Home to all our constituent members and friends throughout the Southern Convention. I know we will pledge our Congregational Christian Home for Children our support, our interest, and our enthusiastic response in its drive for funds during this coming Thanksgiving season.

Effective Ministry

Rev. John S. Graves, Chaplain Elon College

The Christian Church throughout her colorful history has contributed her most effective ministry as she has reached out her loving arms to those beyond her own doorstep. It has often been painfully difficult for her to lift the vision of her gospel to God's children in need who are entitled to belong to the community of the redeemed, yet who, for various unknown reasons, have found themselves plunged into a chaotic world with no basic situation to provide love and security.

To prevent such fragmented living, which provides no basis for purposeful living, the Church has extended her mission of love and compassion. She has established as a "mighty act of God" homes which can bring hope and direction out of rejection and aimless wandering.

To live in a community in which such an arm of the Church exists is thrilling and challenging. Through the years it has been my concern and pleasure to see lives that were torn asunder by tensions become lives made whole by the creative love of God as made manifest in Christian witness. I have witnessed the young arrive at the Home shy, retiring, frightened and weighed down by problems too difficult to face. In these same lives I have seen the growing conviction that they are loved, wanted, and belong. Joy becomes evident through outward manifestations of an inward serenity. This sense of being redeemed has become apparent only as dedicated Christians have given so much of themselves and the fruits of their talents in acts of thanksgiving to God.

It is difficult for me to see the Children's Home as only a physical plant. The Home is the work of Almighty God seeking to reconcile all people unto Himself. It is not only children, matrons, and administrative officers, but a vivid witness to the mission and message of Jesus Christ in our world. This witness cannot be measured by any physical qualities or qualifications but in the lives of children and young people who find the abiding love of God and fellow man through the growing fellowship of the Christian Home.

We of the Elon College Community are warmed by the great work of reconciliation taking place among the members of the Children's Home family. We see light shining where there has been darkness; love where there has been despair; industry where there has been aimless groping; joy where there has been despair; and dedication of life to Christ where else there would have been destruction.

We Hope

This week's paper is so different from the regular that subscribers may not recognize that this is The Christian Sun.

We hope the subscribers like it; that the Home for Children will be pleased with it; that those who get a copy for the first time will want to see what the regular paper is; that the Thanksgiving and the regular gifts will make success possible for the Home we give to children; that those who have sent news for the paper will be patient; that there will be many interesting features in future issues; and that there will be a growing list of subscribers. Thanks.

Editor

REV. D. D. NASH IS DEAD

The Rev. Durant D. Nash of Hopewell, Virginia, died at his home Friday, October 14, 1960. Funeral was conducted by his pastor, Rev. Morris E. Taylor, in the First Congregational Christian church at four-thirty o'clock, Sunday afternoon, October 16. Burial was at Concord, North Carolina, on Monday.

About * * * A COLORFUL LITERATURE

The most colorful literature about life in the United States was produced in the period following the Civil War. This literature consists of fiction in prose form, essays, poems, and tall tales or fancy yarns. The people seem to have been seeking an escape from their heart-breaking and sacrificing experiences of the war.

During this period many spirituals came into use. These were uniquely molded by the Negro with a keen sense of rhythm and racial experience. Such songs as "Go Down, Moses" were widely echoed as an expression of escape to freedom. The song is a translation of the one about the bondage of Israel.

"Riders of the range", the cowboys, composed many songs, and sang them to quiet their cattle at night. "Blood on the Saddle" and "Old Chisholm Trail" are among the prized folklore compositions of the men who guarded the herds of the western grazing lands.

As the "Iron Horse" spread its rails across prairies and through mountains, songs of railroads and railroading were created. "Casey Jones" and "John Henry" became folklore about railroad building. Even the railroad hobo of that day is chronicled in "The Big Rock Candy Mountain".

Into this colorful and expanding era came David Crockett, William Tappan Thompson, and George Washington Harris with their fancy tales of coon hunts and quilting parties. These yarn-spinners clothed their names in fame.

It was a period, too, when pen names came into wider use. Samuel Clemens was Mark Twain. Charles Farrar Browne wrote as Artemus Ward. Josh Billings, noted for his grassroots commonsense, witticism, and unique spelling, was none other than Henry Wheeler Shaw. His "Essa on the Muel and Hoss Sense" is a sideshaker.

Max Adler was Charles Heber Clark. O. Henry was William Sydney Porter, and Uncle Remus was Joel Chandler Harris. Adler's comic remarks about home life, O. Henry's stories with their surprise endings, such as "The Gift of the Magi", and Uncle Remus' "Brer Fox" and other youngster-entertaining stories, have all been enshrined in American literature.

Although most of the writers of this after-war era lived in the West and South, John Greenleaf Whittier was at the time producing in his native Massachusetts such classics as "Barefoot Boy" and "Snowbound". He also wrote hair-raising tales about witches, Indian wars, and wandering gypsies.

But it was Bret Harte, word master, who described the West with both humor and pathos. He pictured a people forgetting their luxuries in a scramble to conquer frontiers and establish a new land. In "The Luck of Roaring River" and "The Outcasts of Poker Flats", Harte makes rough characters in mining camps express the nobler things of life.

Those who desire to pursue a course in colorful literature of a colorful period in American life may find this limited summary a guide to a field of study and pleasure often overlooked.

C. B. Riddle

STEWARDSHIP FACTS

Average Urban Church in the Southern Convention has a benevolent budget that is 20% of the operating budget.

Average Rural Church in the Southern Convention has a benevolent budget that is 27% of the operating budget.

(From figures in 1959 Annual)
—Bulletin, Church of Wide Fellowship, Southern Pines

This Interested Me * * *

By EMILY C. LESTER

Recently I have had the pleasure of visiting two of our local women's groups that are "out of the ordinary" for our area, and so especially interesting to me.

As I met with our Raleigh group to share with them the experiences of my Fellowship Tour to Europe I found many things of interest. In the first place the hostess was a niece of Ray Gibbons, the executive for the Council for Christian Social Action, who was detained in Viena, Austria, recently with infectious hepatitis contracted while conducting a round-the-world fellowship and study tour. A feature of the evening was a fine presentation of the purpose of, the program for, and gifts to bring to World Community Day observance by one who knew whereof she spoke because she had been in places to be served by such gifts.

I told of Ted Hume, our first appointee as a fraternal delegate to the Protestants of Europe, who lost his life when his plane was shot down by the Germans over the coast of Denmark. Present was a member who worked with him in his church in Illinois just before he left on that fateful trip. I told of College Cevenal at Le Chambon and of the first ecumenical work camp which was held there, and learned that both Rev. and Mrs. Gay Notice (the minister and wife who had just left Raleigh) had worked in a camp at Le Chambon.

In the course of conversations following the meeting I learned that several members of the group are auditing courses at State College, and that one member was the author of two books that came from the press that week, one being Chorales of Bach and the other a "space-age" book for boys.

The other group was in Tryon, North Carolina, where I shared in the "birth" of a Women's Fellowship, which replaces a Woman's Society and a Dorcas Circle.

The initiator of this merger was the 76 year old president of the Woman's Society who attended the School of Missions last summer and delighted in letting the "girls" there think they had to wait on her!

The officers of both groups will serve as co-officers during this transition year. Circles will meet mornings, early afternoons, late afternoons, and evenings to fit the schedules of members. They are to meet for "parish work, mission study, and the rediscovery of the Bible." (Don't you like that last phrase?)

Here senior citizens with ages running up into the 90's will join with young women, and people from many parts of America who have chosen Tryon for retirement will share with native North Carolinians through the Women's Fellowship.

Truitt Views His Portrait

Dr. John G. Truitt, the beloved former superintendent of the Home for Children, with his portrait. The artist was Billy Burgess, formerly of the Home. Billy was graduated from high school in 1960 and is serving in the U.S. Army.

Billy Burgess

Although Dr. John G. Truitt, superintendent of the Home for Children from 1949 until his retirement on July 31 of this year, is no longer the familiar figure he was when he was at the Home night and day for more than a decade, the staff, the children, and the people of Elon College community are fortunate in that he lives nearby.

When he and Mrs. Truitt moved to Elon College, they purchased the Charles D. Johnston home on Williamson Avenue, across from the college campus, and converted it into apartments. This summer, they remodeled the first floor for their living quarters, making it into a lovely home which they and their friends enjoy. There is a large lawn which gives Dr. Truitt ample opportunity for his hobby of making a yard beautiful. Chances are that when the weather is good you will find him mowing the lawn, raking the leaves, or working among his beautiful flowers and shrubs.

He still spends a good part of the day at his desk. After beginning each morning with private devotions, he writes a "quickie," a brief sermon taken from the Bible reading of the day. He also continues to write poetry and has a number of poems ready for publication in a second book of verse. Often he delights his friends by showing them the large and beautiful family Bible, which is claiming a good deal of his attention, and also how he is keeping record of passages from the Scripture which he has used for sermon topics.

This gentleman has always had a busy life and will, of course, continue to have one. He receives many calls for supply preaching and there is hardly a Sunday that he is not filling a pulpit for a brother minister or for some church which does not have a pastor. He also takes an active part in the Convention.

Mrs. Truitt is librarian at the Altamahaw-Ossippee School again this year. When she was confined to the hospital for about two weeks in September, Dr. Truitt had no time to spare between running the household and visiting her.

Billy Burgess

Many heart-warming stories come from the Home for Children. One of these concerns Billy Burgess, who grew up in the Home, was graduated from high school in 1960, and now is in the Army.

In the spring before his graduation, Billy entered some paintings in the Alamance County Arts and Crafts Festival. The judges picked his charcoal drawings as the best in the youth division and many hoped he would be going on to art school but, instead, he went into the Army after finishing high school, taking his basic training at Fort Jackson, S. C.

When the time came for his leave after basic training, it was only natural that he should go home — to the Home for Children. He told his friends at the Home that he had stayed at the base for the entire time of his training without leaving to go into town at all.

He learned from one of the housemothers, Mrs. Alvertine Privette, that two young boys who had just come to the Home were very meagerly clad. Although he knew the Home would provide clothing for them, Billy, who had been helped so much there, wanted to do something to help others. He gave Mrs. Privette $20 from the money he had saved in the six weeks of basic training to buy the little boys some new clothes.

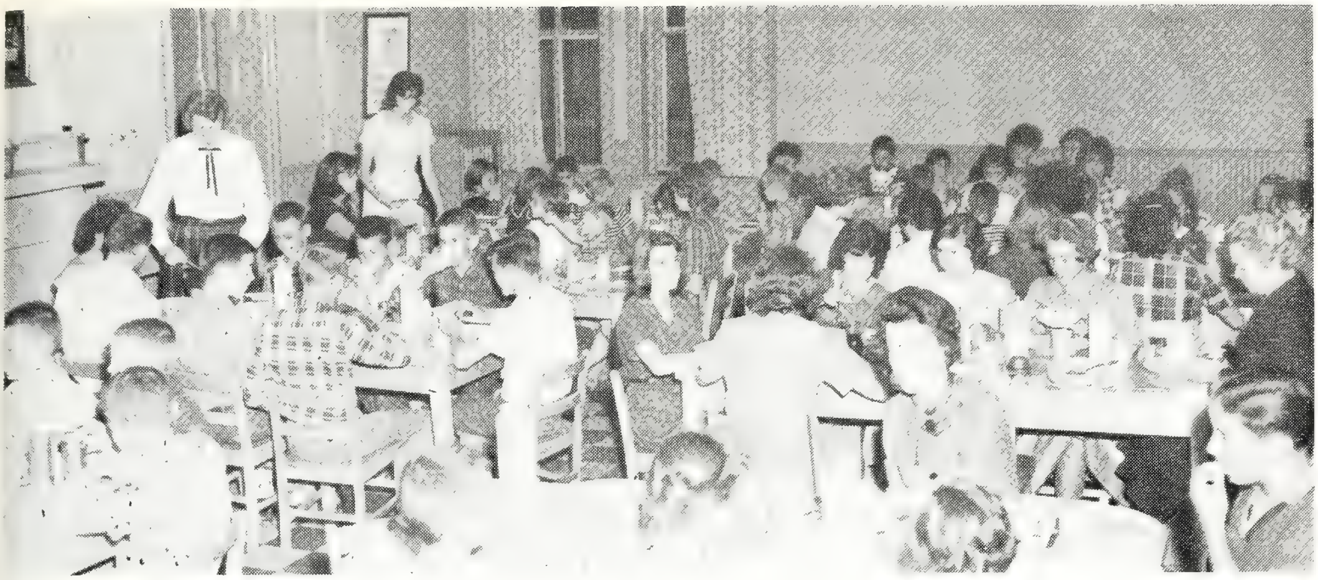
Billy, who had stayed at the base for six weeks to save money, now gave away to help others much of what he had been able to save. His generosity to those who had so little was in keeping with the spirit of the Home which had given him so much when he was in need. He is one of the many fine young men who have grown up at the Home for Children and gone out from there to live useful Christian lives.

An idea for service: Mrs. Ivy Lee Koffinas, who has been confined to bed for the past 19 years, has offered to have her telephone listed as an alternate to that of Rev. James Jackson, organizing pastor of Clanton Park, Charlotte. Thus she can answer calls while he is out "ringing doorbells" in the new community.

AN ANCIENT IDEA

"Communion. . . breaking one bread. which is the medicine of immortality, the antidote against death, to make us live forever in Christ."

—Ignatius, quoted in Mt. Zion Bulletin



Meal time is a happy time. Food is tasty and meals are well balanced.

Names Of Children And Their Birthdays

GIRLS

Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Thelma Byrd	2-23-53
Dianne Cates	9-16-50
Frances Coggins	3-10-44
Joyce Coggins	2-20-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
Sandra Ferrell	4- 5-45
Linda Howard	10- 2-47
Mary Lou Ingram	8-10-50
Helen Johnson	12-30-45
Sue Johnson	7- 9-42
Brenda McFatter	11-11-48
Linda McFatter	1-17-53
Laverne Mecimore	4-29-43
Phyllis Morningstar	8-28-46
Janice Neese	12- 4-49
Marlene Privette	11- 3-46
Elizabeth Ray	2- 1-48
Louise Ray	2-23-47
Ann Rich	11- 2-43
Wilma Rich	4-19-47
Virginia Rogers	10-12-48
Susan Rogers	2-28-53
Betty Jane Rowland	11- 4-44
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Mary Alice Wallace	1-23-47
Elanda Wade	11- 6-52
Margaret West	8- 6-53
Ann Wilkinson	10- 7-49

BOYS

Bobby Burgess	5-22-41
Bobby Byrd	10-21-47
Woodie Byrd	8-17-45
Billy Cowan	10-17-50
Robert Cowan	11- 7-48
John Cowan	7-11-46
Donald Cowan	6-17-47
James Crumpler	4-25-44
Larry Crumpler	4-22-45
Kenneth Ferrell	2-23-43
Bobby Ingram	10- 2-54
Mike Ingram	3- 6-52
Sidney Johnson	12-27-43
Billy Lamberson	6- 8-47
Billy Joe Lambert	11-16-46
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Jerry Neese	4- 9-55
Van Neese	10-14-53
Charles Parker	3-24-51
Herbert Parker	11-27-47
David Pegram	10-21-50
Danny Pegram	2-11-52
Eugene Ray	7- 3-49
Jerry Rich	10-19-49
Floyd Rich	6-28-48
James Wallace	4-12-50
Lawrence Wallace	3-14-52
Tom Wallace	2- 5-49
Tommy West	9- 1-47
Dennis West	6-13-49
Lee West	8- 3-51
Robbie Wilkinson	5- 1-51
Mike Wise	5- 5-45

FREE FILM AVAILABLE

A new 25 minute sound and color film, GIFT FROM THE EARTH, is now available free of charge to churches, lodges, service clubs, and other worthwhile adult organizations in North Carolina. The film was produced by the Transcontinental Gas Pipeline Corporation, one of the major suppliers of natural gas to distributing utility companies throughout the Atlantic seaboard states, to acquaint local residents with details of their southern construction program. As one of their public relations services, Transcontinental will supply the film plus a projector and operator at no cost to churches and organizations interested in viewing it.

GIFT FROM THE EARTH, a prize-winning film, opens by showing all the good things that come from the earth — precious minerals, gems, food, clothing and shelter. The film then goes on to follow explorers in their search for natural gas deposits in scenic Texas and Louisiana, and shows how gas is extracted from subterranean pockets.

The film then depicts the laying of the 2,000 mile pipeline from Texas to New York City, across mountains and under rivers, highways and railroads. Present-day uses of natural gas in "kitchens of tomorrow", in the manufacturing of fine china, fibre glass and steel are also shown.

The film is available by writing Transcontinental Gas Pipeline Corporation, Box G, Grove, North Carolina, giving two alternate dates, as well as details of meeting place, etc.

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

A CODE FOR PARENTS AND YOUTH

(Continued from Last Week)

6. Dating and Marriage

The senior high years provide the greatest number of opportunities for meeting and knowing boys and girls from different backgrounds, interests, and temperaments. These are the busy years of informal social life and of general dating. Now, as he approaches graduation, the teenager is growing and changing in outlook, interests, and abilities. Factors such as family hopes, personal qualifications, social aquaintances, and community opportunities have much to do with the general course of his life.

General dating, therefore, is encouraged. To develop a spirit of wholesome "openness" in meeting people, to improve his social poise, and to establish his own personality, all are important at this time. Because of this, it is not wise for a teenager to be confined solely to one steady friend for a long period of time. The able teenager does not consistently depend upon the crutch of having a steady. Overdoing the "steady bit" can monopolize a teenager's time, can stifle more widespread interests, and can hamper his social development.

Since dating and going steady lead to marriage, the high school teenager should give careful thought to the extremely important matters of inter-faith marriage and sex-play. Regarding the first, well-known authorities agree that marriage between two persons of differing faiths is apt to be more difficult and stormy. Unhappy homes, neglected children, and divorces more often stem from marriage of mixed faiths than from marriages of like faiths. A teenager should be wise to heed these facts and confine his dating and "steadying" to persons of his own faith. Regarding the second, increased sex-play usually accompanies going steady and sometimes general dating. Since petting and physical intimacies are Nature's way of arousing sexual excitement, the smart teenager will insist on a "no petting" rule. This rule goes for boys, as well as for girls. The church teaches that the most intimate of human love relationships should be reserved for the time of marriage. Having sexual intercourse during the dating stage may seem big and adult-like, but the consequences can be tragic and life-long, thus forcing marriage with a person who may not be the best choice, causing a teenager to have to change schools or even to change vocational goals.

As the teenager dates, and as he observes marriages of persons older than he, he should be forming in his own heart and mind the ideals that he wants to experience when he himself marries. He should want to see marriage as a high moment not only for the two persons involved but also for the parents, families, and friends. He should want to see the hallowedness of a man and woman being joined together in a partnership with each other and with God. He should understand the beliefs underlying the reason for a church wedding and the need for consultation with parents and pastor when marriage is near. He should want to settle in his own mind why it is foolish to "sneak off" and get married, and why elopements are hazardous.

7. Driving

State laws clearly define when teenagers may operate a car. When the state authorizes him to drive, the teenager's parents should display their confidence (until and unless they are convinced otherwise) in his ability to control both himself and the car. The parents and the teenager should assume their portion of responsibility for the maintenance and appearance of the shared car. The teenager should not allow overcrowding a car or tolerate daring or jeering riders. Neither should he drive at an excessive speed. Parents should be firm in maintaining driver-discipline and refuse to allow a teenager to drive if he abuses the privilege of using either the family car or his own car. Also, a wise youth should refuse to ride with an inexperienced or reckless driver.

8. Drinking and Smoking

Parents and other adults should recognize and assume the moral responsibility of teaching senior high youth the dangers of drinking alcoholic beverages and smoking. In these matters, the best teaching is done by setting the right example. Enforcing rules in a dictatorial fashion or withholding these items in a haughty manner will encourage either open rebellion or sly indulgence. A teenager should be encouraged to know that it is not a disgrace to decline an alcoholic drink or a smoke. The youth and his parents should cooperatively agree that neither of these will be tolerated at any teenage parties.

9. Earning Money

Through part-time work, the teenager can learn to appreciate the dignity of work and the value of money. At the same time, he can help augment the family budget. Wise budgeting and careful saving can make possible necessary purchases and/or further education. The parents and the teenager need to examine the reasons for the teenager's want of a job. Also, the parents should guide him in the proper use of the money he earns. This kind of cooperative concern can help to avoid the pitfalls of unwise spending, of the kind of financial independence which most teenagers are not totally capable of handling, of overwork and neglect of studies in order to buy and maintain a car, of impaired health due to lack of sufficient rest, and of poor grades in school because of lack of time for study.

10. Taste and Standards

There are other areas of tension in most families with teenagers, nameyl: clothing, cleanliness, hair styles, friends, hang-outs, leisure time, use of TV, entertainment, foods, music, telephone time, homework, brother and sister relations, grandparent relations, courtesy, etiquette, and others. Each family must come to an agreement. In most instances, the parents and the senior high youth need to come to a mutual agreement, to the understanding and satisfaction of both parties on such problems. A little give and a little take, a little understanding and a lot of love will go a long way in working toward the best in taste and the highest in standards. When the spirit of Christian love pervades, "mountains can be made low," and there can reign "liberty" for the teenager, and "justice for all."

How To Use This Code

(Several of these briefly stated suggestions carefully worked into a well thought out program can make for one or several interesting sessions.)

Parent-Youth Forum with pre-study of the code, a panel discussion, and then open discussion.

A code writing session with both parents and youth preparing a more workable code.

Buzz Sessions on the entire code or parts of it.

Informal Coke and Conversation time with small group discussion.

An Exploratory use of the code and then discussion of it.

Use code in Family Council sessions with the family at home.

Role — play one or several situations suggested by the code and fellow with panel or open discussion.

View a movie or filmstrip pertinent to the code and discuss in the light of the code.

Research and Report on one or several issues raised by the code.

Produce or simply read one of the "Temperate Zone" plays of the American Theatre Wing, written by Nora Stirling, as a discussion starter on the code. These plays are about the "climate of the home." (Available from National Association for Mental Health, 1790 Broadway, New York 19, New York.)

Some Questions To Think About

Do parents and youth need a social code? If so for what reasons?

In what ways should this code be revised and adapted to be a true reflection of the convictions of your own situation and community?

Does this code go far enough? Too far? In being specific? In its point of view? Does it emphasize the most important concerns of parents and youth?

Should some of the items listed in the closing section (No. 10) be expanded?

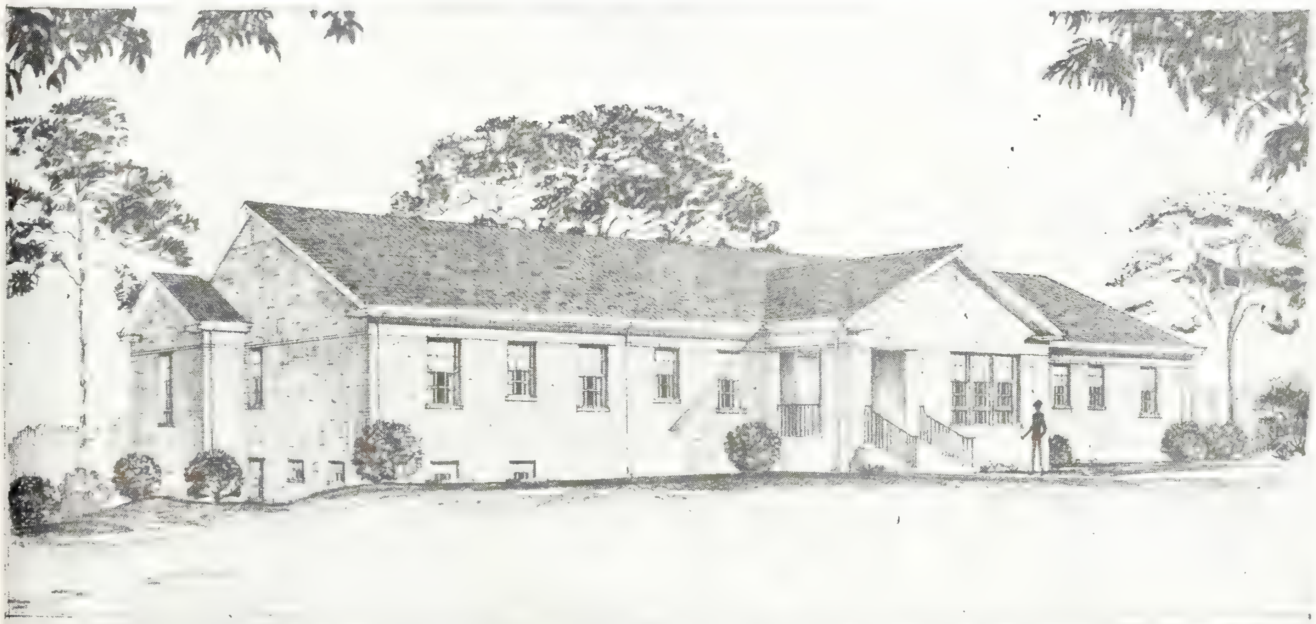
What can be done about solving parent-youth tensions?

In what ways might, does, or did this code help to bring about better parent-youth understanding? Set a new pattern for the family? Parent? For the teenage crowd?

What is the most serious parent-youth problem this code lifts up? Why do you say this?

FRANKLIN PILGRIM FELLOWSHIP

At the first fall meeting of the Franklin, Virginia, Pilgrim Fellowship attention was given to their hospital tray service, visits to the shut-in, the Home for Children, Christmas caroling, and entertainment of college students at Christmas. Counselors this year are Dr. and Mrs. Darden Jones, Mr. and Mrs. William Thomas Jones, and Mr. and Mrs. Hugh Taylor.



TYPICAL COTTAGE, CONGREGATIONAL CHRISTIAN [illegible] FOR CHILDREN [illegible]

Let It Be A New Building—

Beautiful And Home-Like

These men were interested participants in the program. From left, they are: the Rev. Walstein W. Snyder, superintendent of the Home, the Rev. Clyde L. Fields of Elon College, superintendent of the Southern Convention, and Dr. J. E. Danieley, president of Elon College.

ATTENDANCE AT SOUTHERN CONVENTION

Conference	Delegates	Ministers	Board Members	Visitors	Total
Valley of Virginia	8	3	2	1	14
Eastern Virginia	36	28	3	7	74
Eastern North Carolina	24	16		12	52
Western North Carolina	6	11		2	19
North Carolina & Virginia	35	29	2	12	78
Other Visitors				1	1
TOTALS	109	87	7	35	238

Home Is More Than Food And Shelter

A child who depends upon the Home for Children of the Congregational Christian Church for care and training during the early years of life finds at the Home much more than food, shelter, clothing, and routine training.

He finds love and the sense of security which comes from having at the head of his home men and women who are dedicated to their jobs, who know that only through doing their best in every way for these children can they hope to surround them with the atmosphere of a real home.

The staff of the Home is responsible for the spirit which permeates this institution, making it a place that boys and girls remember with affection and gratitude and return to frequently when they have left for employment or to make homes of their own.

The superintendent, Walstein W. Snyder, sets the standards for the Home by devoting all of his time and energies to the well-being of the boys and girls, not just from the standpoint of material things but very much also from the standpoint of the little things that mean so much to a child and the big things of careful medical care, happy school experiences, religious training that is essential to a deep Christian faith, recreation that builds character as well as bringing enjoyment, home life that develops responsibility as well as skills that are useful now and will be worthwhile in adult life, and normal communication with others.

The other members of the staff regard their work with the boys and girls entrusted to their care as a career which brings much more satisfaction than could possibly come from any other responsibility than that of helping the children of the Home develop into men and women of fine Christian faith, character, and abilities.

Before the people of the United States realized the necessity for soil conservation, soil from a land area equal to seven times that of Pennsylvania had slowly washed into streams, rivers and oceans.

Religious training is a very important part of the life of the boys and girls at the Home for Children. This picture shows a group in the Holt Memorial Chapel with a guest conducting services.

At the end of the day, it's nice to relax for a while with a book. The girls shown in their dormitory at the Home for Children are Laverne Mecimore and Brenda Crumpler.

Life At Our Home For Children

A person who loves children knows that bringing up a child requires much more than providing food, clothing, and shelter.

These, of course, are the first essentials, but the birthright of every child should include as well those all-important ingredients of love, Christian training, and a happy secure childhood.

A visit to the Church's Home for Children at Elon College is revealing in that it brings out the fact that Superintendent Snyder and his staff are doing everything they can to give the 70 boys and girls in the Home much more than the material things of life.

It would be fine if every member of the Church could see first hand just what is being done for the children and could talk with Mr. Snyder and hear him tell of his hopes for them and of the constant effort to care for them just as he would like for his own children to be cherished were they living away from their own home and their own parents.

Just a few of the remarkable impressions one receives at the Home can be recorded here, but they will serve to show something of the spirit of the superintendent and those who assist him.

Every girl should learn to sew. Here, Mrs. Maude Crutchfield, house-mother at the Home for Children, helps three of her girls learn this essential art. They are, from left: Ann Rich, Jessie Spicer, and Dorothy Spicer.

The "family" of the Home is made up of the staff and 70 children from five to 18 years of age. More than 50 per cent are either full-orphans or half-orphans. The remainder are from homes which for some reason have been broken and can no longer care for the children.

The task of those in charge of the Home is to bring together these 70 children of different ages and backgrounds and give them the care that prepares them for adult lives that will be normal, happy, and useful Christian lives. This is quite a task — one that was not made for those who are weak, selfish, or indifferent. It requires everything members of the staff possess.

Everyday living is in itself a problem. With an eye to economy that the money provided may be stretched to cover the needs, there must be clean and comfortable arrangements made for the home itself. A great deal of house-keeping is necessary. Good, well balanced meals must be prepared. The eight-acre campus must be kept attractive. Clothes must be selected and must be kept clean and in good repair. Medical and dental care must be provided. School lessons must be learned. There must be time for wholesome recreation. Religious training must be given. And all those everyday matters which come up in

Boys and girls like to gather around the piano and sing together.

the life of a child must be given careful attention.

The children go to school nine months of the year, attending the Elon College public school. During this period, school work takes precedence over any other duties, for Superintendent Snyder knows the value of giving the children the best possible educational advantages. The public school is much better for the boys and girls than any school for them alone would be for it gives them contact with many other children and makes their school life normal from this standpoint — at the same time giving them the advantages of North Carolina's continually improving public school system.

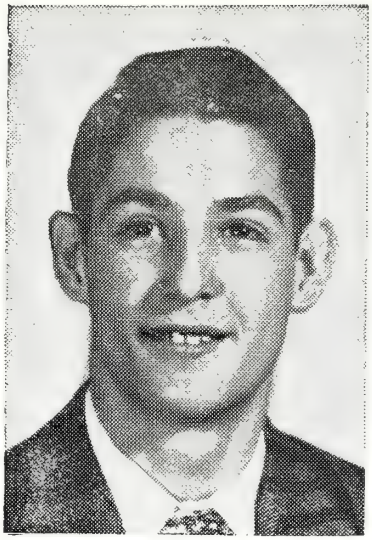
It is interesting to see that the boys and girls do not go to school dressed alike but that care is taken to buy clothes for them which will help them keep their own individualities and will not set them apart from children who live with their parents in their own private homes.

When the time comes for homework, there is supervised study with the housemother on hand to give help when it is needed. Through the co-operation of members of the Dental society of Alamance County, each child has his own dentist, and it is hoped that soon a similar arrangement for medical care can be worked out with the general practitioners and pediatricians. In each building, there is a special room for a child who may be ill. All have had polio shots.

The girls are taught to keep house, to sew, and to do many things that will help them in their own homes in later life. The boys learn various skills that will be helpful to them.

Religious life is very important. Services are held in the Holt Memorial Chapel on Wednesday evenings and a month of Sunday evening services in the Chapel each fall and spring is planned for the future. Each child has his own Bible. On Sundays, the boys and girls attend the Congregational Christian Church in the Elon College community. They take an active part in the youth activities. At home, there are evening devotions in each building.

Recreation is planned for children of all ages. For the younger ones, there are swings and other equipment on the playground. Summertime is time for swimming at Moonelon, for games on the campus, and other fun when the chores have been done.



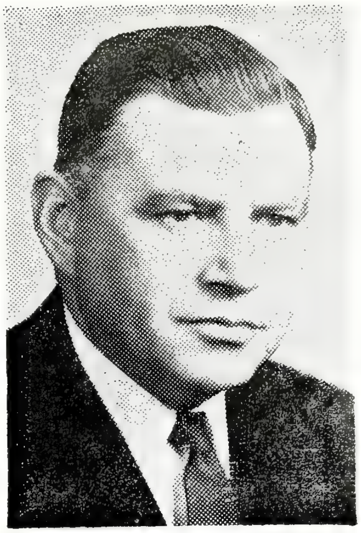
ELON COLLEGE, OCT. 24 — Lynn Ryals, Jr., of Durham, is president of the Elon College freshman class for the 1960-61 college year, having been named to the post at a special class election held on the campus.

Other officers chosen at the same time by the freshmen are Roger Grimson, of Durham, vice president; Jeanne Lankford, of Elon College, secretary-treasurer; and John Flemming, of South Norfolk, Va., honor council member.

Five freshmen members of the Student Senate, campus legislative body, are Gerald Allen, Winston-Salem; Gail Bond, Gales Ferry, Conn.; Ray Spicer, Talcottville, Conn.; Carol Tragesor, Arnold, Md.; and Bob Young, Oyster Bay, N. Y.

And always, when a child has a problem, he knows the superintendent or any member of the staff is ready to help him. He need never feel that he has nowhere to turn.

Often at the Home, there are visitors of an especially welcome kind — the boys and girls who have lived there as children and return for a visit. And it should be emphasized that a child who grows up at the Home and finishes high school is given help and advice when the time comes to go on to school or to get a job. Usually a way can be found to help those children who wish to continue their education by going to college. Every child who leaves the Home has a place to go and plans made for his care.



ELON COLLEGE, OCT. 24—Ralph H. Scott, of Burlington, well known dairyman and business executive and former state senator, has just accepted appointment as a member of the board of trustees of Elon College. Scott was named to the trustee group at its recent fall meeting to fill the vacancy created by the death of the late J. E. Baker, Burlington industrialist who served as a trustee for many years.

At a business meeting of our Raleigh church October 26 there was presented nominations for officers for the coming year, a budget of $17,795.00, and a suggestion for a minister to serve the church. The scheduled supper would seem to be needed in order to prepare for a program of that kind. It is interesting to note that a little more than 17% of the money goes to missions and benevolences.

The North Carolina and Virginia Conference session at Elon College Community Church will begin registration at 9:00 a.m. on November 3, and a Service of Holy Communion will begin at 9:30. Attention is called to this early hour of beginning, so that all delegates may be present on time.

Eastern North Carolina Conference begins with registration at 9:30, on November 1st, with call to order at 9:45 a.m.

Of the some 300 crude drugs (roots herbs and leaves) grown in the United States, 275 of them are found in North Carolina.

THE WOMEN'S FELLOWSHIP AT APPLES CHAPEL REPORTS A YEAR OF WORK

Mrs. E. H. Thompson, Reporter

Our year of work has been nothing spectacular, however we have held all our regular meetings and met our regular assigned obligations. World Community Day was observed on November 6, and a special Thanksgiving Service was held the fifth Sunday in November. A special program of interest was our harvest sale. From this we made $761.90. Five hundred dollars of this was turned over to the church treasurer for general use.

At Christmas time we observed the season in appropriate fashion and exchanged gifts. At this time we also sent clothing to foreign relief. Each circle gave ten dollars to the Church Builders Club. On March 27 World Day of Prayer was observed as part of the worship service.

On May 6, May Fellowship Day was held, with a program given by the social action committee. The theme of the program was Citizenship and was in the form of a panel discussion.

Nine women attended our conference last fall at Pleasant Ridge, five attended our spring rally in Greensboro, and seven attended the School of Missions at Elon in June. We have now begun our new year of work. Fourteen women attended the Fall Conference at Union Ridge on October 4. Our various circles are working in harmony and things are moving alone. We hope to have a successful year of work.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Nishinomiya — City of 230,000 halfway between Kobe and Osaka.

November

6—**Miss Evelyn Brown** graduated from Wichita University in 1953, taught music in U. S. for 5 years, and now is teaching music at North Japan College. She also teaches English conversation at the Student Center and works with church choir.

7—**William Cundiff** got his master's degree in music from Oberlin Conservatory in 1952 and went to Japan for a short term. In 1956 he became a career missionary and teaches piano, music appreciation, piano and voice literature and directs an opera workshop at Miyagi College.

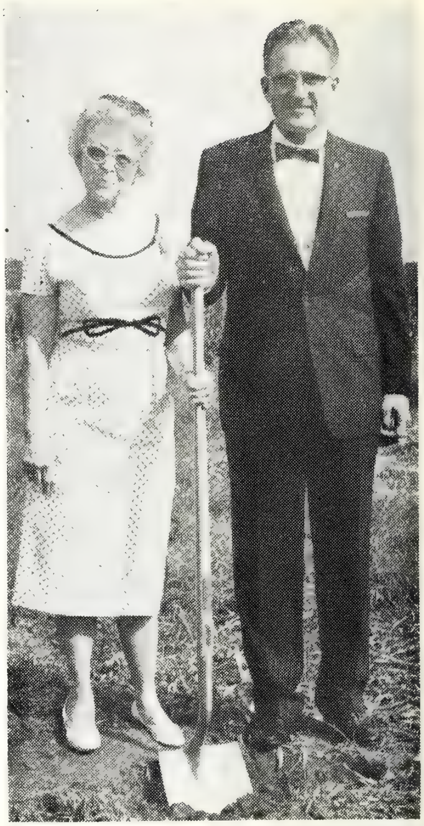
8—**Mr. and Mrs. James Fiske** are both musicians who went to teach that subject at Miyagi College for three years.

9—**Miss Margaret Garner** got her master's degree from Eden Seminary in 1949 and was appointed as a short-term missionary to Japan. In 1953 she was re-appointed as a career missionary to teach English at Miyagi College. She serves as adviser for YWCA and the English Fellowship Society; co-director of Sendai Christian Student Center, where she teaches Bible and drama; and is active in local church program.

10—**Miss Eleanor Hire** was a music teacher at Eastern Kentucky State and Lawrence Colleges before she went to Japan in 1958 for a short-term service as teacher of music at Miyagi. Her hobby is photography.

11—**Miss Janell Landis,** an English teacher at Miyagi College, puts her hobby of puppetry to good use in both teaching and church work. She is co-director of Sendai Christian Student Center where she supervises a program of recreation, study and worship for children. A graduate of Heidelbert and Eden Theological Seminary, she is an active leader in helping Christian schools serve the churches of Japan.

12—**Carl Schweitzer,** a graduate of Elmhurst and the University of Pennsylvania, introduced the tape recorder into the teaching of English at North Japan College, since his 1952 appointment. He is now director of the audio center and teacher of spoken English and literature.



It was a wonderful day for the Home for Children when ground-breaking ceremonies for the new cottages were held on September 4. Among those taking part were Mrs. Iris McEwen of Burlington and Clyde Rudd of Greensboro, both of whom are alumni and trustees of the Home. Mrs. McEwen is honorary chairman of the Children's Home Improvement Plan and Mr. Rudd is general chairman.

SOUTHERN CONVENTION MANUAL

The 1960 revised edition of the Southern Convention Manual is now available, and may be secured at the Southern Convention Office. The prices are: 1-11 copies, 50c each; 12 or more copies, 3 for $1.00. These Manuals will also be available at each of the five Conference meetings.

Superintendent Clyde L. Fields spent October 20-21 in New York visiting the offices of the Board of Home Missions of the Congregational Christian Church.

One-tenth of all food produced in the United States each year is destroyed by insects, and amounts to about 3 billion dollars.

Women's Guild Emphases For Year

Mrs. Henry Korinth, wife of the minister of Centenary Evangelical and Reformed Church, Winchester, Virginia, presented in concise form the emphases for The Women's Guild for 1961 as she brought greetings to our Valley Women's Fellowship Conference.

The program is outlined below. Mrs. Korinth reminds us that she has mentioned only a few, and in some cases just one, of the many suggested materials for use in the various departments.

1. **General theme for 1961** — "The Mission of the Church: Unity — Witness — Service" (we will be using same program booklet as CC Women).

2. **International Missions** "Into All The World Together" with study book "One World — One Mission".

National Missions "Heritage and Horizons in Home Missions" with study book "Safe in Bondage."

3. **Employed Women and The Church."** In the local president's packet there is a pamphlet for study by Cynthia Wedel on this subject. In other departments this theme is emphasized too.

4. **Spiritual Life** — Suggested Bible study "Galatians, Luke and Acts", also "the Laity with regard to the Church and Bible."

Thank Offering — 20th Anniversary in 1961.

5. **Christian Stewardship** — "Christian Conscience and The Family Budget" 39th Annual Stewardship Project — January 2 to February 20, "Stewardship Standards For Christians Today." Entries must be a poem, play, hymn (music is not necessary), essay, or poster. Participation from those 9 years old and up is permitted. A division is made in the various age groups and a sub-theme for each age group under the general theme is given. It is on the sub-theme that the age group concentrates. Entries are judged in the local church first. The two best from each age group are sent for synodical judging, and the best from these are judged denominationally.

6. **Christian Education** — Reading Program: Requirements for recognition in local Guild and Regional — 5 books (1 spiritual life; 1 international missions theme for year; 1 national missions theme; 2 general reading, which must be taken from any of the reading course lists as compiled by the National Office; 3 packets (these are a part of our regular departmental packets, copies are ordered for the various circles in our local guild) Christian Stewardship, Christian Social Action and Christian Education.

Under Christian Education we also stress family devotions, the Church Herald, Church Woman, etc.

7. **Christian Service** — Special Project "Keep Them Warm" — object to assemble packets containing sweaters, caps, gloves, scarfs, socks for all ages. Must be packed each item in a packet to fit one sized person. May be new or used or hand-made items.

Of course, in Christian Service we send used clothing and do various other service projects.

8. **Christian Social Action:** "Action for peace, world affairs, Racial Barriers in Housing, Arms Race, Responsible Parenthood, and Population Problem."

Mrs. Alvertine Privette, housemother, and her children at evening devotions.

"Radiant Power to Confront Life" was the intriguing topic of the sermon of Pastor Robert M. Kimball at First Church, Burlington, October 23.

PLEASANT RIDGE

From a very newsy bulletin of reports from the Pleasant Ridge church, Route 1, Ramseur, N. C., we glean these facts:

The choir is organized and practices every Sunday evening, the organist and assistant were sent by the church to the Music and Drama Conference at Blowing Rock, the deaconesses have started a lending library, the Laymen's Fellowship is installing shuffle board in the recreation room, there are both Junior and Senior Pilgrim Fellowship groups with a full staff of officers, the Sunday school has an average enrollment this year of 202 with 82½ per cent attendance, the Women's Fellowship keeps busy doing good things, trustees are recommending improvements to church and parsonage, seventy-four officers have been elected to serve during the next year (there is some overlapping of personnel), between June 25 and October 4 the church received $497.36 more than it spent (most of it coming through the Sunday school), Conference Apportionments of $1038 are paid in full, one couple has been married during the period covered by the reports, and four babies were born between July 28 and September 20.

CHIP Is A Real Help

CHIP is a word that friends of the Home for Children have become very familiar with in recent months. It is coined from the beginning letters of four words which are important to all members of the Church and to all who are interested in the Home. These four words are Children's Home Improvement Plan.

The use of the word began last January when a campaign to raise money to provide a number of essential improvements at the Home was begun. Because of the expert guidance and efforts of campaign workers and the interest and generosity of many friends, CHIP made excellent progress and in spite of snow and ice in February and March moved along and reached its goal of more than $212,000 in pledges by April.

The real results of CHIP are now taking shape. Two cottages are being built to replace the Old Building, which was erected in 1906. Each cottage will house 14 children and a housemother. Both will be beautiful and a real joy to the children and the staff. A minimum of two more cottages is anticipated, and further improvements which will benefit the children will be possible because of the success of CHIP.

However, CHIP has meant much more to the Home than material improvements. During the campaign, the Home was placed before the public in such a way that much new interest was developed. A series of luncheons brought many of the businessmen of Alamance County into the Home for the first time. They were told of the needs and the plans and were taken on a tour of the buildings. In this way, they saw for themselves what was being done and how greatly the proposed improvements were needed. From the response to the campaign, it was evident that they realized the value of the Home and wanted to have a share in making it an even better place for the children who live there.

A number of civic organizations in Burlington have become interested and are assisting the Home in many ways. Several church groups, too, visited the campus during the summer to learn more about the institutions. These activities and visits are among the other good things that CHIP had a part in providing.

With the Thanksgiving season approaching, the staff of the Home feels that CHIP will extend its influence into the campaign for contributions to the general operating fund, for even though new buildings are essential, there also is the continued daily care of the children which must be financed. Last year, the cost of caring for a child for one day was $3.71. The cost of caring for a child for a year was $1,354.15. Multiply this amount by 70 and the total required, approximately $90,000, results. If every member of the Church will give in keeping with his ability to help and his concern for these children, the $90,000 needed will be received.

Our Thanksgiving Offering

Sunday, November 20, is the day set aside in our churches for the annual Thanksgiving offering for the Congregational Christian Home for Children at Elon College.

As members of the churches consider the Home and make plans for contributing to its support, they need to know as much as possible of the work being done there, of the need for this work, and of its results. Through being fully informed, they will realize just how vital it is that the Home receive both their financial support and their prayers, for the 70 boys and girls who live there have been entrusted to the care of the Church and their future is in the hands of the men and women who have accepted this responsibility.

In an effort to place before the members of our churches the program at the Home, Walstein W. Snyder, the superintendent, has prepared literature describing its services. A general information folder, offering envelopes, inserts for church bulletins, and posters for the churches are being distributed and this issue of The Christian Sun is devoted largely to the story of the Home. It is the hope of Mr. Snyder and others responsible for the care of the children that all of the literature will be read carefully and that this added knowledge will bring increased interest in the boys and girls and increased giving on the Sunday before Thanksgiving.

The Home is supposed to receive $25,000 next year through apportionment giving and also will be given some help by the Duke Endowment. A small amount comes from families of some of the children. But the Home has to depend upon the Thanksgiving offering in the churches for the financial help that makes up the difference between this amount and the $90,000 that is necessary to take care of the children properly in a year's time.

The goal for this year's Thanksgiving Offering is $20,000. With the co-operation of the churches and the generous assistance of all members, this goal can be reached. Members are urged to think of these children, to consider what it means to a child to have a good home with cheerful comfortable surroundings, well balanced tasty food, suitable clothes, medical and dental care, opportunities for education in a modern public school system, dedicated religious training, wholesome recreation, and above all — love and a feeling of belonging. Most children have these things in their own homes with their families. The boys and girls of the Home for Children have them because the churches provide them. They depend upon the Thanksgiving offering for these necessities of life.

Those who are able to give to this cause and who will give according to their own blessings and according to their interest in helpless children are participating in a work that earns large dividends. They are helping children grow into adults who are capable, happy, well adjusted, useful Christian citizens.

Calendar Of Coming Events

November

1—Eastern North Carolina Conference — Amelia

2—Western North Carolina Conference — Pleasant Hill

3—N. C. and Va. Conference — Elon College Community Church

Confession And Forgiveness

Background Scripture: Psalms 32 and Psalm 51.

Devotional Reading: Psalm 85.

Memory Selection: **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** I John 1:9.

A Man Who Was Sick and Miserable

Here was a man who was sick, sick in body perhaps, but certainly sick in mind and heart. He says that his "bones waxed old through my roaring all the day long, and that his moisture was turned into the drought of summer." What was the matter with him? Why was he so miserable? What could he do about it?

He had sinned. We do not know what he had done. But in his heart there was a deep sense of guilt. It was with him by day and by night. He could not get away from it. And as is so often the case, his spiritual illness had made him physically sick. This is not to say that all physical illness is due to sin on the part of the ill person. It is to state what physicians and psychiatrists affirm again and again, that a guilt complex, an unresolved sense of guilt, can and does make a person physically ill. There are many people today who are going to doctors for help for physical ills who would find a new measure of health and happiness if they would get rid of their sense of guilt. Outwardly such people are apparently in good health, but their lives are full of tension and fear and frustration, because, sin, like a cancer, is eating at the heart. They feel guilty, they know they are not "right with God," and in spite of any window-dressing they may do, they are miserable. Sometimes this guilt complex is due to the fact that such people are not only not right with God, but they are not right with their fellowmen. Hate, bitterness of spirit, unwillingness to forgive, or unwillingness to make amends for wrongs done, create tensions and create a sense of guilt which makes them equally miserable, and sometimes makes them ill.

The Man Becomes Well and Happy

In the psalm, or song, which this man sings, he shouts aloud of the joy that is in his heart. "Blessed is he whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity, in whose spirit there is not deceit (guile)." The word "blessed" might well be translated "happy." The words transgression, sin, iniquity and deceit are significant. The first means wilful disobedience to God; the second means "to miss the mark," the third means injustice long continued and unforgiven, and the last means the self-accusing state of mind of the man who goes on sinning while trying to excuse himself, although he knows there is no excuse. The man who is released from all this is indeed blessed or happy. He has won something greater even than happiness; he has won freedom from chains, peace of mind, healing for a guilty conscience, pardon and power. Dr. Chapman tells about a university professor whose life had been well nigh ruined by sin, but who had found a new life in Christ. When Dr. Chapman made a reference to the fact that God removes our transgressions as far as the east is from the west, he turned to the professor and asked him how far that was. Reaching for a pad and pencil as if about to make a calculation, he suddenly grasped at the sweep of the statement, and with deep emotion, he cried out "You cannot measure that. That distance is immeasurable. And thank God, that is where my sins have gone." He sobbed as if his heart would break, overcome by the measureless forgiveness which God had granted to him. There are thousands who have experienced this same joy and peace.

What Did He Do?

Well, how did "he get that way?" How could a man who had been so miserable and melancholy suddenly become so happy and cheerful? What had he done concerning his sins and transgressions and guilt? Had he simple forgotten them? Day and night they had been with him. Had he run away from them? They were with him because they were within him. Had he bought immunity from them? There was nobody who could give him immunity from them. No, he had done none of these, or other things. **He had simply confessed them.** "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; And thou forgivest the iniquity of my sin." It was that simple. He realized he had sinned, that he was guilty. He acknowledged that he had transgressed God's laws, he asked for forgiveness. He brought it out into the open — mine iniquity have I not hid — and confessed it all, without one excuse or without one claim for merit or mercy. He simply threw himself on the mercy of God, **confessing, repenting, and then believing.** Although he lived long before one of the Master's disciples wrote that if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, he believed something like this would happen. And happen it did. The closing verses of the Psalm bear witness to his joy in the experience of forgiveness which came through confession and penitence.

SUNDAY SCHOOL LESSON
NOVEMBER 6, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

It may be thus with us. Folks try to handle their sins in various ways, all of them unsatisfactory and futile except in one way — to confess them, forsake them, and receive God's forgiveness for them. Confession brings relief and release, and a sense of the broken fellowship restored again. If we confess our sins, he is faithful and just to forgive our sins — there are the simple words which everybody can read and understand. Or can we understand them? It is high, we cannot attain unto it. But we can experience it. Too good to be true, it is nevertheless true, and experience proves that it is true.

But confession must be sincere and searching. Sometimes, and often, it should be specific. One should often ask God's forgiveness for some specific sin, some unkind word, some unfriendly act, some wrong attitude, some ungracious spirit. And it should be fully understood that one cannot hope to be forgiven unless one is willing to forgive. Jesus himself is the authority for that statement. Except we are willing to forgive men their trespasses against us, our heavenly Father will not, because he cannot, forgive us our trespasses.

Area Meetings To Be Held Soon

Dear Friends:

This is our Thanksgiving issue of The Christian Sun. We hope you will read it thoroughly. We believe it tells the story of our Home.

In order that you might be even better informed of the Home, we are planning to make progress reports on CHIP and the general program at area meetings across the Convention. There will be nine such meetings in the Convention and they are as follows: For the North Carolina Conferences: First Church, Greensboro, Nov. 6th; Wake Chapel, Fuquay Springs, Nov. 7th; Asheboro Church, Nov. 9th; and at Danville on Nov. 10th. In Eastern Virginia, at the United Church of Portsmouth, Monday, Nov. 14th; Lynnhaven Colony Church, Nov. 15; Franklin Church, Nov. 16th. In the Valley Conference, at Mt. Lebanon Church, Shenandoah, Nov. 17th, and Bethlehem Church near New Market, Nov. 18th.

All of these meetings will begin at 7:30 p.m. and will not exceed one hour. The report will be in the form of 8 mm. film and slides taken of the progress of our new buildings beginning with the ground breaking, and of the general program of our Home. We hope very much that you will plan to attend the report session that will be held nearest your church.

Last Thursday Mr. Louis Christian, Supervisor of Child Caring Institutions in North Carolina for the Department of Public Welfare, spent the day on our campus. Among other things we discussed the possibility of our having a foster home program from our institution. There are certain standards that a home must meet in order to render this service. One of the very important items is sufficient staff. Right now we cannot qualify. When Mr. John Biggerstaff completes his graduate work next spring and becomes a full time member of our staff there is the possibility that the State will allow us to begin this program on a limited basis. We are very anxious to do this for we are very much aware of the fact that while some children can and do adjust to group care, others cannot. Therefore, this program of foster care is very necessary if our Children's Home is to do an adequate job in the area of child-care.

Whether we shall be able to add this program depends a great deal on how well we do in securing financial support for our total program. Additional staff means additional cost. The question is are we willing to pay the cost of having an adequate program in the area of child care? You, the reader, can help supply the answer to this question.

REPORT FOR OCTOBER 24, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 1,944.22
Eastern North Carolina Conference			
Antioch	$ 10.00		
Auburn — Special	330.00		
Bethlehem	15.00		
Mt. Auburn	38.00		
Plymouth	15.00		
Sanford	43.00	$ 451.00	
Eastern Virginia Conference			
Antioch	10.00		
Mt. Carmel	18.00		
Norfolk, First	6.00		
Lynnhaven Colony	13.00	47.00	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	43.00		
Danville	24.00		
Greensboro, Palm St.	15.00		
Hines Chapel	11.00		
Mt. Zion	11.00	104.00	
Western North Carolina Conference			
Bennett	4.00		
High Point, First	20.00		
Pleasant Hill	83.00		
Pleasant Union	42.48		
Providence Chapel	3.00		
Ramseur	9.00		
Union Grove	9.31		
Zion	50.00		
Seagrove	9.00	229.79	
Virginia Valley Conference			
Leaksville	13.25	13.25	
Total			$ 845.04
Grand Total			$ 2,789.26

SPECIAL OFFERINGS

Amount brought forward		$ 1,378.59
Young Married Couples' Class, Danville Church	5.00	
Walter P. Mays, Burlington, N. C.	30.00	
Women's Fellowship, Damascus Church, Sunbury, N. C.	25.00	
Pilgrim Fellowship, Liberty Church (WNC)	10.00	
In Memory of Arthur Tuck	10.00	
In Memory of Wilbur Cooper	5.00	
In Memory of William W. Eudy	5.00	
Special Gifts	41.50	
Total		$ 131.50
Grand Total		$ 1,510.09
Total for the Week		$ 976.54
Total for the Year		$ 4,299.35

The younger children enjoy their playground.

The Task Before Us

John D. Biggerstaff
Assistant to the Superintendent

Just as this is the age of automation, rocket, and cold warfare, so is it the age of the growing child. A countless number of services and programs are being employed to better sustain the parental-child relationship and to equip the child with the necessary tools to mold, bend, or beat his life into form upon the anvil of life.

Mental and physical illness or financial instability causes disunity of the family function. When this happens the children perhaps even more than the adults must face the task of adjusting and fitting into the culture of which they are the product.

Can there be an answer whereby the youth of this present age can find the attachments for a noble and productive life? Here at the Children's Home, we strive to lay the foundation from which will emerge the basic principles of love, loyalty, and dedicated life to God, fellowman and self.

The staff members, as examples, must search deligently for that which is best for the particular child and concentrate our most sincere efforts for his development. Through the services and programs, assurance of helping a child develop his potentailities is becoming a reality. Direct work with the emotional problems of the child is of utmost concern as well as religious, moral, physical and mental development.

Every effort must be exerted to provide the proper church discipline, to develop faith and create the concept of sharing within the individual. These, our children are finding in a better and newly organized church program. The educational future is under revision, which calls for more adequate and closely supervised study sessions. Along with a different approach to campus work and physical development the children are finding new and meaningful relationships.

To be sure, this type of program can only survive where it is not hampered by bias opinions or slanted views. Each of the above calls for a vast amount of service from dedicated men and women. Giving of one's best is not easy but the end result — that of a child equipped to meet life — is soul refreshing. Warmth and Christian love are essential and as staff and church members give so shall the result be seen in the present children and the future adults.

Someone will need to man the rockets, negotiate the cold war, fill the pulpits, and plan for the daily living of mankind. These leaders are being influenced by this generation of adults — so we owe the youth, which includes the children at the Church Home, the best that we have.

Only through better techniques, deeper convictions, plus believing that "caring and helping" is the task of each of us will we see progress.

A final question is, are we willing and can we do our share?

The Congregational Christian Home For Children
Elon College, North Carolina

Serves Young People In The Name Of The Church

Superintendent Snyder's door is always open to boys and girls of the Home for Children who want advice. He is shown here at his desk in conference with the four seniors at the Home. The girl is Sue Johnson. The boys, left to right, are: Bobby Burgess, Kenneth Ferrell, and George Morningstar.

An Offering At Thanksgiving For This Home Is An Investment In Human Life

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

VOLUME 112 NOVEMBER 8, 1960 NUMBER 44

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

o the heart aglow for Thee
he Valley of the Shadow
s like sunrise on the sea!

Oshima Leper Hospital
—Utsunomiya,

Organ of the Southern onvention of Congregational hristian Churches.

Editorial and Publication ffices at Asheboro, North arolina.

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THE LONG WAY HOME

Blue of the boundless sky
Answers the boundless sea;
Never a change in the steadfast earth,
And never a rest for me
Till my life is lost in the changeless life,
O Lord of the Cross, in Thee!

Pleasures of heedless days
Swiftly fade in night:
Ever the darkness deeper grows
And ever hard the fight
When Thou dwellest not in the depths of my soul,
O Soul of the Lord of Light!

Joy unto joy received,
Blessing to blessing bound;
Bearing the weight of my Master's cross
Is weakness, glory-crowned
For I wait to look on Him face to face
When the long way Home is found!

—Honami Nagata

(This poem is from *Hearts Aglow*, a book of stories and poems written by lepers at Oshima, Japan, translated by Lois Erickson, who translated many of Kagawa's poems. Nagata was one of the first patients at the leper hospital when it opened in 1909.)

Rev. Clyde Fields, Rev. John Graves, Rev. Robert Knowles and Miss Martha Brittle are teaching in the officers training school being held at Union Ridge, Burlington, this week.

World Community Day service sponsored by the Tryon (N. C.) Council of Church Women, was held Friday afternoon, November 4, in our Tryon church.

A thanksgiving service will be conducted at Union Grove, Asheboro, Sunday, November 20, at 11:00 a.m. sponsored by the Pilgrim Fellowship. October 16 the laymen had charge of the service, with Clinton Brown, Paul Tedder and the new minister, Rev. B. J. Willet, speaking.

Union Ridge, Burlington, is a good community in which to live long: Altar flowers October 30 were given in honor of Mr. and Mrs. C. N. Mahan on their 53rd wedding anniversary; Mr. and Mrs. Junious Rascoe were honored on their 50th wedding anniversary, November 6, by their children.

An Institute on Christian Laymen Overseas will be held at the Presbyterian School of Christian Education, Richmond, Virginia, November 24-27. This is to train church people who may be taking a trip abroad sometime in the future so that they can make a Christian witness as they travel in other countries. Rev. David Stowe of our American Board recommends it highly. For information write to Dr. Bruce A. Cumming, 1205 Palmyra Avenue, Richmond 27, Virginia. Men and women of our churches are invited to attend. The registration fee of $15.00 includes the cost of six meals.

Rev. Donald M. Leonard has just become the pastor at the Asheboro E. & R. Church, following his uncle, Rev. Lawrence Leonard. Don is the son of Dr. and Mrs. Odell Leonard, and has been assistant to his father at Second Church, Lexington.

A set of six self-study guides for local churches in town and country areas have been made available by our denomination. Prepared in "do-it-yourself" style, they may be used by pastor and people without a trained researcher. These guides may be ordered from Rev. Serge Hummon, Town and Country Department, 19 South LaSalle Street, Chicago 3, Illinois, at 20c each, or $1.00 for the set of six guides.

The fifth Sunday union service of Rosemont, South Norfolk, and Great Bridge churches in the Norfolk area was held at the latter October 30. The joint choir was under the direction of Mrs. Roy Gallup of Rosemont, the "singspiration" was directed by Joe Balderson of South Norfolk, and Mrs. Betty Sawyer of Great Bridge served as organist. Speaker was Rev. John G. Truitt, Jr. The offering went to Share Our Surplus.

REVIVAL AT NEWPORT

Mrs. Anna M. Foltz

Revival services were held at Newport United Church of Christ October 23-29 by the pastor, Rev. Thomas D. Sutton. Services were well attended through the week and six new members were added to the church. The church enjoyed having visitors from other churches. Special music was rendered by children and young people of the church. We are proud of our pastor and family and the wonderful progress that's being made at Newport.

"Music in the Town and Country Church" is the title of a book dealing with choice of hymns, purchase of organs, the nature of the choir, etc. in rural churches, which is recommended by that department of our denomination. It costs 25c and may be secured by writing Division of Town and Country Work, National Council of the Episcopal Church, 281 Park Avenue, South, New York 10, New York.

EDGEWOOD IS GROWING

Edgewood United Church of Christ reached 100 in membership on October 30th when they received 6 members into membership. 20 new members have been received into membership during the past three months and the prospects are brighter each month. Mr. and Mrs. Leon May, Mr. and Mrs. Charles Bingenheimer and Mr. and Mrs. Kenneth Bobbitt were those received last week.

The Pilgrim and Youth Fellowships of the Church also had a very successful Christ Workday where on Saturday October 29th some 30 young people earned $50 for some item which they will choose to purchase for the church.

On Friday evening before the workday over 40 young people were on a hayride and 25 of the younger group attended a Halloween Party at the Church. The weekend was climaxed with 18 of the Youth Fellowship attending the Congregational Christian Home for Children at Elon College where games were played and a worship service held in the chapel. All of this youth weekend was under the leadership of Mr. and Mrs. Tom Petty and Mr. and Mrs. Art Elsey the counselors for the two youth groups.

Volume 112 Number 44

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A training school for Sunday school teachers is to be held November 16 at 7:30 p.m. at Lee's Chapel for that church and Northview, both of which are served by Rev. William Joyner. A film "Teaching in the Church School" will be shown.

Special services at Suffolk church in November include: 100th anniversary, November 6; Women's Fellowship Sunday, November 13; Stewardship Sunday, November 20; beginning of Advent, November 27. A family night supper, sponsored by the Women's Fellowship, will be held in the Fellowship Hall November 14. The program "Into All the World Together" will be under the direction of Mrs. George Alley; Mrs. Jacqueline Stanley will lead the worship, and members of the Junior Choir will sing.

Supt. Walstein Snyder and 35 children from the Home at Elon College will lead the morning worship service at Shallow Well November 13. The church will present a check for $250 (proceeds from harvest festival) to Mr. Snyder for the Home. A picnic lunch will be shared. The Women's Thank Offering service will be held November 20. Morning services during November are being broadcast over station WEYE.

AN EXPLANATION

Mrs. T. F. Humphreys, 82, sister of the editor, went to his home a few weeks ago to make it her home. She was ill then and continued to decline. Very early Saturday morning, November 5, she went to sleep for the last time. Funeral services were held Sunday afternoon at New Lebanon church, hard-by her home place where she had lived for half a century.

This will explain why many inquiries addressed to the editor have not been answered, why news has not been processed, and why the paper is somewhat different from the ordinary.

Union Thanksgiving service for Newport News will be held at our church Wednesday evening, November 23, at 8:00 p.m. with Rev. D. B. Mullins, pastor of Chestnut Avenue Methodist Church, as speaker. The offering will be divided between Patrick Henry Hospital and "Share Our Surplus" for overseas relief.

GOD'S GIFT

Leslie Wicker

God has bestowed upon us many gifts. As a matter of fact, our being here is a gift from God. I would like for us to turn our thoughts to one of God's first gifts to man.

As the scriptures tell us in the chapters of Genesis, first man was placed in a garden. To first man God gave a gift, the freedom of choice. Now first man could either choose good or evil. God, like a wise parent, stepped back to see what his child would do. Man made his choice and all of us know only too well the choice the first man made. He chose evil when he was surrounded with goodness.

We have the same gift that first man had. We can all choose whether we want to be good or whether we want to be bad. We can make this choice not because we are forced to, but because we want to. If we don't have a chance to do evil we cannot take credit for being good. The time our gift to choose is really put to the test is when we are surrounded with evil and choose rightousness. Now if we can do this we have used our gift of choice the right way and we can honestly take credit for being Christians. Every day of our lives we are put to the test with our gifts from God and the people around us. Remember when you choose evil or rightousness you choose it not because you are forced to, but because you want to.

The question I am asking you and myself is: "How shall we use our gift — The freedom of choice. ?"

—Northview Star

VARIED ACTIVITIES AT BAYVIEW

Mrs. D. D. Houck, Jr.

Bayview Church, Norfolk, Virginia has been very active in recent weeks.

The Pilgrim Youth Fellowships dedicated their "Workday for Christ" offerings at the 11:00 a.m. service October 16. They collected for UNICEF on Halloween night.

Laymen's Sunday, October 23, was a huge success. Twenty-four men sang in the choir and three of them gave excellent messages, while others led the worship.

Sunday afternoon, November 6, a reception was held honoring all members received during the pastorate of Rev. Charles F. Pegram.

Our Cub Pack, which is sponsored by the Men's Fellowship, had their third monthly meeting Tuesday, October 25, with 52 present.

A revival is being held November 6-20, with Dr. John G. Truitt of Elon College, North Carolina, as the preacher.

SUPERINTENDENT'S CORNER

Supt. J. H. Lightbourne, Jr.

Were I to take pen in hand to write about the "unforgettable persons" it has been my happy circumstances to know, one face that surely would flash upon the screen of my memory would belong to the Rev. Miss Annie R. Campbell.

It isn't the same in the convention office without "Miss Annie". We miss her cheerful whistling . . . the sounds of her scrounging through the piles of stuff stacked haphazardly on her desk . . . her usual merry greeting . . . her latest little quip or joke . . . her Christian spirit.

It isn't the same throughout the convention without "Miss Annie" going hither and yon to lend a hand with the young people . . . the Sunday School . . . the women's groups. Everywhere I go there is evidence she has been there and the people are glad that she came.

Surely if God assigns angels to watch over certain people, He long ago sent one to watch over "Miss Annie" as she went the many miles and visited the many places..

"Miss Annie", you may have left this job, but you haven't left our hearts.

—Southeast News

THE PLATFORM OF THE CHURCH

Rev. J. Everette Neese

First Congregational Christian Church, Richmond, Virginia

"CHRIST — AND THE POWER OF HIS SPIRIT"

Text: **"Ye shall receive power after that the Holy Ghost has come upon you."** Acts 1:8a.

Isn't it amazing; almost beyond comprehension that you and I can become the recipients of power. That we can have at our finger-tips a motivating force superior to the power that our atoms, or the driving thrust of rockets. That within our relatively brief life-span we can possess, within our being, an influence more beautiful than the snow-flakes and more dynamic than the lightning stroke.

We have this promise from Christ himself. He has never failed to fulfill a promise. "Ye shall receive power." Spiritual power, for which the soul cries out in need. Spiritual power to serve as a fortress in a world that has gone bad. Yes, a spiritual power that sustains and undergirds when clouds of doubt and sin prevail. Here is the key to all of our spiritual problems. We need only to accept it and use it to unlock the door to the inexhaustible supplies of God's eternal promises.

Just prior to his ascension Jesus promised to his disciples a power, which promise was gloriously fulfilled in a few days thereafter. Upon the disciples came a power, a genuine power, a godly power, so forceful that their teaching and preaching about Christ were almost irresistable.

That promise and fulfillment in the first century still holds good today. The individual and the church can have that power. We need that power. But there are conditions upon which that power will come. So it was with the disciples, so it is with us.

What are some of the characteristics of this power? How may we recognize its presence? How may it be acquired? Let us look for a moment and see some of the distinguishing characteristics of this power.

First of all, the power of the Holy Spirit generates **religious devotion.** God can not help people whose religion is a part-time affair. The church of the living God has far too many of these people already **in it.** Sincere religious devotion, inspired and saturated by the power and presence of the Holy Spirit, should be one's chief aim in life. Everything else should be secondary to it.

Secondly the power of the Holy Spirit is the **power of witness.** Christianity is the way of life with God that advances by means of testimony. If no one speaks for it, it dies. If it is experienced and witnessed thereto, then it becomes "the power of God unto Salvation." The power of the Holy Spirit is not a force that dominates the will but it is an influence that changes the heart.

In the third place the power of the Holy Spirit is further characterized as the **power of the word of God.** Show me a church membership that feeds on the Word of God; that engages in daily Bible reading; and a study of the Word for their soul's edification, and I will show you a church with the Power of the Holy Spirit. It is the Word of God and a knowledge of it, with a commitment of our life to Christ, that brings power.

This power of the Holy Spirit which Luke says we will receive is also the **power of Prayer.** We need that power in our life and in the life of the Church today. It is the only thing that will give the Church that spark of life that will result in its growth spiritually and numerically.

How may we recognize the power of the Holy Spirit in our life or in the life of the Church? The scripture says, "By their fruits ye shall know them." It is always so. A grapevine is known by its grapes. A fig tree by its figs. A Christian is known by the fruits of the Christian life — love, joy, meekness, temperance, longsuffering, gentleness, peace, goodness and faith. Henry Drummond was ever so right when he said "the best argument for Christianity is a Christian." And may I add, "A Christian in whom the power of the Holy Spirit dwells."

Finally someone may ask, how may I possess this priceless possession? This Holy Spirit that has been promised by Christ? There are three steps. The first is **to be conscious of your need.** No one, not even Christ himself, can help you until you want help. The next step is **to confess** to him your sins and misgivings. Acknowledging that you have been in error. That you have failed, to fulfill what he has expected of you. Then in the third place you must **believe.** Believe that his willingness to forgive you is limitless; his love toward you is changeless; and his power available to you is without end.

In such a world as ours, which seems at times to be almost chaotic, you and I must pin our hope on the fact that Christ has never failed his people when they met the spiritual condition for the out pouring of his Spirit.

LETTER TO CONGREGATION

Following is a letter sent by one of our ministers in North Carolina to the members of his churches.

This letter is prompted by the prominence of the racial situation in our respective areas and the need for those in positions of moral leadership to furnish some kind of positive guidance. You will find attached herewith a pamphlet which was published by our denomination on the subject ("The Bible and Race"). The content of this pamphlet is especially important in view of the many distorted versions of Scripture now being thrown about in discussion of the racial question. You are urged to read this item carefully and to keep it for future reference when such distortions might be presented to you.

I have neither the authority nor the desire to dictate the course of your opinions and convictions concerning this subject. At the same time, I do have a responsibility as your Minister to let you know what my position is and why I hold the same. Briefly, it is this. I believe racial segregation and the Spirit of Christ to be in direct opposition to one another. I cannot serve two masters. I must choose one or the other; therefore, I have chosen Christ. This position is a result of my belief that the basic nature of the racial situation confronting us is intensely spiritual. As your Minister I stand ready to furnish whatever guidance or information you may need to deal with the issue in an intelligent and Christ-like manner.

Portsmouth World Community Day service was held in our Shelton Memorial Church. The pastor, Rev. Willis E. Joiner, preached on "What Price Freedom" on Reformation Sunday.

About ※ ※ A VACANT ROOM AND A LIGHT

The man had experienced the horrors of World War I, but he never thought while helping to make the world "safe for democracy" that in later years his son would be engaged in a second death struggle for freedom's sake.

The father, having invited a friend to his home, showed him a vacant room which was shown only to close associates. Neither the father nor his friend spoke as they walked across the hallway into a modest room.

"This was my son's room", said the still grieving father in a low faltering voice. There was more silence.

There was the bed in which the son had slept. On the wall were pennants and faded pictures of schoolmates. A baseball and a glove were on the floor.

On a table was a lamp which the father kept burning as a symbol of a life that once glowed. There were books on the table, and a framed picture of an attractive girl — presumably the son's favorite.

This was the room the son left when he marched off to war to the sound of drums and waving of flags. It was a soul-stirring event. But when his body was returned home under a draped flag, the event was heart-rending.

That is why there is a vacant room with a light. That is why stepping into the room was like entering the tomb of a departed friend.

World leaders who are inching their way along the uncertain path of peace might find the going easier by visiting a vacant room with a light whose occupant never returned from war.

C. B. Riddle

THE DAY AND NIGHT

Praised be thou, O Lord our God, ruler of the world, by whose law the shadows of evening fall and the gates of morn are opened. In wisdom thou hast established the changes of times and seasons and ordered the ways of the stars in their heavenly courses. Creator of heaven and earth, O living God, rule thou over us forever. Praised be thou, O Lord, for the day and its work and for the night and its rest. Amen.

—Anon.

THE CHURCH DOOR

Mrs. L. C. Wicker

I am the Church Door. I swing in my place at the Northview Church. I have been open for a little over a year now. I have a warm welcome for those who are weary, those who are tired, those who are in need, those who want to worship, and those who want to pray. I never refuse admittance to anyone.

When I was first given my place many people came and entered through me. Some merely came to gaze upon the beauty of the inside while others came to worship the Living God. Since I have been stationed here many other larger and more costly buildings have grown up here in Lee County. People who once entered through me to see the inside beauty of the church no longer cast even an eye toward me. They pass me by several times a day.

I am always open to whoever desires to enter. "I am the Church Door." I am always open to those who want to pray and worship.

—Northview Star

This Interested Me

By EMILY C. LESTER

"The Committee on Church Membership and Confirmation" is the name applied to one of the most thoughtful and "brainy" groups with which I have been permitted to share. As the most non-theological member of the group, believe it or not, I sit and listen and try hard not to expose my ignorance.

So far the committee, under the chairmanship of Ed Powers, has considered the historical situation from the point of view of the four merging communions in regard to membership, practices, the theological meaning of "covenant" with its significance for our day, and baptism. Allen Miller, a member of the faculty of Eden Seminary and author of "A Theology for the Laity" (which we read for "homework"), was our resource person when we considered the covenant idea. He was a member of the commission to prepare a Statement of Faith, and we considered that new and important document.

Bob Paul, an English Congregational theologian now serving on the faculty of Hartford Seminary Foundation, challenged our thinking on the subject of baptism. He has a recently published book on "The Atonement and the Sacraments" in which there is a chapter on Baptism.

To such an eminent group as make up this committee (with the exception of myself who was put on it for the "grass roots" flavor) I dare not say much about the omission of infant baptism in most of the churches in our area — since these theologians are sure that it is a most important aspect of the life of the church, not to say an almost necessary event in the life of a Christian. Neither do I speak of the failure of our churches to have a real concern for the children and their relation to the church. Nor do I mention that in most of our churches (or am I being too pessimistic?) there is no training for church membership, while churches that do a "good job" have classes which meet weekly during Lent. For these are people who conceive of the "Confirmation Class" or the "Church Membership Class" as running a full year, and sometimes much longer. I do not brag, either, on how well we absorb into the church those whom we receive with a "believer's baptism" (not baptized in infancy).

Yes, I am learning a great deal about theological terms like "the prevenience of God" and the "dominical sacraments," but I am also learning ways in which churches (CC as well as E and R) are training young people for church membership. A Congregational Christian minister in New York, for example, is having his Confirmation Class meet at 8:30 every Sunday morning, which is their choice of time. They also attend church and a two hour P. F. program as part of the preparation for church membership. This continues for a period of two years. One could almost bet that they will not be the juvenile delinquents, or those who give up their faith in an inter-faith marriage, or who will "sell out" to the secular values of life.

Homecoming And Dedication At Isle Of Wight

By Mrs. W. E. Wills

Homecoming Day was held at Isle of Wight Congregational Christian Church on Sunday, October 9. The morning message was given at eleven o'clock by our pastor, Rev. W. A. Grissom. Following the worship service approximately 150 friends, former members and members gathered in the nearby school gymnasium for a social hour and picnic lunch.

The afternoon session opened with a short meditation by our pastor, who used as his subject "This Is Holy Ground." Special music, presentation of the American Flag by the Woodmen of the World, and a history of the church by Mrs. George F. Walls were also parts of the program. Guests and friends were recognized.

In the closing moments we had a dedication service for the many gifts received by our church recently. Among the gifts were new pews, altar, lectern, pulpit, dossal curtain, brass vases, and a carpet.

It was truly an inspiration to all who attended our church on Homecoming Day.

The litany of dedication follows:

THE SERVICE OF DEDICATION

Presentation —

The donors of these special gifts have done so as a token of their love and loyalty to Christ and our Church. In these generous acts they have brought to this house of God fruits of their labor which they offer in sacrificial love. These gifts are now offered to the glory of God within these sacred walls.

Acceptance —

On behalf of our Church I am happy to accept these gifts with gratitude. These gifts are deeply appreciated, and the memories of these generous acts we will cherish in our hearts.

Litany of Dedication —

Minister: In remembrance of the great love of Jesus Christ who gave us the Church,

People: We dedicate these gifts in Holy love.

Minister: In Memory of the great company of Christian saints, apostles, prophets, martyrs, who through all ages have been partakers of that same divine grace, and who have kept alive that great spirit of God that is manifest through the years in His Church,

People: We dedicate these gifts in Holy love.

Minister: To the consciousness of a great multitude which no man can number, of all nations, and kindred, and people, and tongues, with whom we share the common bond of love through the Church,

People: We dedicate these gifts in Holy love.

Minister: In memory of our dear ones whom we have loved long since and lost awhile; whose love and faith still undergird the foundation of our Church;

People: We dedicate these gifts in Holy love.

Minister: In abiding faith that the Christian followers of this day and those who come tomorrow will continually walk in the mercy and grace of God,

People: We dedicate these gifts in Holy love.

Minister: In grateful recognition of the abiding presence of God the Father, God the Son, and God the Holy Spirit, in all the love that binds us together as a Church of Jesus Christ,

People: We joyfully dedicate these gifts in Holy love.

Dedication Hymn

Dedication Prayer

STEWARDSHIP FACTS

1. The tithe offers a satisfying answer to "how little."
2. "How much" is determined by one's blessings.
3. Christian Stewardship is a philosophy of life: "I am a steward of God by birth." (Genesis 1:1.)

SPECIAL SERVICES AT SOUTH NORFOLK

Beatrice George

The revival held at South Norfolk Congregational Christian Church the week of October 9-16 proved to be a series of good meetings and its program provided rich spiritual uplift along with a song service of congregational singing led by Mr. Joseph R. Balderson, the director of music at our church.

Rev. Mr. John Lackey used as a general theme for the revival service: "The Family of God" with topics as follows:

1. God created the world for His eternal spiritual family. Ephesians 1.
2. God's purpose and my purpose for being here. Luke 13:20-21.
3. The "AGAPE" of God, which is Christian Love. I John 4:7-12, 19-21.
4. Family Walls. Psalm 133.
5. Conversion. Luke 8:20-30.
6. The art of living as a people whose days are numbered. Matthew 6:27-34.

In summary suggesting one's dedication to the enternal purpose of God, through Jesus Christ.

Sunday evening, October 16, Rev. Mr. John Truitt, Jr. brought the closing message from Isaiah 55, "Keep the candle burning, and seek the Lord while he may be found."

The services were well attended and all who heard were enriched by these sermons as well as the sermons in the gospel songs rendered by the Rev. Mr. Poythress, the prayers offered by the visiting ministers, also the special anthems by visiting choirs. On Thursday evening there were six ministers with their wives and one minister's wife in the congregation as well as visitors from other churches in the surrounding area.

While Mr. Lackey spoke primarily to the church members, there were several new members added to our church along with many rededications of members, especially on family night.

The O'Kelly Chapel Project

By Edgar P. Lynch, Secretary
Southern Convention
Historical Society

Dr. H. Shelton Smith of Duke University spoke to an interested audience on October 16, 1960, at the newly renovated O'Kelly Chapel, Chatham County, North Carolina. The audience for this historical occasion included visitors from Georgia, Washington, New York and New Jersey. Dr. L. E. Smith, minister of O'Kelly's in 1905, was present as well as ministers from several other churches.

The O'Kelly Pilgrimage is envisioned as an annual event by the Historical Society. The Society feels that the impact O'Kelly made upon the lives of all Christians should be remembered and the Pilgrimage should be made annually in his honor.

Dr. H. Shelton Smith, recent co-author of **American Christianity**, v.1, presented an address which emphasized that O'Kelly's prophetic qualities were greater than his administrative powers. The liberal creed of the Christian Church offers more freedom than the masses of people can assimilate. This denomination's paradoxical creed cannot be followed without much education on the individual part.

O'Kelly embodied the spirit of the American Revolution when he demanded ecclesiastical reform in his petition for a mitigation of Bishop Asbury's appointive powers. When he spoke against the evils of slavery, in 1789, he was seeing far ahead of his time. A time of civil dissension that was to rend a war that one hundred years has not healed. He was, indeed, an apostle of liberty. George Mason, Thomas Jefferson, and Patrick Henry could understand O'Kelly's stand on slavery, but a state whose economy was agricultural conveniently forgot that human slavery was evil. One could charitably infer that slavery constituted a nice point in theology; but with ingenious logic and circumscribed imagination, one reconciles divine grace with a peculiar institution.

The service, which was presided over by Rev. W. T. Scott, Jr., was presented music by the Durham Church. At the conclusion of the service, Dr. H. H. Cunningham, President of the Historical Society, called a meeting of the Society to acquaint the people with the O'Kelly Chapel project, and to recognize the fine work of the outgoing president, Mrs. W. W. Sellers.

Edgar Lynch, Secretary, acknowledged the gifts of shrubbery, steps and doors from Mrs. Bessie Hall Marshall and Miss Margaret Hall. A memorial in the amount of $100.00 was announced from Mrs. Lelia Stockard Moore in memory of her grandfather, Charles Sidney Holliman, 1828-1909, member of O'Kelly's from 1850-1909.

An offering of $68.96 was gratefully received. The maintenance of the O'Kelly Chapel as a shrine will require extensive support from our loyal members. From its inception in 1956, the Society has established a historical library of note and instituted the renovation and preservation of the O'Kelly Chapel. These are big projects for an infant society.

Should you wish to remember any loved one or ancestor connected with the O'Kelly Chapel, please contact the Society Secretary.

World Community Day — Nov. 4

By Mrs. Edna Bresko

Members of the Womens' Fellowship will be commemorating World Community Day this November 4. Special programs will be planned to commemorate this event.

As we go to the polls this November, we will want to consider the candidate who will give America the finest leadership. With skillful statesmanship the ablest leader can help build the kind of America we all want. . .

an America that preserves the dignity of man.
an America that believes in the wisdom of Almighty God.
an America that maintains high principles and cherishes high ideals.
an America whose people have the moral courage to stand by their convictions.
an America whose people will not make concessions nor abandon its principles to appease the enemy which seeks to degrade humanity.
an America whose people recognize the spiritual values as the sustaining power of freedom.
an America whose light will shine before all men so that it may illuminate the pathway for all who want a better world.

As Christian witnesses let us seek guidance from above that we may live to manifest our Lord unto all people throughout the world.

FORMER OPPONENT ENDORSES UNITED CHURCH OF CHRIST

The Congregational Record of the Congregational Christian Conference of Nebraska recently published an article reporting the action of the distinguished Minister Emeritus of Plymouth Church, Lincoln, Nebraska, the Rev. Dr. Raymond A. McConnell.

Dr. McConnell had this to say:

"For twelve years, in good conscience and with no regrets for my position, I opposed the merger of the Congregational Christian Churches with the Evangelical and Reformed Church. First Plymouth (Church) by a heavy majority opposed the merger, and in various votes has re-affirmed that opposition. I now propose that that opposition be discontinued and that we join in good-will with the Merger on the basis of the Revised Draft of the Proposed Constitution just completed.

"My reasons are that at long last, so far as I am concerned, all the basic grounds for opposition have been removed by the Commission to Prepare a Constitution for the United Church of Christ. In a new spirit of reconciliation the 'stoutly maintained positions' of opposition have been met satisfactorily.

"Thus, with the acceptance of this Revised Constitution, my grounds for opposing the Merger have been removed. Our church could now accept and, I believe, unite in good will in the acceptance. The long, conscientious and honorable struggle by opposition groups, ministers and laymen, and by many devoted, sincere and wise Christian leaders within the pro-merger group, to maintain the basic freedoms, which made our Congregational Churches great in American civil and religious history, has been crowned with victory."

—**Southeast News**

Burma's Churches Are Increasingly Self-Supporting

The record of giving by the churches in Burma to help people in neighboring lands is one of the bright aspects of the churches' total relief and rehabilitation programs. In a report on Burma, following his recent return from a ten-week survey of conditions in the Far East, the Rev. Frank L. Hutchison described the work of the Burma Christian Council Relief Committee as outstanding. The Rev. U John Thetgyi has just been named its first full-time director.

"For many years," said Mr. Hutchison, "the churches in Burma have given richly of their meager resources for their own people in need. Now they have recently stepped up their ministry to the larger community."

He reported that during the floods in Java a year ago, the Burmese churches were among the largest contributors in the emergency, while the Nagoya disaster last fall brought gifts of more than $1,000 from Burmese Christians to Japan.

Emergency areas in Burma include the western area, where huge jungle rats have ravaged 95 per cent of the rice and bamboo crops, leaving 30,000 people destitute. Relief efforts there are "tragically inadequate" with only a handful of rice available for each person a day. Another bad situation, said Mr. Hutchison, is in the "satellite" refugee towns around Rangoon.

"Thousands of border people swarmed into Rangoon a year ago and squatted on the university property and vacant lots, creating unimaginable squalor, with its resulting disease." The government "bulldozed" the squatter towns after moving the refugees to open land, but the old shacks sprang up again, he said. Jobs and social services are almost totally lacking, except for the aid provided through the Burma Relief Committee, which receives $15,000 during 1960-61 from Church World Service.

"Now the staggering responsibility facing the Burma churches, and the world churches," Mr. Hutchison said, "is the immediate care and eventual resettlement of tribal people fleeing Red China, who number more than 50,000." While at the Baptist hospital in Kengtung, he added, several lepers bearing 15-day "return visas" issued by the Chinese forces, came in for medicines. "It is in this unsettled and dangerous area that the refugees are looking to the churches for a helping hand."

The need for clothing and blankets is almost as great as for food for these people, said Mr. Hutchison, stating that Church World Service and Lutheran World Relief have each been asked to send 100,000 pounds to Burma. Mr. Hutchison is assistant director of Overseas Program of Church World Service.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Nishinomiya — City of 230,000 halfway between Kobe and Osaka.

November

13—**Mr. and Mrs. Carl Sipple** are the senior missionaries of the E. and R. Church and serve in North Japan and Miyagi Colleges. He teaches English in the former and she directs the kindergarten teacher training department at the latter and is principal of the attached practice kindergarten.

14—**Rev. and Mrs. Phillip Williams** (she is a "Rev." too) served in Japan 1950-56; then were in U. S. a year while he served as associate secretary of the Board of International Missions of the E. and R. Church. It was during this period that he spoke at the Southern Convention Women's Fellowship session at Bethlehem, Valley of Virginia. They teach at North Japan College.

Aizu-Takada is an agricultural center of 23,000 between Tokyo and Sendai.

15—**Rev. and Mrs. Armin Kroehler** do general work enriching life of churches in this area — preaching, teaching English Bible classes, teaching English in area schools, helping with Lakeside Bible School and Rural Gospel School, carrying out a visitation program with local pastors in area's 12 churches; she also teaches kindergarten.

Tokyo is the capital and financial-industrial-cultural center of Japan with a population of 8,800,000. Institutions here include: Japan International Christian University; National Christian Rural Service and Training Center of United Church of Japan; Union Theological Seminary; International Institute for Study of Religions; Tokyo School of Japanese Language.

16—**Miss Louise Auchenbach** taught math in Pennsylvania, got M.A. degree from Eden Seminary, served as director of Christian education (1949-51) at First United Church of Christ, Houston, Texas; was secretary of promotion for the Women's Guild of the E. and R. Church (1951-57) and then went to Japan for short term. Now she is doing language study to become career missionary. She will teach in Shinonome Girls School in Matsuyama.

17—**Rev. and Mrs. Darley Downs** are veteran missionaries of American Board in Japan, where he is recognized as the pre-eminent authority on the inter-denominational aspects of the Christian movement in Japan. He went to Philippines to serve during war and was interned there for three years; during this time she served in the Boston office of the Board.

18—**Mr. and Mrs. John Fairfield** worked in Foochow, China, after both graduated from Oberlin. He was born in China of missionary parents. In 1951 they went to Japan where he administers the financial needs of more than 400 missionaries connections with the United Church of Christ.

19—**Mr. and Mrs. Robert Gerhard** served as English teachers in Sendai until 1951 when he was asked to head up the English language and Communications Department of the newly founded JICU. His family has given 150 years of service in Japan — father, mother, aunt, wife and himself! His wife preceded him to Japan by 7 years — she was missionary teacher.

So The Newspapers Say

CHICAGO, ILL., OCT. 24 — Mrs. Fletcher C. Lester, High Point, North Carolina, has been appointed a part-time field worker on the staff of the National Fellowship of Congregational Christian Women, Miss Lillian S. Gregory, executive secretary, announced here today.

Mrs. Lester has been president of the denomination's Women's Fellowships of North Carolina and of the Southern Convention, which includes Virginia, and part of West Virginia and North Carolina. She has been a member of the Adult Program Planning Committee in which laymen and women of the Congregational Christian and Evangelical and Reformed Churches have been planning for the future of the United Church of Christ. She is also a member of the United Church's Committee on Church Membership and Confirmation.

The United Church of Christ was founded in 1957 by union of the General Council of Congregational Christian Churches and the Evangelical and Reformed Church.

Mrs. Lester has also served on the Program Booklet Committee of the National Fellowship. She is a Corporate Member of the American Board of Commissioner for Foreign Missions.

In her new post, Mrs. Lester will assist state and conference Women's Fellowships through consultation, leadership training, and workshop programs. She will edit program materials and take part in general planning for the work of the Fellowship.

A native of Florida, Mrs. Lester graduated from Florida State University and taught at Winter Park, Florida. While living in Asheboro, North Carolina, she served as president of the Parent Teachers Association, Council of United Church Women and the Asheboro Women's Club, and as secretary of the North Carolina Society for Crippled Children and Adults. She is a frequent contributor to The Christian Sun, religious weekly of the Southern Convention, which is edited by her husband, the Rev. Dr. Fletcher C. Lester, pastor of First Congregational Church, High Point.

Mrs. F. C. Lester

Cypress Chapel Women Observe Anniversary

By Mrs. J. P. Byrd, Sr.

The Women's Fellowship of Cypress Chapel Christian Church sponsored a covered dish supper in the educational building Sunday evening October 16, and presented a program in observance of the 150th anniversary of the founding of the American Board of Commissioners for Foreign Missions.

All families of the church were invited, and about eighty people were present to enjoy the fellowship, the supper and the program.

The service in the sanctuary following the supper was directed by Mrs. Edwin Hunter, president of the Women's Fellowship of the church. Mrs. Ellis N. Clark, wife of our minister, gave a talk on the American Board using as her subject, "Remembrance and Renewal," after which she introduced Mrs. I. W. Johnson.

Mrs. Johnson reviewed the foreign mission study book, "One Work One Mission" in a very interesting fashion.

A group of young people, including Peggy Harrell, Carol Sue and Rebecca Parker, Judith Brinkley, and Kenneth Babb, sang "The Lilly of the Valley." They were accompanied at the piano by Mrs. I. W. Johnson.

Supt. Clyde L. Fields will be the speaker for the laymen's breakfast at the Elon College Community Church November 13, which will be "Loyalty Sunday."

Miss Cushing Retires

Boston, Mass., Oct. 25 — Miss Dorothy P. Cushing of Melrose, an executive on the national staff of the Congregational Christian Churches for 35 years, was honored last night, Monday, October 24, at a dinner held at Congregational House, 14 Beacon Street.

The dinner, attended by about 70 staff members and friends, marked her retirement.

Miss Cushing organized the first news bureau of the denomination's American Board of Commissioners for Foreign Missions, which is the oldest foreign mission society in the United States. After heading this bureau for 17 years she enlarged her coverage to include all the national agencies of the denomination, setting up the national Congregational Christian News Bureau which she directed for the next 14 years, covering the church's national meetings throughout the country, writing for the denominational magazines, and serving as the denomination's liaison with the press, radio and television.

In 1956 she became director of the Congregational Christian Office of Recruitment, which seeks to interest young people in church-related vocations such as religious education, the ministry, and service in the foreign mission field.

Miss Cushing is a charter member of the National Religious Publicity Council which has chapters throughout the United States.

Speaking at the dinner were the Rev. Dr. Alford Carleton, Cambridge, executive vice president of the American Board; Dr. Harold Belcher, Melrose, treasurer of the Missions Council, and Mrs. William H. Medlicott, Auburndale, former staff member of the Missions Council. Rev. Dr. Fred Field Goodsell, Waban, former executive vice president of the board, presented a gift of appreciation to Miss Cushing on its behalf. Rev. Dr. Daniel Bliss, West Newton, secretary of the board presided.

Miss Cushing was born in Plaistow, New Hampshire, but has lived in Melrose most of her life. She graduated from Melrose High School and studied journalism at Boston University.

She will spend two weeks in November in Cleveland assisting her successor organize the new vocation office there of the United Church of Christ.

A Page for Young People Edited by Hubie Young

Youth Faces The Future

Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

WHAT IS A GOOD LEADER?

Hubie Young, Vice-President
Southern Convention P. F.

In considering the traits, qualities, and characteristics of a good leader, it is first necessary to realize that each leader has his or her own peculiarities. Some leaders are often disapproved of because of the same attitude or disposition for which another leader may be highly praised. It would be fairly safe, however, to say that a really good leader keeps his own natural attitudes and disposition no matter how powerful he or she may be. There is hardly anything so discouraging to those who are being led and to those who are prospective leaders as an officer or leader who puts on a "show" whenever he leads. Part of being a good officer is "living" the role of leadership in our entire lives, and not just at meetings or when in the presence of those whom we are trying to impress or influence. Hypocrisy is one characteristic which a good leader definitely should not have.

Let's, however, refrain from thinking of the negative side of leadership qualities; instead, let's think of those moral responsibilities which a leader does have.

Often we, as leaders, attempt to "boss" or "run" our groups. We think we know more than others in the group — frankly, we often do — and because of this we tend to discourage group ideas which seem petty to us. It's much better for us to work with the group than above it. We should strive to make our group a personification of God's will, and not of just ours.

A very basic quality all leaders must have is the ability to lead, and not to push. We often, because of the opportunities we have had to learn a little about new ideas, tend to enforce upon the group the few ideas we have or know. Often the group has potentially many excellent ideas, but these are squelched by an officer who is unwilling to be open-minded.

A distinguishing trait of every good leader is the ability to be a member of the group. In dance bands there are "lead" men whose duty is to keep up the tempo and establish the key and manner in which the tunes are to be played. There was once a "lead" piano player in a small combo. Although this man was a good performer, his fellow players did not consider him unusual or outstanding. But when once this man was unable to perform with the combo, a substitute was called in. Although the substitute was a mediocre musician, the combo was virtually unable to perform because it was lost without its original piano player about whom no one had even thought much. We, as leaders, should be in the same perspective. We should be integral parts of our respective groups, but not "show-offs". I once heard someone say that a good leader should fit into the group so well that he wouldn't be fully appreciated until he is absent from the group. His absence should make everyone realize how vital he is to the group.

Have you ever been in a group whose leaders were hostile toward each other? Often jealousy, lack of interest, and a desire to "show-off" or be "big" can cause friction among the leaders. If the leaders all work together in harmony, the group usually exists in the same spirit. The sense of togetherness which the leadership team can achieve can soar the team to magnanimous successes.

Each leader should be constantly alert to the ways and means of promoting the "group spirit". If a leader can stimulate in a group the sense of doing things together, ideals and goals can be reached much more easily and effectively. When this sense of "group spirit" is obtained, many new and daring ideas can be considered. The new developments and ideas with which you can work are innumerable.

The last characteristic we shall consider is a sense of challenge. By having been chosen a leader, anyone should be honored. This honor should, however, embody in each of us a sense and spirit of challenge, a desire to do the very best we can, for the examples we set eventually will be manifested by those whom we lead.

The job of being a good leader is definitely a hard one. There are many times when we feel dejected and wonder if our efforts are worth the trouble. But with God as our leader and refuge, we can soar to the most wonderful heights imaginable.

Good luck in your endeavors!

YOUR VOCATION

All of life is sacred. For instance, I am engaged in a sacred task, while the shoemaker, the laundryman, the merchant, are said to be busy with secular work. That is wrong. The religious shoemaker is as much a servant of God as the man who hands you the sacrament. He lives in God's world, doing God's work for God's people, for God's sake. Because he is a religious cobbler he cannot put cardboard instead of leather into shoes. Making a good pair of shoes is a divine service, because it is a contribution to the welfare of men, and service to men is the only way of serving God. This principle holds all along the line of human endeavor from housekeeping to repairing cars and serving in the professions. It is service to men, and because it is — it is service to God. The clergy are ordained to "service above self". If we were smart, if we were logical, we would ordain every person about to enter his chosen profession or vocation.

Once this idea got into operation we could Christianize industry, organized labor, and every field of human endeavor, for these would be seen as expressions of the work of God in the world. All of life is sacred. The place where you live is sacred. The work that you do is sacred, whether you make soap or sermons; whether you light a fire of coals in the grate or a fire of faith in the heart of another.

I am contending that all service ranks the same with God. We shall never unify the world until we see it to be God's world and until a man interprets his religion in terms of his own job and stops thinking that God is interested in him only if he takes a Sunday School class or shows people into their pews or preaches sermons or helps to run a church or goes off to some foreign mission field!

—**Pilgrim Progress**

A REPORT FROM CAMP MOONELON

Jane Clements and Kathy Dennis

This past summer a group of young people from The Christian Temple had the opportunity to attend Moonelon Church Camp, Elon College, North Carolina.

At Camp we had Bible study, arts and crafts, discussion periods and recreation. One of our favorite activities was swimming in the pool.

Each year at camp the campers choose the best-all-around camper, boy and girl. This year our Norfolk churches had the honor to have both "Mr. and Miss Moonelon." Our own Sheila Hughes was "Miss Moonelon", and Doug Pauley from the Bayside Congregational Christian church was "Mr. Moonelon."

This year we had the privilege of having our discussions led by Miss Effie Zikas, a native of Greece, who is attending at the School of Social Studies, Columbia University in New York City.

At camp we all came to a better understanding of God and his ways, as revealed to us through his creation.

We are all looking forward to next summer, when we may again attend Moonelon. We only wish camp could last longer than one week.

—**Voice of the Temple**

Christian Higher Education Fund

St. Paul Church, along with more than 6,000 other churches of our denominational fellowship, is engaged in a gigantic effort to raise $7,500,000 for Christian higher education purposes.

No members of our church family in recent years have been more neglected by the church than its college and university students. While they were youngsters the church provided church school and confirmation classes, opportunities for worship, and Pilgrim Fellowship, but once they leave our homes for college, the church washes its hands of them.

Fortunately within the past few years church leaders and parents are beginning to recognize this failure and to begin to do something about it. The present campaign will provide more adequate facilities and an enlarged program of campus ministry in institutions of higher education throughout our land and in other countries as well.

The suggested goal for St. Paul's, to be paid over a two year period, is $3,050. Rather than have a special campaign, the Finance Committee has decided to put the item in the 1961 and 1962 budgets.

Each member of the church, when he makes his annual pledge in November, is asked to take into account this obligation we have to our young people and to increase his pledge accordingly.

Richard L. Jackson

NEW "YEARBOOK OF AMERICAN CHURCHES" OUT OCTOBER 24

Church membership showed continued increases in the United States in 1959. The annual **Yearbook of American Churches for 1961**, published by the Bureau of Research and Survey of the National Council of Churches, indicates that the percentage is 2.4 over 1958, representing 2,669,164 new church members. Of these, 1.7 per cent joined Protestant churches. Total church membership in 1959 is placed at 112,226,905 in the new **Yearbook** to be released on October 24.

Official statisticians of 254 religious bodies in the United States reported on church membership to Dr. Benson Y. Landis, editor, while 230 reported figures on religious education. These show an increase of 6.9 per cent in Sunday and Sabbath School enrollment over 1958.

Among other data, the **Yearbook** shows 236,272 pastors with charges and 365,234 ordained persons in 224 religious bodies. Of these, 77 ordain or license women ministers.

In comparing membership totals for Protestant and Roman Catholic bodies, the **Yearbook** notes that "no precise comparison is possible as most Protestant churches enumerate as members persons who have attained full membership. Roman Catholics regard all baptized persons, including children, as members."

Additional data show that church membership in 1959 was 63.4 per cent of the estimated total population of the U.S. compared to 63 per cent in 1958. Church statistics for Alaska and Hawaii are included in the 1961 **Yearbook** for the first time.

GOD'S ANVIL

I paused last eve beside the blacksmith's door,
    And heard the anvil ring, the vesper's chime,
And looking in I saw upon the floor
    Old hammers, worn with beating years of time.
"How many anvils have you had?" said I,
    "To wear and batter all these hammers so?"
"Just one," he answered. Then with twinkling eye:
    "The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's Word
    For ages skeptics' blows have beat upon,
But though the noise of falling blows was heard
    The anvil is unchanged; the hammers gone.

John Clifford

Virginia Couple Serving Southern Union College

It took a speech in a metropolitan church by a college president to bring a delightful Virginia couple to the pine covered campus of the Southern Union College.

Last July, Southern Union College's President Walter A. Graham spoke at Ingram Memorial Congregational Church in Washington, D. C., to the combined congregations of Ingram Church and First Congregational Church.

When the service was over, a couple from Falls Church, Va., both devoted workers at First Church, left the church questioning themselves "as to whether or not we were giving as much of ourselves and our abilities to God's work as we should."

After a month of prayerful consideration, a letter was sent to Dr. Graham saying. "Could we be of service to Southern Union?" The answer, by return mail was "Yes."

And a month later, Mr. and Mrs. Carl L. Campbell found themselves at work on the campus of Southern Union College. Mrs. Campbell is dormitory director at Kimball Hall, the men's residence hall, and Mr. Campbell is assistant superintendent of buildings and grounds — plus a dozen other areas of useful activity.

Campbell's basic interest has "always been in construction" and his hobby has been his wood working shop. With him came his drill press, thickness planer and small wood lathe, and the wood shop at SUC is in full swing already.

Southern Union students who need to find the Campbells now head for the shop where some piece of furniture, perhaps once "given up" for usefulness, is getting its face lifted and restored to use.

Their new work is "the greatest challenge and deepest inspiration which has ever come to us." Since both are young — in their mid-sixty's — and in robust health, the adventure into service may be one of many years.

Now, as the Campbells listen to the buzz of sounds from their dormitory full of college men, and hear the chirp of a tree cricket outside the window, they reflect once more on the question they pondered last July, "Are we trying to serve God first and ourselves second or just the opposite?" It's a question all practicing Christians need to ponder.

NATIONAL COUNCIL IS A LITTLE U. N.

From the private secretary in General Administration who speaks Chinese, Greek, French and Italian, to the language experts in the Lit-Lit Committee, who include Swahili, 100 staff and executives of the National Council of Churches (of which our denomination is a part) speak 25 languages among them.

Top linguist is the supervisor of the Church World Service accounts who knows Dutch, French, German, Indonesian and Italian. Six staff members speak four languages each and, at latest count, 12 speak three. Letters to the National Council in Hindi and either Mandarin or Cantonese can be answered by two people in each language. Three can reply in Japanese (one of them adds Korean) and six in Russian.

The three Scandinavian languages are represented by 8 potential translators, while Estonian, Latvian and Finnish are claimed by one each. Communications from Poland, Yugoslavia and Hungary are directed to one or more of five staff members who formerly lived in those countries.

The Romance languages, German and Dutch are spoken by some or all of 64 National Council people in the offices of the Division of Foreign Mission, Church World Service and others, including the Service Center and Business Office. In addition, two are at home in Arabic and two in Turkish.

The increasing volume of mail and literature to the National Council from abroad occasioned this survey by the Personnel Office of its language-speaking staff, now listed in the first NCC Translator's Directory.

Several of the staff are former refugees, a few have served in the Far East and Latin America as missionaries, one was born in China of Greek parents and one American once taught in a Polish university.

DANIELEY REFORMATION DAY SPEAKER

Pointing to the many areas of religious tension in various parts of the world, Dr. J. E. Danieley, president of Elon College, told an interdenominational gathering at Henderson's First Baptist Church October 30 that Americans need more than ever at this time to appreciate their Protestant heritage.

As key speaker at a union meeting held in observance of Reformation Sunday, which commemorates the great Protestant reformation movement in Europe, he cited areas of tension in Puerto Rico and Scotland and in the United States, in all of which Protestants and Catholics "are saying unkind things about each other."

Admitting that these tensions have created a sensitive time for those who are addressing religious congregations, with hearers looking for political implications, Dr. Danieley declared that he had no political statements to make, but he declared that he deplored bigotry from any source and then expressed the belief that a man's religion is a matter of concern to the voter in the forthcoming national election.

Expanding upon this statement, he stressed the fact that he had said "a man's religion is of concern" and not "a man's denominational affiliation." He then pointed out that "the nature and depth of a man's faith determines the kind of public servant he is or will be."

Dr. Danieley then expressed his pleasure that the observerance of Reformation Sunday had taken the form of a union service, saying that there is much which denominations can do better together. He further expressed his pleasure that he, a layman, had been invited to speak, fitting in with the significant evangelical principle of "the priesthood of all believers."

Quoting the written constitution of the new United Church of Christ, which says that "the privilege and responsibility of witnessing to the Gospel belongs to every member of the church," he urged the importance of every person living a Christian life.

Closing with a tribute to all Protestant denominations, he cited the rich Protestant heritage in possession of the Bible and the belief in direct communication with God, along with belief in the priesthood of all believers.

Our Experience Of God

Background Scripture: Psalm 116, 117, 118.

Devotional Reading: Psalm 27.

I had already decided upon an outline for this exposition of the lesson, when I came across an even simpler one in one of my reference works, and I will use it. Without stretching the thing a bit, the psalm can be treated under three simple words as follows: Danger, Deliverance, Devotion.

Danger

The man had been sick, desperately sick, sick even unto death. And therefore he had become discouraged and despondent. For in that day, doctors were few in number and limited in ability and training. A really sick man did not have much hope of getting well. Furthermore there was vast ignorance and superstition about the future life — Christian belief about immortality came much later — and the fear of death was strong, partly because of the fear of what might happen after death. 'The sorrows of death compassed me, and the pains of hell got hold of me; I found trouble and sorrow." In addition to his serious illness, the man had other troubles and sorrows. He was in a bad way.

There was something else that was about as bad. He says that in his haste he had lost faith in his fellowmen. "I said in my haste, All men are liars." Now it is a tragic and disastrous thing when a man loses faith in his fellowmen. As long as he can believe in folks and especially in friends, he can make out after a fashion, even in times of trial and trouble. But to lose faith in one's fellowmen in time of trouble is indeed tragic and terrible. And this man was in this state.

This serious illness, plus the seeming undependability of his fellowmen had about licked him. His words, "Thou hast delivered my feet from falling" presents a picture of a man walking along, either on a road in which there is something over which he trips and falls headlong, or on the edge of a precipice from which the slightest slip would send him hurtling into the depths of the gorge. His words, "I was greatly afflicted" is a mild understatement. He was about as near down and as far gone as was possible.

Deliverance

In his extremity, the man prayed. "Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." In time of trouble he did not take refuge in drink, nor did he rebel against his lot. He turned to God in simple supplication and prayer. Why not? There was nothing selfish about that. To be sure, God is not a glorified Santa Claus who will give us everything we ask for. Nor can he always give us the answer to our prayers that we ask for, no matter how much we think they are right and deserved. But he has invited us to call upon him in the time of trouble, and although he has not promised to keep us immune from trouble, he does promise to help us in time of trouble. And this man knew that God was not slack concerning his promises, and he prayed to God in simple faith.

And in his goodness and grace, God heard him, and delivered him. God dealt "bountifully with him." "He delivered his soul from death, his eyes from tears, and his feet from slipping." God helped him. He found that God was gracious, and righteous, and merciful. And he sang aloud of this goodness of God to him.

The experience of the Psalmist can be our experience. We greatly rob ourselves and others, because we do not take God at his promises, turn to him in time of trouble, and triumph through his grace. To pray that God would never allow us to have any trouble would be selfish and foolish. But to pray that God will help us in trouble and make us triumphant over trouble is sensible and Christian. We are to come boldly unto the throne of grace that we may not only obtain mercy, but "to find grace in time of trouble." Our lives are so poor and powerless because they are so prayerless.

SUNDAY SCHOOL LESSON
NOVEMBER 13, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Devotion

When the man thought about the trouble he was in, and the help which God had given him, he was filled with a deep and driving spirit of gratitude. "What shall I render unto the Lord for all his benefits toward me?" he asks, or perhaps exclaims! What indeed? How can I repay him? Or at least how can I show my gratitude to him? And he answers his own question.

a. He will accept God's blessings with a grateful heart. "I will take the cup of salvation." The writer of these Notes has had many, many things done for him, and given to him which he did not in any wise deserve or expect. And he has been embarassed at times in accepting them. But there was only one thing to do — accept them. Those who did these gracious acts would not have it any other way. And for him there was no other honorable way. We do not deserve God's mercies or gifts; we cannot earn them; we cannot buy them. We can only accept them with grateful hearts, unworthy as we are and may feel about them.

b. He will make his life an expression of thanksgiving. "I will walk before the Lord in the land of the living." To be sure he would express his thanksgiving with his lips. But he would also express it with his life, by far the better way. One's life should be one's "Litany of Thanksgiving." Walking before the Lord in the land of the living is a continuous Doxology.

c. He will pay his vows unto the Lord in the presence of all the people. "I will pay my vows unto the Lord now in the presence of all his people." The thought of God's goodness reminded him of vows made, but perhaps all too easily broken or forgotten. His witness to the gratitude he felt would be the payment of his vows publicly and in the presence of the people. Striking evidence of the change which came into the life of Zacchaeus was his public vow to repay those whom he had cheated and to give to those who were in need. There are those who read these Notes who may be reminded of broken or forgotten vows, sometimes made in times of danger or disaster, but forgotten in good times or in due time.

d. "I will call upon him as long as I live." said this grateful man. Never again would he forget the God of

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

We Work Too; Remember Us At Thanksgiving

Melva Foster, Secretary

This is the Thanksgiving season — the time when our Home for Children makes its appeal to friends all over our Southern Convention, and even across our entire country, for funds with which to operate our Home. We receive gifts all through the year from many friends, it is true.. However, we especially need these Thanksgiving gifts from individuals, churches and business organizations to insure an income sufficient to meet all the needs of our boys and girls.

Our Thanksgiving material is going into the churches to tell the story of our Home and the work it is doing and to offer members the opportunity to share in our program through the special Thanksgiving offering on November 20 — or perhaps another Sunday will be designated by your church. Letters and information will also be sent to many individuals and businesses inviting them to take part in making the work of our Home a success.

The goal for the Thanksgiving offering is $20,000.00. Will you help us to reach it? Thank you.

Work continues on our cottages. The first bricks were laid yesterday — October 31. It is exciting and encouraging to see this work progressing.

Last night was a rainy Halloween, which dampened considerably the spirits of any would-be trick or treaters. Mostly our boys and girls stay on campus and have their own parties for the evening. Several days ago a group of ladies from the Ella Holt Circle of Providence Memorial Church, Graham, N. C., visited our Home and brought Halloween treats for all the children. They also brought clothing, shoes and a cash gift for our benefit. A member of the Burlington J. C.'s brought two large cartons of candy. Each group of children here received its share of the candy for their parties last night. Many friends see that our children are remembered in a number of ways, especially on holidays and special occasions, and we are grateful for their consideration and help.

Mr. Snyder is attending the three Conferences in North Carolina this week — last week he was at the Eastern Virginia and Valley Conferences. During the next two weeks he will be conducting 9 progress reports in various churches all over the Convention. In addition, on Thursday, November 10, our Board of Trustees meets here at the Home. We other staff members are quite busy too. Please remember us in your prayers as we carry on this week of meeting the needs of the children entrusted to our care.

REPORT FOR OCTOBER 31, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 2,789.26
Eastern North Carolina Conference			
Clayton	$ 13.00		
Pope's Chapel	5.00	$ 18.00	
Eastern Virginia Conference			
Burton's Grove	4.00	4.00	
North Carolina and Virginia Conference			
Berea	32.00		
Carolina	7.00		
Concord	13.00		
Howard's Chapel	8.00		
Lebanon	11.00		
Winston-Salem	6.00	77.00	
Western North Carolina Conference			
Big Oak	4.00		
Grace's Chapel	20.00	24.00	
Virginia Valley Conference			
Bethel	9.00		
Mayland	22.00	31.00	
Total			$ 154.00
Grand Total			$ 2,943.26

SPECIAL OFFERINGS

Amount brought forward		$ 1,510.09
Friendship Bible Class, Christian Temple	12.00	
Ladies' Bible Class, Henderson Church	25.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
The Ella Holt Circle, Providence Memorial Church, Graham, N. C.	25.00	
Cong. Christian S. S., First Church, Roanoke, Ala.	16.00	
Pope's Chapel Christian Church	5.00	
T. T. Brown, Raleigh, N. C.	3.00	
Bruce Taylor, Raleigh, N. C.	20.00	
In Memory of Linda Ann Lloyd	5.00	
In Memory of Joseph A. Wood	5.00	
In Memory of Mrs. W. B. Fuller	10.00	
In Memory of James E. Gale	5.00	
In Memory of Cecil G. Williams	5.00	
In Memory of Mrs. Ila Waynick	5.00	
Special Gifts	161.14	
Total		$ 307.14
Grand Total		$ 1,817.23
Total for the Week		$ 461.14
Total for the Year		$ 4,760.49

Johnston Hall, one of the buildings at the Home for Children at Elon College. The three boys and one girl who make up this year's senior class in high school are shown on the steps. The boys and girls of the Home attend the public school in Elon College.

BIBLE CLASSES OBSERVE ANNIVERSARIES

Mrs. J. Rollie Gayle

The Bible classes of the Oakland Sunday school, Chuckatuck, Virginia, have been busy observing anniversaries.

The Loyal Fellowship Bible Class (a couple's class) organized in 1947, observed its 13th anniversary September 28 with a turkey dinner, served by the Newman Ladies Bible Class in the church social hall.

The I. W. Johnson Bible Class, also a couple's class, organized in 1927, observed its 33rd anniversary October 11, with a turkey dinner also served by the Newman Class in the fellowship hall of the church. An address by Dr. R. E. Brittle and a musical program were featured.

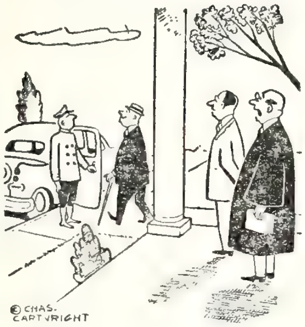
The Newman Bible Class, organized in 1952, observed its 8th anniversary with a dinner served to them by the I. W. Johnson Class.

A large attendance of members and friends, delicious food, splendid programs and good Christian fellowship characterized each anniversary observance.

Dr. R. E. Brittle observed his 31st anniversary as pastor of our Bethlehem, Suffolk, Virginia, church on October 30 by receiving 32 members into the church. This makes a total of 62 received this year.

Church Chuckles

by CARTWRIGHT



"Five years ago he asked the Lord to prosper him so he could tithe; now he says it was just a verbal agreement not legally binding!"

How often we pray for some solution to life's many problems, promising to repay the blessings we seek by living a better life. And how often, after the answer to our prayer has been vouchsafed us, we forget our promises and resume our same pattern of living as before. In doing this we do not 'cheat' God, for He expects no pay for His blessings. Rather it is ourselves we cheat, for by thwarting this inner compulsion to strive for a nobler meaning to existence we deliberately settle for a second-rate life.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

his salvation and succor. Let us hope that he remembered his vows to perform them.

There are several motives for good living. One is the fear of the consequences of doing wrong. Another is the hope of reward. But perhaps the best of all is a sense of gratitude for blessings already received and of blessings yet in store.

AT THE HEART OF THE UNITED CHURCH

"The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the By-Laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any Conference or Association, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it."

—**THE CONSTITUTION** of The United Church of Christ

Six Reasons Why Every Church Should Approve The Constitution

1. **The United Church puts into practice the Christian imperative to unity.** Our fellowship through the years has stood for Church unity. As a denomination we have not been very "denominationally self-conscious." We have believed that the faith we hold in common with all churches is more important than forms of organization that separate us from one another. Believing in spiritual unity as an ideal, consistency directs us when feasible and practical, to take the smaller steps we can toward organic unity. No denomination has talked Church Unity more enthusiastically than we have. In past generations (i.e. 1931) we have followed this talk with appropriate action. Now our generation of Congregationalists has its opportunity to "put up or shut up".

2. **The United Church builds a bridge between two types of Church polity, the congregational and presbyterial.** This is the first time in our land that such a union across polity lines has been attempted. In the judgment of our own people and in the judgment of the courts (cf. Cadman case) this bridge has been built without forsaking our Congregational Christian heritage. The full autonomy of the local church is ensured. We are entering into this union (as the E & R folks are, also) "without break in our respective historic continuities and traditions." If the cause of Church union is to go any further in this country, someone had to build this kind of bridge. Who better than Congregational Christians with our history of pioneering into the future?

3. **The formation of the United Church opens the way for further unification among branches of American Protestantism.** Others can, and almost surely will, come to walk over this bridge we are building. Already the Disciples of Christ and the United Presbyterian fellowship in their national assemblies have expressed themselves as ready to explore the possibility of their being included in the United Church as soon as we are in shape to discuss union with other bodies.

4. **The United Church will mean a better and more even geographical distribution of our strength throughout the country.** This is a very practical reason for union, and supplements the spiritual reasons. In general, the E & R Fellowship is stronger in sections of the country where we are weaker, and vice versa. We will cover the country more adequately. As every business man knows, the more outlets you have, the better chance you have of selling your product. This is as true of faith, freedom, and the liberal spirit as it is of tires or washing machines.

5. **The United Church will make possible improved organizational economy and efficiency.** This is another very practical reason. As its organization is completed, there will be one national staff instead of two, one staff in each conference area, one foreign missionary board, one home board, etc. We will make better use of our personnel both at home and abroad. It will be possible to devote a larger percentage of our denominational dollar to service and a smaller percentage to administration.

6. **Finally, our college young people have already united.** Several years ago they decided not to wait for us older folks any longer. (Perhaps they got a bit impatient with our delays, lawsuits and occasional negative voices.) At any rate, the former Congregational Christian college fellowship and the former E & R college fellowship are now one United Student Fellowship. These young people who will be the leaders of our churches in just a few years, have already taken the way of the United Church. We must not deny their faith and courage.

This is our year of decision. It can not be delayed. It must not be avoided. Every Church has its part to play in the decision. Be sure that your Church expresses its will before June first, 1961.

Congregational, Kansas

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

thank thee, Lord, for
strength of arm
o win my bread,
nd that, beyond my need,
is meat
or friend unfed.
thank thee much
for bread to live,
thank thee more
for bread to give.
—Robert Davis

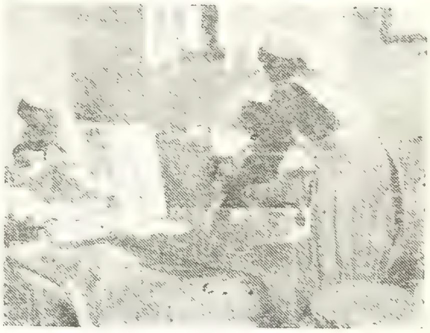
Organ of the Southern onvention of Congregational hristian Churches.

Editorial and Publication ffices at Asheboro, North arolina.

Subscription office:
lon College, North Carolina.

VOLUME 112 NOVEMBER 15, 1960 NUMBER 45

"SHARE YOUR SURPLUS"
TO FEED AND CLOTHE REFUGEES



Fortunate are these mothers whose babies are born in Nahr El Bared refugee camp maternity center, Lebanon, where 10 beds are available. We help by furnishing layettes sent by the Service Committee.

Happy refugee mothers in Lebanon receiving clothes from America. Men's clothing is especially needed. Mr. David Yousef, who spoke at our Conferences, supervises a clothing distribution center.

(Gifts of money may be sent through the Convention Office, marked "Congregational Christian Service Committee.")

PRAYER FOR REFUGEES

Almighty God whose blessed Son had no place on earth to lay his head, we thank thee with all our hearts, that having kept us from the tribulations which many of thy children suffer, thou hast permitted us to dwell peacefully in the land that we love. Open our hearts to the sorrows of the refugees who through the cruelty of men and for the sake of that in which they believed, have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own. Help us to remember that it is not for our merits but only of thy grace that we have been preserved. Inspire our nations to take courageous and generous action for the sake of the refugees. And make thy Church a place in which the homeless find a home, the hopeless recover hope and the wounds of men are healed, through the love of thine only Son our Saviour, Jesus Christ. Amen.

Here And There Among The Churches

A film, "Split-Level Family," was shown October 30 in connection with the annual meeting of the Beverly Hills, Burlington, church.

The evening worship service at Albemarle November 6 was conducted by the Women's Fellowship under the direction of Mrs. Carlene Russell. The filmstrip, "The Truth Will Make You Free," was shown.

Dr. L. E. Smith, former pastor, was the speaker for the Senior High Fellowship at the Christian Temple, Norfolk, October 30. The next Sunday the three youth groups saw the second film in the Living Christ series.

At Pleasant Grove, Virginia, a training session for men conducting the every-member canvass will be held Friday evening, and they will visit members Sunday afternoon, November 20, which has been designated as Loyalty Sunday.

Rev. S. Collins Kilburn, assistant pastor of Westmoreland Congregational Church, Washington, D. C., has been called as pastor of United Church, Raleigh. He has accepted the call and will begin his duties December 1. He is a graduate of the Divinity School of Duke University.

You are invited to attend the Harvest Sale and Supper at Hank's Chapel, Pittsboro, Saturday, November 19, beginning at 5:00 p.m. Supper, consisting of baked ham or fried chicken, string beans, mashed potatoes, apple cobbler and coffee will be served at $1.25 for adults and 50c for children.

"The Cross-Bearer" is the name of the new monthly church news letter of Pleasant Hill Christian Church, where Rev. Reuben Askew, Jr. is the new pastor.

Rev. Thomas Liverman was the speaker at the World Community Day service at the Liberty Friends Church November 6.

Seven juniors received Bibles at the morning worship service of Church of Wide Fellowship, Southern Pines, October 23. They were presented by William Davis.

S. S. LESSON CHANGE

Because of complaints about not receiving the Sun in time to study the Sunday school lesson, this week lesson notes for two Sundays are being printed. From now on, the lesson notes will be dated a week in advance. — Editor.

A special joint service for Liberty and Smithwood churches was held at the latter Sunday evening, November 13, with Rev. W. W. Snyder, superintendent of the Home for Children, as the speaker. Special music was furnished by the children from that Home. A Thanksgiving offering was received for the work of the institution.

At Church of Wide Fellowship, Southern Pines, Women's Fellowship Sunday was observed at the morning worship with the president, Mrs. Earl Parker, giving the prayer; Friendship Circle chairman, Mrs. Hicks Keser, leading the responsive reading; and Ruth Burr Sanborn Circle leader, Mrs. Charles Austin, reading the scripture.

Congratulations to Rev. and Mrs. A. Lanson Granger, Jr., of Warwick, Virginia, upon the birth of a third child, their first daughter, October 29.

Upon suggestion of Supt. Clyde Fields, the Union, Virgilina, church has voted to release their present pastor, Rev. W. W. Hall, so that he may take up the Asheboro pastorate the first Sunday in December.

A Thanksgiving service will be held Wednesday evening, November 23, at Pleasant Hill with the pastor, Rev. Reuben Askew, Jr., preaching. Special music will be provided by the three choirs — senior, young people, and juniors.

Our Richfield (Ohio) church adopted the constitution of the United Church of Christ by a unanimous vote at a special meeting October 17. The pastor, Rev. William P. Smith, was formerly a minister in the Southern Convention.

The Women's Fellowship of Pleasant Hill, near Liberty, North Carolina, will conduct the morning worship service November 20 in observance of Women's Fellowship Sunday. Nabil Abu-Aitah, Arab student at Elon College from Bethlehem, will speak.

The hymn of the month at Tryon for November is "Praise the Lord! Ye Heavens, Adore Him." The author is unknown. It first appeared in a pamphlet pasted in the hymnal used in a foundling hospital in 1796. The melody was written by a young Welshman, Rowland Pritchard, before he was 20 years old.

Volume 112 Number 45

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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AS DR. L. E. SMITH PREACHED IT

Discussion At Southern Convention

This session of the Convention was called for the purpose of discussing and acting upon the constitution of the United Church of Christ.

In the course of the discussion, L. E. Smith, a former president of the Convention, requested an explanation of section 34 (which states that an association is that body which is composed of all the churches in a geographical area) and of section 42 which designates the same requirement of a conference. Dr. George Alley, president of the Convention, simply stated that it meant what it said: All churches, white and black.

L. E. Smith stated, "You are right. We must face the facts as they are. There is no need to try to cover up or side step the issue. We must face it head on. I want to make this observation. The local church is taken care of in the constitution, so far as the south is concerned but with the Associations and the Conference it is different. The constitution of the United Church of Christ requires the Associations and the Conference to be integrated. Let's take the Conference first. I think that we can integrate at the Conference level, the top organization with us, which at present meets every two years, but with the plan of representation that we now have, delegates from the Southern (E. & R.) Synod, from the Convention of the South and the Southern Convention of Congregational and Christian Churches, the combined delegations would be too large for any local church to entertain. I would be in favor of the approval of the constitution of the United Church of Christ, provided there be a revised plan for representation for the biennial sessions of the Conferences in the South; and provided that, for the time being, and an undetermined length of time, the Associations remain as they are or at the will of the bodies involved. These provisions should be understood in determining the will of this body and that of the Associations' references to the local churches."

Note: The above resume of discussion and the prayer for guidance were written by Dr. Smith at the request of the editor.

PRAYER FOR LEADERSHIP AND GUIDANCE

Leon Edgar Smith

Lord, Thou hast been our dwelling place in all generations, before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou are God.

We thank thee, O Lord, that thou hast loved the world and us, so much so that thou didst give thine only Son that whosoever believeth on him should not perish but have everlasting life. We thank thee for the glorious gospel that he proclaimed in the days of his flesh — the gospel of salvation and redemption.

We thank thee, O God, that in thy love and affection thou didst, through thy Son, our Lord, give thy Church to the world for all people, and in thy power and might didst assure its endurance against all evil. That even though enemies might arise, nations and continents might deny its origin and seek to destroy it, and that all the fury of hell might be thrown against it, yet it would stand; that there is nothing on earth that could ever destroy it. The Church of God shalll endure forever.

We thank thee, O Lord, for our Church, the Congregational Christian Church. We thank thee for our Southern Convention, the Church that has nursed and nurtured us. On this historic occasion we are reminded of the founding fathers of our Church, the Christian Church; of their disturbances, their distresses, their heart aches, their sacrifices and their hopes. And now, today, as we come together from all sections of our Convention, the representatives of our local churches, we are faced with a serious situation: we are called upon to make a serious decision, a decision that will determine the future of our Church; a decision that will abolish or maintain the name of our Church, the name that was given by divine inspiration; and we love it. O God, we are not willing to trust ourselves. We are selfish in our beliefs. We are prejudiced in our decisions. We want to know thy will. We stand at the cross roads; our hearts are still, our souls are listening. Wilt thou speak to us? May we hear thee say, "This is the way; walk ye in it."

Our Father, we have learned long since that except a grain of wheat fall into the ground and die that it will not, that it cannot, spring up and bring forth fruit, that whosoever shall seek to save his life will lose it. But, O Lord, we do love our Church; and in this hour of decision, in this hour of great need, wilt thou be our leader, our guide, and our wisdom.

We pray in the name of Christ our Lord. Amen.

APPORTIONMENT GIVING TO ELON COLLEGE COMPARED

President J. E. Danieley

The churches in the Southern Convention have a record of genuine concern for and generous support of Elon College. It is with this in mind that we are publishing today a comparison of the gifts received from the churches on apportionment during similar periods of 1959 and 1960.

Month	1959	1960
January	$ 1,795.50	$ 463.34
February	2,471.95	1,319.17
March	1,742.90	2,724.15
April	3,430.46	2,377.17
May	1,799.02	1,288.29
June	2,310.77	2,255.10
July	2,521.80	2,982.82
August	1,787.17	1,214.32
September	3,735.28	3,771.83
October	5,077.57	3,200.43
	$26,672.42	$21,596.62

In the last two months of 1959 the College received $8,131.69 making a grand total of $34,804.11 for the year. This was record apportionment giving to Elon College. If all of our churches pay their apportionments in full we will do even better this year . . . what is your record?

The members of First, Ashtabula, Ohio, where Rev. Thomas Britton (formerly of Portsmouth, Virginia) is pastor, voted October 2 to approve the constitution of the United Church of Christ. Mr. Britton's sermon topic for the Sunday before election was "In the Name of God, Amen!" You will recognize these words as coming from the Mayflower Compact, which is found elsewhere in this paper.

After The Election

Now that the election is over we can turn our thoughts to other important matters. But we must not forget that the election of a President of the United States of America was a very important event in the history of the world. And we shared in that event, something that may mark a turning point in international relations.

Mr. Kennedy asked the voters to help him get the U. S. A. started moving. They gave him the chance to lead. Now we are to discover where changes are to be made, the direction our nation shall take, and the methods by which progress is to be made. All of us want our nation to be its best, to be sincere, to be helpful, to be right.

For the first time the American voters have selected a Roman Catholic as President. Many Protestants have believed that American Catholic faith and procedures are different from what they are in other areas of our world. The candidate for office has declared himself in favor of complete separation of church and state, which is a Protestant belief, and which has been the history of the United States. Let's hope that the President can, and will, make good on the promises of the candidate, and that under his inspiring leadership our native land will continue to serve the world in matters of peace and freedom.

The election should not mean the end of concerned patriotism. The work is yet to be done. Decisions are to be made. Citizens need to know what is being considered, express opinions enthusiastically, and in every possible way help to make our nation great. It must be remembered that "Eternal vigilance is the price of liberty."

Stewardship Windows

Stewardship is a word often used in church but seldom heard in other places. Jesus talked about stewards. Churches use stewardship much too often as a leverage to secure money. The idea is much bigger than that.

Stewardship opens windows. Stewardship makes it possible for us to see ourselves as we are. Christians are commissioned not for their own benefit, but in the name of another. Jesus told of a man who gave talents (money) to be used while he was gone on a long journey. When the owner returned, he asked for a report from his stewards. Two of them had doubled their money; the old grouch returned exactly what had been entrusted to him, and "mouthed" about the one who had given him his chance.

A good steward looking at himself knows that he is trusted by one who has confidence in him. He has the use of something that is not his own. He is challenged to make good; to be a man; to hold himself erect and act with confidence.

A good steward peering out his window sees his master traveling in the far country. He looks across our world to the hungry, the sick, the illiterate, the refugees, the godless, the sinful. Stewards are commissioned to do something about the needs of people around the world. As we look through our window of stewardship at suffering humanity near and far, we can see our Master moving among the multitudes, feeding the hungry, forgiving the sinners, challenging all to newness of life. "Lo, I am with you always, even to the end of the world."

One of the windows of stewardship permits the upward look; let us see the great God of all the universe who makes us his stewards, who entrusts us with abilities, skills, and money in order that we may do his work in his world. Our vocations and avocations are not, then, just something we selected for ourselves; they are the tasks to which God has set us. We are not our own, to do as we please. We are God's servants, God's children, God's workmen. We take orders from the Eternal. We work at tasks that have meaning. We use that which is loaned to us.

This upward look through the windows of stewardship reveals that we are but little lower than God himself, for we share with him his eternal purposes, and we work with him in the development of humanity and in the redemption of all men.

"Bring the full tithes into the storehouse (be a good steward), that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." Malachi 3:10.

Another Important Vote

Southern Convention churches are now ready to vote on the Constitution of the United Church of Christ — that is, if they have studied that document until they know what it really means. The Convention and the five Conferences have approved the Constitution, and the churches are asked to study it, vote on it, and report to the United Church office.

This Constitution is for the National Body, not for local churches, conferences or convention. It guarantees the freedom of the local church forever.

The United Church will carry forward all four former church groups without destroying their heritage. It will prove that Christian union is possible in our time, and for the very obvious reason that there are Christians in all denominations.

It is important for ministers to be members of churches that go into the merger. Ministers are members of both churches and conferences. Conferences have voted to unite. If a minister is a member of a church which does not go into the United Church, his standing will be a bit awkward. There are many unanswered questions concerning this, and the Commission on the Church and Ministry is seeking correct answers, but churches should be careful to keep their ministers in good standing with the on-going Congregational Christian Churches as they move into the United Church of Christ.

About * * THE HISTORY OF TIME

Many things of great worth and lasting benefit are taken for granted without knowledge of their history. How time came into use is an example.

Early man measured time by the separation of darkness and light. Then by watching he discovered that the moon gave him variations by which certain periods, now called months, could be roughly calculated.

The next step in man's ability to measure time was to note changes in the weather. He did not know the words winter and summer, but he could give some calculation of time by warm and cold periods.

But despite his discoveries of time periods, man was not satisfied until he was able to split the sunlighted portion of time into units. To do this he learned that the shadow of an upright object reached almost the same spot at the same time every day. This made it possible to mark the day into three parts — sunrise, midday and sunset.

Then came the discovery that the shadow of a curve could be marked by stones so that different periods of the day could be told. This led to the invention of the sundial. Sun time to some extent still exists in all countries.

But the United States was still wrestling with an indefinite period of time until November 18, 1883 when standard time came into use. Prior to this date, there were about 100 time zones in this country. As examples, when it was noon in Chicago it was 12:31 in Pittsburgh; 1:24 in Cleveland; 1:17 in Toledo; 11:39 in St. Paul, and 11:24 in Omaha. In some States there were more than 25 different times.

Railroads, being the main victim of this confusion, sponsored a movement to standardize time in all time zones. This movement became effective mainly by public cooperation. Congress did not pass the Standard Time Act until March 19, 1918.

Change never fails to bring opposition and the adoption of standard time was no exception. Many claimed that the change was contrary to nature, while some said the innovation was unconstitutional. Others contended that it was wrong to change "the immutable laws of God", while one Boston clergyman called the change a falsehood. But it took the mayor of Bangor, Maine, to make the opposition amusing. He tried to have the police prevent the churches from ringing their bells except on a time long considered local.

The greatest time change prior to the adoption of standard time was inaugurated in all Catholic countries in 1582, although it was not accepted by the English-speaking countries until 1752 when September 3 became September 14. Since George Washington was born February 11, 1732, this change switched his birth date to February 22.

Man has come a long way since he first discovered how to manage time, but he does not yet know whether to take a watch or a sundial when he takes off on his first trip to the moon.

C. B. Riddle

A WORD TO OUR VISITORS

At one time or another our members have sat exactly where you sit today — looking for a church home. And when they saw that our church was free but still fervent in spirit, practical but not perverse in attitude, they then decided to make this the church of their dreams.

Many have remained throughout the years, while some have passed on. Now, we offer a prayer that you may decide to take up where others left off and become a part of our growing church family.

You are invited to the Conference which will meet here November 2. At this meeting you will gain insight into the great Mission of which our church is part.

Through "Our Christian World Mission" we have preached the gospel to all the nations and through that same Mission we shall continue our efforts until the world is one in Christ.

Pleasant Hill (Liberty) **Bulletin**

This Interested Me

Emily C. Lester

Those who heard Dr. Nathanael Guptill speak at the Southern Convention in Henderson were interested in his illustration of commuters on trains going in to New York. He compared them to the different denominations, running on separate tracks, often not communicating with each other, and yet all headed toward the same "Grand Central Station." Dr. Guptill did not picture this kind of commuting as a very desirable way of getting to work — one jounces along, not speaking to your seat-mate or waving to those whom you meet on parallel tracks.

I have found that "commuting" by a different mode of transportation can be a pleasant experience. Each day for a week recently I rode the 30 miles from Des Plaines, Illinois, to Chicago with Lillian Gregory and Mildred Walker of our National Women's Fellowship. As we traveled by car over the comfortable, wide "throughways" we had opportunity for leisurely conversation about everything from family to the coming election. Good companions, fine roads, a sturdy car — and commuting can be a pleasure.

If the one with whom you commute is a congenial companion, the daily trip may combine business and pleasure. My husband and I sometimes commute together between High Point and Asheboro. It is then that much Sun material gets read, that pages for the Sun are planned, and that we talk over family problems uninterrupted by the telephone or callers. This is an opportunity which we enjoy.

But day after day I do a slightly different kind of commuting. I often drive from High Point to Asheboro, a distance of some 25 miles, by myself as I go to teach school. The road I travel is little used, crossing heavily wooded "mountains" and passing comfortable farms and quiet country churches. As I travel along, noting the beauty of the autumn leaves, I have opportunity for a bit of quiet meditation which otherwise is often missing from my busy life.

And so I recommend "commuting" by car along familiar roads, where attention to driving can be at a minimum, and where commuting and communion can be synonymous.

Forefathers' Sunday

NOVEMBER 20, 1960

Vaughan Dabney, Secretary
Congregational Christian Historical Society

THESE WE REMEMBER

With humble and grateful hearts we remember the God of our fathers and our God, who maketh all things new; and Jesus Christ, his Son, Lord of history and Prince of Glory; and the Holy Spirit, the Counselor, Guide unto truth that makes men free.

* * *

We give thanks for the Pilgrims and the Puritans, eager followers of a new way of thought and life, who fared forth over a stormy sea unto a strange land, where in the Mayflower Compact they established a self-governing body politic, and where in covenants like that of the Salem church in the Massachusetts Bay Colony, they set up membership standards of mutual love and responsibility.

* * *

We honor the hardy pioneers of our faith and order, who reclaimed the western wilderness, builded homes and educated their children, turned territories into states, pushed on towards the great Pacific, and founded home missionary churches, lest a proud and expanding nation forget the Lord its God.

* * *

We are grateful for our Congregational Christian evangelists and teachers, farmers and physicians, who trained the freedmen of the South and the Indians of the West; and who, on continents and isles of the sea, established mission stations and hospitals, where needy multitudes might hear tidings of redemption and release, and rise to walk in newness of life.

* * *

We keep in remembrance our denominational leaders of the twentieth century in various walks of life and fields of endeavor, who have labored faithfully with no thought of lasting memorials, yet whose lives and contributions are worthy of permanent record.

* * *

Revived by remembrance of days and deeds of old, and renewed through the Holy Spirit in the inner man, we highly resolve to serve the present age our calling to fulfill. Behold, now is the acceptable time; behold, now is the time of salvation. Would a modern Pilgrim be valiant 'gainst all disaster? Then let him in constancy follow his Master. In the name of God, Amen.

Forefathers' Day Prayer

O God, before whose face the generations rise and pass away; age after age the living seek thee, and find that of thy faithfulness there is no end. Our fathers, in their pilgrimage, walked by thy guidance, and rested on thy compassion. Still to us, their children, be thou the cloud by day, the fire by night; where but in thee have we a covert from the storm or shadow from the heat of life? In our manifold temptation, thou alone knowest and are ever nigh. In sorrow thy comfort renews our life. In prosperity and ease, it is thy spirit only that can wean us from pride and selfishness. O thou sole source of peace and righteousness, take now the veil from every heart, and join us in one communion with thy prophets and saints, who have trusted in thee and have been left desolate. Not of our witness, but by thy tender mercy, hear our prayer; in Jesus' name. Amen.

THE MAYFLOWER COMPACT

The Compact

In The Name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, etc.

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue thereof to enact, constitute and frame such just and equal laws, ordinances, acts constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience.

Signed,
Cape Cod, November 11,
1620, Old Style
(November 21, New Style)

SALEM CHURCH COVENANT
1629

We Covenant with the Lord and one with another; and doe bynd our selves in the presence of God, to walke together in all his waies, according as he is pleased to reveale himself unto us in his blessed word of truth.

A PILGRIM HYMN

"He who would valiant be,
'gainst all disaster,
Let him in constancy follow the
Master,
There's no discouragement, shall
make him once relent,
His first avowed intent, to be a
pilgrim."

John Bunyan (1628-1688)

New Home Economics House At Elon College

Home economics students at Elon College get plenty of practical training and experience in homemaking, now that the Elon Home Economics Department is the proud possessor of a complete practice house in which the girls live and work and study for six full weeks of their training.

The new practice house, which is located on West College Avenue, just to the rear of President J. E. Danieley's home and within half a block of the campus, was formerly the pastor's home for the Elon College Community Church and was acquired by the college when the church built a magnificent new house of worship.

The house is of bungalow style and formerly stood on the site now occupied by the new church. It was necessary to remove the house when the church was built, so the college moved the structure across two lots and turned it to face another street, after which it was renovated and improved for use of the home economics department.

Extensive improvements in the house have been made, with new furnishings provided to make it suitable for the home economics training, which is given under the direction of Mrs. Mary G. Butler, chairman of the department.

Completely refinished and refurnished, the house is now quite attractive both inside and out. The downstairs rooms are decorated in shades of beige, with accents of pumpkin and gold and with furnishings in keeping with the color scheme. Most of the furnishings were gifts from alumni and friends of the college.

The first floor of the house includes a large living room, a dining room, bedroom and bath and a completely modern kitchen. The upper floor has three large bedrooms and a modern bath, providing accommodations for as many as six girls and a house mother during periods of training.

The house was placed in use for the first time during this fall semester of the 1960-61 college year, with three home economics majors getting their practice course. First students to use the new home included Gayle Patterson and Peggy Burke, of Burlington, and Della Marie Vickers, of Elon College, with Mrs. Thyra Swint serving as house mother.

The girls, working under the direction of Mrs. Butler, have been taking turns serving as cook, house keeper and hostess, one of the requirements being that they have guests for meals during each week of the course.

Practicality of the course is shown by the fact that they must have nutritional meals while operating on a strict budget. That budget must not exceed 75 cents per day per person during half of the six-weeks periods and not more than 95 cents per day per person for the remainder of the period.

The attractive living room of the new Home Economics House at Elon College is pictured above, with two of the home economics students enjoying a corner of the spacious room. Della Marie Vickers, of Elon College, is scanning the latest newspaper, while Peggy Burke, of Burlington, does a hurried bit of rearranging of the decorative piece on the coffee table.

Japanese Christians Write Us

The following article was sent by Miss Alice E. Gwinn, American Board missionary to Japan for many years, as the best explanation she had seen of last summer's incidents in that country.

Dear Brothers in Christ:

We the undersigned Christians all have traveled abroad as students or in some other capacity. Because we feel a great responsibility to interpret recent events in Japan to our Christian brethren in other lands, we want you to know how these events have come to pass and to understand conditions which must seem very strange to you.

We in Japan have just passed a critical point in our postwar development. The tension still remains, but with the automatic approval of the new Mutual Security Pact with the U. S. A. on June 19 (June 20 in America), it has been temporarily reduced. Basic problems underlying recent events have not been resolved and the tensions which afflict our nation will remain for some time to come.

DEMONSTRATIONS EXPLAINED

Immediately let us say that these demonstrations, about which you have read, have been participated in by all kinds of people and all strata of society. We know that extremist elements, both left and right, have been active and have sought to use the social unrest for their own ends. They have sought to create a picture of anti-Americanism by attacking Mr. Hagerty's car and by the use of violence at the Diet building and the Prime Minister's residences. This picture falsifies the real nature of these demonstrations.

Popular protests were not primarily directed against America. Behind the general movement to oppose the Mutual Security Pact many complex psychological factors are at work. Fire raids and atomic bombs terrorized the childhood of those who are the young adults of today. This fear of being bombed still lives. Fear of nuclear destruction makes mothers and sons quake at the threat of rearmament and possible military draft. This fear is then compounded by indications of resurgent militarism and fascist groups. Disappointment over the failure of the Summit Conference, distrust aroused by the U-2 incident and the resultant heightening of international tension made the Japanese people very anxious about the possibility of being involved in a nuclear war which they do not want. Such anxieties and fears readily turned into opposition to the proposed treaty, which was looked upon as a limitation of Japanese independence, and resulted in antagonism against the stratagems of Prime Minister Kishi and his party.

PROTEST GOVERNMENT ACTION

Thus popular protests have been directed against the haughty and disdainful Kishi government which, while conforming in the main to democratic protocol, has reminded us of all that is obnoxious in Japanese bureaucracy and, by its attitudes and actions, called up widespread fears of militarism and the police state. We Japanese, by bitter experience, are inclined to fear the fascist threat to democracy more than that of the communists. Since childhood we have been drilled in suspicion of Russia and communism; but the childhood days of many of us also were blighted by a war brought upon us by fascism and the police state mentality. Parents sometimes still elicit good behavior from children by threatening to call the dreaded police if they don't behave. We instinctively tend to distrust police as a form of rightist power.

The opposition movement to the Revised Mutual Security Pact largely seemed to have slackened by May 19 when the government party chose to close discussion on the bill. People believed that this action was taken in order that the pact would be ready for signature 30 days later when President Eisenhower was scheduled to arrive in Japan.

The government party sought to extend the Diet session. The opposition socialist party, which wished the Diet dissolved so the will of the people on the treaty could be expressed in new elections, was angered. Outnumbered in the Diet, they seated themselves before the Speaker's door so that he could not reach the Diet chamber. The government called in 300 police, who removed the socialists bodily and cleared a path. Within 25 minutes the majority party had both extended the session and ratified the security treaty (an item not even on the agenda). This was done in total absence of the socialist representatives, who had boycotted the session.

Some Japanese favor the new pact; some are opposed to it. Many do not understand what it involves. But a great many were deeply offended by the Kishi government's maneuvers. Such people saw these maneuvers as unmasking the fundamental antidemocratic attitude of the Kishi government.

From that day on the move to induce resignation of the Kishi government mushroomed. People observed on their TV sets the Prime Minister's insolent refusal to answer opposition questions. His indifference to popular feeling and bureaucratic arrogance antagonized many besides leftists. People felt that such antidemocratic manipulation of democratic processes should not pass without protest. Since protests in the Diet were not being honored, people went into the streets to let their will be known.

This was the turning point. Popular demand for the resignation of the Kishi cabinet soon far exceeded opposition to the security treaty. The communist far left, though not many in number, was exultant at the turn of events and saw its own ends being realized. The Neo-fascists also fed on the popular confusion and sought to incite conflict.

The threat of violence was imminent. Most Japanese and all Christians deplored this trend. All the newspapers and most of the people therefore called for Kishi to step down before violence occurred. But he refused. Demonstrations consequently became more and more aggressive and violence appeared in some quarters.

EISENHOWER'S VISIT

Under these conditions Japanese did not feel capable of receiving President Eisenhower. The President's visit was intended to celebrate the 100th anniversary of Japanese-American relations. However, after May 19th, the opposition came to believe that Kishi had timed the ratification of the treaty so it could be accomplished on June 19th, the day of Eisenhower's arrival. Thus they believed Kishi intended to use Eisenhower's great popularity in Japan to strengthen his own shaky political position and to gain support for the Security Treaty. Many people objected to this. Even those who did not generally, hoped Eisenhower would not come because of the possibility of personal danger from a small number of extremists, left and right.

In the spirit of editorials in many Japanese newspapers, we Christians deeply regret the violence directed against Mr. Hagerty by a small crowd of leftists. Also, we believe that the vast majority of the Japanese people regret deeply that the coming of President Eisenhower to Japan was prevented by these incidents which were totally unexpected.

Many reports of the participation in demonstrations of some students of Christian schools and of Christian pastors and laymen have been published in the West. These people are not communists; nor are they following communist leadership. They did not participate in violence, although several were injured by attacks from rightist groups while standing quietly near the Diet building. Those who participated did so as individuals, not as representatives of their schools or churches. The common bond uniting them with other demonstrators was opposition to war and rearmament, and to what they considered the undemocratic behavior of the government.

ASK FOR UNDERSTANDING

While democracy is still very young in Japan and its foundations are not yet secure, we are confident that it will survive assaults from the left as well as the right. We pray that our Christian brethren abroad will give to our country their prayers, their patience and their understanding. We are desperately praying for the guidance of God, the Lord of history, over our nation lest it be thrown into the same type of blind anti-communist despotism which Korea recently experienced. Your understanding will help us the more quickly to stabilize conditions here. The deep sense of Christian fellowship we feel with you abroad and the friendship which we have experienced in your churches, schools and homes, cause us to pray for the time when this friendship will not be subject to possible tension or misunderstanding.

Yours in Him who reigns forever,

Shero Abe, Director, Yokosuka Christian Center, Yokosuka; Kentaro Buma, Director, Japan Church World Service, Tokyo; Kiyoshi Ii, Pastor, Reinanzaka Church, Tokyo; Shinji Iwamura, Pastor, Omori Megumi Church, Tokyo; Yoshio Noro, Pastor, Aoyama Gakuin College Church, Tokyo; Kiyoshi Ogawa, Executive Director, Audio-Visual Aids Commission, NCC; Yoichiro Saeki, Pastor, Shinagawa Church, Tokyo; Sadamoto Sakasegawa, Professor, Nippon Veterinary College, Tokyo; Hiroshi Shinmi Chaplain, Department of Law, Aoyama Gakuin University, Tokyo; Mikio Sumiya, Professor, School of Economics, University of Tokyo; Yoichi Takizawa, Assistant Professor, Tokyo Union Theological Seminary; Masao Tanaka, Professor, Waseda University, Tokyo; Makoto Tsumori, Assistant Professor, Ochanomizu Women's University, Tokyo; Isamu Ukai, Pastor, Ginza Church, Tokyo.

WANT TO GO?

A study tour of Puerto Rico, its churches, schools, urban and rural institutions, industrial, social and political institutions will begin January 3 from New York and return January 14, 1961, under the direction of The Board of Home Missions. Total cost, including one day tour to Virgin Islands, is $250.00.

For further particulars write to Dr. Walter C. Giersbach, tour director, 287 Park Avenue So., New York 10, N. Y.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Tokyo is the capital and financial-industrial-cultural center of Japan with a population of 8,800,000. Institutions here include: Japan International Christian University; National Christian Rural Service and Training Center of United Church of Japan; Union Theological Seminary; International Institute for Study of Religions; Tokyo School of Japanese Language.

November

20—**Rev. Paul Griesby** was Carleton College representative at Doshisha University, Kyoto, 1957-59; appointed a career missionary this year after receiving his B. D. degree from Yale Divinity School. He is to serve as a minister in the United Church of Christ in Japan.

21—**Mr. and Mrs. William Kroehler** are finishing language study in Japan before becoming English teachers. Before appointment by the E. and R. Board of International Missions, Mr. Kroehler was a public school teacher in U. S. His brother is a missionary in Japan and his sister a missionary in Cuba.

22—**Rev. and Mrs. Alden Matthews** served in Foochow, China, 1947-50 (his parents were American Board missionaries in China for many years); then transferred to Japan. He is vice president of the National Christian Rural Service and Training Center of the United Church of Japan, where he carries responsibility for the program of leadership training, research, extension and farm production; also librarian and professor of theology. His wife teaches home ec. to girls, English to theological students, and entertains students, staff, visitors.

23—**John Rasche** graduated from the University of Minnesota in 1954; served in U. S. Navy 1956-58; worked for an exporting firm; went to Japan a year ago where he is studying Japanese in preparation for service as a career missionary of the E. and R. Board of International Missions.

24—**Rev. and Mrs. Robert Reiff** are in Japan studying language, also as career missionaries of Board of International Missions. Mr. Reiff was pastor of Zion United Church of Christ, Womelsdorf, Pennsylvania. Their special interests are music and Christian education.

25—**Rev. and Mrs. William Woodard** live in Tokyo where he is director of the International Institute for the Study of Non-Christian Religions in Japan; is associate editor of Japan Christian Year Book and edits a monthly Digest of the Japanese Christian Press. He served in Japan and Korea 1921-41; she was missionary in Japan for American Baptists 1931-52; was YWCA secretary in U. S. until her marriage in 1958.

A Page for Young People Edited by Hubie Young

Youth Faces The Future

Becky Harward

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Rosemary Hoffman

WORSHIP IN THE YOUTH FELLOWSHIP

By Becky Harward
Faith Chairman

Have you ever heard someone say, "Our worship is lousy!" or "Everybody comes to P. F. after the worship service is over!" Many of us do not realize the importance of worship in the life of our P. F. group. The distinctive thing about a church group is its worship. Any group can have recreation or projects or good programs. Only a church group gets its meaning and expresses its life through its acts of worship.

Worship is our response to God. We respond through prayers, devotions, and religious services. If we can not make a sincere response, it would be better for us not to make a response at all.

If the worship in your group is not what it should be, now is the time to act. Find out what is wrong with the worship in your P. F. and try to do something about it.

As one of its projects, the Faith Commission could hold a worship workshop. Many young people do not know how to plan and lead effective worship. During the workshop, participants would learn about the meaning, elements, and movement of worship. The group could practice developing good worship services. Another project of your P. F. could be to develop a youth resource library. There are a great number of books which can be used in planning worship services. Every P. F. should have a file of these worship resources. Ask your advisor or minister to help you in developing a resource file. If your P. F. gets busy and improves the worship of the group, I am sure that it will enlighten the life of your Pilgrim Fellowship.

CREATIVE EXPRESSION — DRAMA

Rosemary Hoffman,
Fellowship Co-Chairman

At the Joint National Council meeting, each commission spent a day studying the areas of concern of its particular program area. Out of this study, two topics which seemed to be of most concern were selected to be emphasized over the next two years. For the next few articles, I will attempt to elaborate on one of the emphases of the fellowship commission, Creative Expression (through art, crafts and skills, drama, literature, and music), the first article dealing with drama.

In an attempt to relate the concerns of the fellowship commission in the area of creative expression, the following statement was formulated:

"Because:

Many of today's youth overlook their own potential for creative expression;

There is need to explore, understand, and make use of the arts;

The true spirit of fellowship as well as the character of the individual may be strengthened by working and learning together;

Each individual will develop his talents best as he has the opportunity to express his emotions and ideas;

We need to develop a better understanding of the beliefs and heritage of our church and other cultures; . . ."

—Program Hints 1960-62

Drama may be used in many ways in a PF group that will be beneficial to the life of the P. F. and to its individual members.

Role playing can be used to present a situation or problem, giving a good basis or background for discussion. For instance, during a program on family problems, you may present the following situation. John, the teenager, wants the car for a date on Saturday night, but his father needs it to get to a meeting. He has several reservations about letting John take the car at night anyway, and, therefore, is glad to have an excuse for not letting him take it. John does not fully understand his father's feelings and thinks that he should be allowed to take the car whenever he wants to. The situation having been briefly presented, select a person to play each role and let them begin a mock conversation between John and his father to try to solve the problem. (In some cases, it might be good to acquaint the persons with their parts beforehand so that they can be thinking about how they would handle the situation; however, when the situation is this familiar it would probably not be necessary.) Stop them, before the problem has been completely solved, and let the group discuss the problem. Was it handled correctly in the role play? How would they have handled it? How should it be handled? This can be entertaining as well as provocative. It can be used to present any topic that involves people and their relationships with each other.

Play reading will also help to illustrate a point and stimulate thought and discussion. A play reading involves rehearsal but does not require that the characters memorize their parts. A play may be read very effectively with script in hand and no, or very few, props. **The Seeking Years**, (Gunn, Bethany Press, $1.50) is a collection of very excellent plays that work well as play readings. (A few copies of this are in the Southern Convention office, if you would like to look them over. Box 336, Elon College.)

Play production involves a lot of cooperation and working together both on the part of the actors and on the part of those doing props, lighting, etc. However, it is worth every minute of preparation that it involves. The play to be given should be selected very carefully. The selection of the play is often one of the most valuable phases of play production as far as the education of the individual is concerned. The play selected should be adaptable to the people and equipment available and most important of all, should have something worthwhile to say to the audience.

Choral reading is like ordinary reading of a selection except that it is done in parts. A selection of prose, Scripture, or poetry is used in a regular program or a worship service. The selection may be divided into parts using a variety of voice qualities and combinations in different parts for emphasis or effect. This can be used in much the same way as music to set a mood as well as to convey an idea.

Rhythmic choir may be used to interpret music, poetry, prose, or Scripture. The choir uses symbolic movements of hands and bodies as a means of interpretation (for example, kneeling with hands folded to represent prayer). These movements, often done in unison, should express the deeper emotions which the words and music create within the interpreters.

Some of these things which I have mentioned may seem entirely unrelated to fellowship, but actually, they are very basic to fellowship within a group. They all involve creative use of the individual's talents as well as opportunities for working and learning together. Some of these things may be new to you. If they are, or even if they aren't, I hope you will try them out to see how effective they can be.

LIBERTY YOUNG PEOPLE

Jr. Reporter — Gloria Lineberry
Sr. Reporter — Jean Smith

The youth group of the Liberty Congregational Christian Church reorganized in November 1959. We were in charge of the Christmas program which told of Christmas in foreign countries. In February we conducted a regular worship service in connection with National Youth Week. Also in February Circle 1 gave us a Valentine Banquet, with the counselors, Mr. and Mrs. Lester York Jr. and Mr. and Mrs. Huford Pickard as guests. Rev. and Mrs. Thomas Liverman were present with Mr. Liverman as speaker. In March we divided into separate age groups — junior and senior. In May the church purchased an organ, and each youth group pledged $50.00. In June both groups disbanded with a weiner roast and hay ride. We started back September 11 at which time we decided to feed the Lions Club supper to raise money. Now the pledge for the organ has been paid, and a special offering of $10.00 has been sent to the Elon Orphanage. We held our Work Day for Christ on October 15 with the selling of doughnuts.

—The Challenge

WAKE CHAPEL P. F. GROUPS VISIT HOME FOR CHILDREN

Sunday afternoon, October 23, the Junior, Junior High, and Senior Pilgrim Fellowship groups of the Wake Chapel Christian Church visited the Congregational Christian Home for Children, the office of the Southern Convention of Congregational Christian Churches, Moonelon Conference Center, and Elon College.

Immediately following the morning worship service, all three groups joined together in a fellowship luncheon at the church, and the fine friendly spirit which pervaded the luncheon existed throughout the entire trip. There were thirty-five young people and nine adults making the trip.

BETHLEHEM PROGRAM FACE LIFTING

Reporter

"Something new has been added" can well be the theme of the church and the church program for the coming year at Bethlehem Congregational Church in Altamahaw, North Carolina.

The new addition to the church comes in the person of Rev. Charles Bell and family of Roanoke, Ala. Mr. Bell assumed duties as pastor of the church last April.

The new additions to the church program have come under the direction of Mr. Bell. They include the drawing-up of a church constitution and united budget, both of which have been approved by the church. Also of interest is the formation of the Churchmen's Fellowship, an organization of the laymen of the church.

One other addition that should be mentioned is the completion of a parsonage on the church grounds. The parsonage contains seven rooms, two full baths, two utility rooms, and a double garage. It is of general brick construction with a partial wood front. An open house is scheduled for this month to give the congregation an opportunity to inspect their new parsonage. The pastor and his family moved in during September and report that they find it very adequate.

MOORE UNION WOMEN REPORT

Mrs. P. D. Lett

The Women's Fellowship of Moore Union Christian Church, near Sanford, N. C., closed a very good year under the leadership of Mrs. J. W. Lett. We met our Friendly Service quota and paid all conference apportionments. We sent flowers to the sick and shut-ins. We remembered a former member, who was ill, with a cheer box at Christmas time.

We observed our "Family Night" in July by having an outdoor picnic and inviting our families. We had representatives from our Fellowship at the Conference Spring Rally and School of Missions. Our Fellowship was responsible for a lovely Communion table being given to the church by Mr. and Mrs. Lee Womack. We sent money to buy mattress covers for Elon dormitories.

Our Fellowship is looking forward to another successful year with Mrs. C. W. Womack as our new president. Other officers for 1960-1961 are as follows: vice-president, Mrs. J. W. Lett; secretary and treasurer, Mrs. P. D. Lett, Spiritual Life, Mrs. Leslie Patterson; Social Action, Mrs. Troy Collins; Missionary Education, Mrs. Doyle Cox; Friendly Service, Mrs. H. P. Womack and Mrs. Woodrow Carter; Community Service, Miss Gladys Lett; Christian Education, Mrs. Harold Womack; Historian and Editor, Mrs. Floyd Taylor; and Stewardship, Mrs. U. G. Burns.

The bulletin of Bayside, Norfolk, asked for repairs to the nursery. Two weeks later the Junior Hi P. F. had covered two table tops and the Senior Hi P. F. had painted the crib doors.

Thanks Be To God

Background Scripture: Psalm 96 and 103.

Devotional Reading: Psalm 66:1-14.

Memory Selection: **Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.** Psalm 103: 1-2.

This is a perfect Psalm for Thanksgiving. It comes out of the "overflow" of a life that is wild with joy, and filled with gratitude to God for his goodness and generosity. Praise, exultation, and thanksgiving are its major themes. And fittingly enough the Psalmist gives thanks for both personal and patriotic reasons. He is grateful to God both for his goodness to him as an individual, and to the nation of which he is a part.

Forgetting Not All His Benefits

"Bless the Lord, O my soul, and forget not all his benefits." It is easy to do that — to forget God's benefits. His mercies are every morning new, and if we should try to count them, they are even as the sands of the sea in number. But we take them for granted, forget them, and often emphasize our gripes instead of expressing our gratitude. Thanksgiving Day is like a string tied around our finger to remind us of God's goodness. But it is not enough simply to give thanks at Thanksgiving Season. As Paul says "In everything giving thanks unto God the Father by Him." One of the finest virtues is the spirit of gratitude; one of the vilest vices is the spirit of ingratitude. "Lord God of Hosts, be with us yet, lest we forget, lest we forget."

Personal Gratitude

This man was singing his thanks for personal blessings. He evidently had been both sick and sinful. And by a gracious act of God he had been both healed and forgiven, and healed both in body and in spirit. "Who forgiveth all thine iniquities." If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. This man had already experienced what a disciple of Jesus hundreds of years later affirmed. When he confessed his sin, God forgave him his sin. God always does this. And God takes away our sins and transgressions. "As far as the east is from the west, so far hath He removed our transgressions from us." And "as the heavens are high above the earth, so great is his mercy toward them that fear him." The man has to resort to superlatives to describe in even the least degree the splendor and the scope of God's mercy as it is expressed in his forgiveness.

"Who healeth all thy diseases." He may have been referring to physical healing. To be sure, God does not always heal all our diseases. People do not always get well; sometimes they suffer from illness for long periods, and even die. But the man was singing a basic truth. God is the Great Physician. Healing comes from him. As long ago a Frenchman put it "We dress the wound, God heals." This man, however, was probably singing about the healing that comes to the sick soul when God forgives sin. Life is lighted up again and made to glow by the assurance of God's forgiveness, and of his constant loving kindness and his endless mercies.

"He redeemeth my life from destruction." There are thousands who can say that. They know that God has redeemed their lives from destruction. If he had not redeemed them, they would have come to disaster and stark tragedy. But there are other thousands who can say it, who are not really conscious of it. Except God had given them a good heritage and placed their lives in pleasant places, they too would have been lost. As a man once said long ago as he saw a drunken man reeling along the street, "There but for the grace of God, goes me."

He "crowneth thee with loving kindness and tender mercies." It is as if God placed a jeweled crown upon our heads, a crown made up of countless gems representing his loving kindness and his tender mercies. And he adds that his mouth has been satisfied with good things, and that his youth had been renewed like the eagle's. It is all a progressive and cumulative experience — forgiveness, healing, salvation, and steadfast love.

Patriotic Gratitude

The Psalmist goes from personal to patriotic thanksgiving. God has not only been exceedingly good and gracious to him as a person, but he has also been the same to the nation. He made his ways known to Moses, the great leader of the Jewish people, took him into his confidence, made known his will and way to him, and blessed him in his leadership of the nation. He also made his ways known to the children of Israel themselves. And in spite of their defection, ingratitude, ignorance and wilfulness, he continued to love them, care for them, protect them, bless them, and to bring them into the Promised Land. He had not dealt with them after their sins, nor rewarded them according to their iniquities.

Well, we Americans have much for which to give thanks as a nation at this Thanksgiving season. The lines have fallen to us in pleasant places, we have a goodly heritage, a very goodly heritage. And although Thanksgiving is traditionally a secular holiday, the Christian people of America ought to gather in their churches to give thanks unto God for his goodness to us as a nation, as well as to gather in their homes to express their gratitude to him as individuals.

The Eternity of God,
The Temporality of Man

There comes into the man's mind the thought of the great gulf between God and man. Man is like a flower of the field (or the grasses) which are here today and gone tomorrow. He is a creature of time, physically speaking. But everlasting and everlasting is God. But in one of the few instances in the Old Testament, the man says that the eternal God is like a father. And God knows our frame. He knows we have this treasure in earthen vessels. And so often he accepts the will for the deed. And in conclusion he calls upon inanimate and animate nature and his own soul to bless the Lord and give thanks unto a gracious and generous God.

SUNDAY SCHOOL LESSON
NOVEMBER 20, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

Strength In God

Background Scripture: Psalm 46; Ephesians 6:10-20.

Devotional Reading: Philippians 4:4-13.

Memory Selection: **Be strong in the Lord, and in the power of his might.** Ephesians 6:10.

The Battle

"Life ain't no bed of roses." "Neither is religion an opiate of the people," as the Russians say. The Christian life is a struggle, a warfare, a conflict, a constant battle. And this battle must be waged daily against relentless foes. In this warfare there is no discharge. There is need for courage, vigilance, determination, faith, and hope. To be sure there are many people who forget this truth, or even deny it. But Paul, with his divinely inspired insight, knew that the need for struggle was ever present, and he never ceased to warn his readers of their peril, their duty, and their call to win for Christ the victory and the crown. Thus it is that in the closing section of his letter to the Ephesians, he summons them to prepare for, and to engage in this Christian warfare. He spells out in more detail his injunction to Timothy "Fight the good fight of faith."

The Foe

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There are times, of course, when we do have to fight against flesh and blood. There are times when even members of our own household are our enemies — Jesus himself said that. But even then, in essence we fight against that archenemy of the soul of man, Satan, or the Devil. Account for it as we may, or explain it as we can, there is a spirit of evil in the world against which we have to fight an unceasing warfare. It would be hard enough if we fought simply against the wiles of men; it is serious when we have to fight against the rulers of the darkness of this world, against spiritual wickedness in high places. Many a man goes down to defeat because he does not realize the cunning and the power of the adversary against whom he fights. The Devil is both powerful and resourceful, and he has at his command the forces of evil which rule in the sphere of the world's moral darkness. Let no man underestimate the one against whom he fights, or the nature of the struggle in which he is engaged.

The Armor

In his great hymn, "A Mighty Fortress Is Our God," Martin Luther says: "Did we in our own strength confide, our striving would be losing; Were not the right man on our side, the man of God's own choosing!" He was saying in poetic form what Paul was writing in prose. The Christian as he faces this implacable foe, is to be strong in the Lord, and in the power of his might. He is to put on the whole armor of God, that he may be able to stand against the wiles of the Devil. No man in his own strength can expect to win the battle or the fight against the Devil. And the explanation as to why we so often lose the battle is because we try to fight in our own strength and wisdom. We must have protection from without, and resources from within. And Paul lists them. He does this in terms of the armor or equipment of the Roman soldier of his day.

"Loins girt about with truth." Around the Roman soldier's waist was a girdle or military belt, which was used to hold the other pieces of armor in place, and to secure for the soldier proper carriage and at the same time necessary freedom of action. The Christian's girdle is truth, truthfulness, sincerity, frankness and honesty, not only with ourselves and with others, but with God. Nothing inspires courage in a man as the consciousness of being in right relation to God. There must be no disguise and no deceit with him, if we are to win this spiritual conflict.

"The breastplate of righteousness." This was a cuirass of bronze or brass, which protected the heart and other vital organs of the soldier. We are to keep our hearts with all diligence, for out of them are the issues of life. The man who knows he is in the right can withstand a multitude and can enter the conflict without fear.

"Feet shod with the preparation of the gospel of peace." The Roman soldier wore sandals, sturdy and strong which not only protected his feet, but which enabled him to stand in slippery places. In like manner, Christ's soldier must be equipped for battle with the peace of God which passeth all understanding and which will enable him to stand firmly in slippery and hard places.

"Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked." Flame is no new weapon in warfare. In those days, armies would make darts or arrows and put on the ends gobs of pitch to which they would set fire, and then throw them against their enemies. As a defense against such weapons, the soldiers had large shields made of wood and covered with leather, which gave them protection against not only fiery darts, but other weapons. **The shield of faith** — a firm and unwavering faith or trust in God, reliance upon him — what an asset it is in this warfare!

"And take the helmet of salvation." It was worn on the head, as protection against the weapons of the enemy. Salvation is such a gift. It can only be accepted, it cannot be earned or bought. But the assurance that we are his, that he is ours, and that ultimately no evil can befall us, that nothing shall separate us from his love — this is an asset.

"And take the sword of the Spirit, which is the word of God." Thus far the armor had been for defense. But negative goodness is not enough. "The best defense is an offense," as militarists say. And in addition to the defensive equipment which the Roman soldier wore, he also carried a sword. In like manner the Christian has as his offensive weapon the Word of God which is quick and powerful.

Morale

"Praying always with all prayer and supplication in the Spirit." Equipment is not enough; there must be morale. Outward protection is not enough; there must be inward power. And prayer gives morale. "It is not by might, nor by power, but by my Spirit saith the Lord."

SUNDAY SCHOOL LESSON
NOVEMBER 27, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

PROGRESS REPORTED TO CONFERENCES

Walstein W. Snyder, Superintendent

Dear Friends:

We are now in the midst of our progress reports on CHIP and the general program of the Home to the churches in the Southern Convention. We hope each church will attend the report session nearest to them. We are anxious for you to know the story of the Home.

During the last two weeks we visited the five Conferences that make up the Southern Convention. We were very happy of the privilege to visit each one. The Virginia Valley Conference is our home conference and we were very happy to see many of our friends that we had not seen in quite some time. We had spent two years in the Eastern Virginia Conference, so it was nice to be back with the fine people of that area. Two of the three North Carolina Conferences were new to us — the Eastern and Western North Carolina Conferences. Here we met some of our ministers for the first time. We were also happy to visit two of our churches for the first time — the Amelia Church in the Eastern Conference and the Pleasant Hill Church in the Western Conference. The last of the five conferences was the North Carolina-Virginia Conference held here in our own Elon College Community Church. It was good to see many of our friends again and to again become a member of this Conference since the Children's Home is in the boundaries of this Conference.

Today, November 8, we will finish getting out material to our churches on our Thanksgiving presentation. We hope your church will be among those that will remember our Home on November 20 with a special offering. If you are among the few churches in the Convention that do not receive a special offering for our Home we hope you will still use our folders, inserts and posters to tell the story of our Home to your people. Also, this material carries in it some of our plans and dreams for a better day tomorrow at this Children's Home.

REPORT FOR NOVEMBER 7, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 2,943.26
Eastern North Carolina Conference			
Christian Light	$ 50.00		
Fayetteville	5.00		
Hope Mills	3.00		
Mt. Gilead	33.00		
New Hope	52.00	$ 143.00	
Eastern Virginia Conference			
Centerville	5.00		
Eure	10.00		
Liberty Spring, S. S.	2.50		
Rosemont	65.00		
Portsmouth, United	19.00		
South Norfolk	34.00		
Suffolk	301.00		
Union (Surry), S. S.	36.00	472.50	
North Carolina and Virginia Conference			
Berea, S. S.	20.00		
Burlington, First	98.42		
Burlington, Bev. Hills	54.00		
Greensboro, Calvary, S. S.	10.00		
Tryon	23.00	205.42	
Western North Carolina Conference			
Albemarle	17.00		
Bennett	2.00		
Liberty	59.00		
Pleasant Grove	24.00		
Randleman	9.00		
Seagrove	9.00	120.00	
Virginia Valley Conference			
Newport, S. S.	30.00		
Wissler's Chapel	20.00	50.00	
Total			$ 990.92
Grand Total			$ 3,934.18

SPECIAL OFFERINGS

Amount brought forward		$ 1,817.23
Carolina Power & Light Co. (dividend)	1.65	
Hebron Cong. Christian S. S., Thomaston, Ga.	9.15	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Happy Sharers' Club, Greensboro, N. C. (for shoes)	20.00	
Bethel Missionary Society, Bethel Cong. Church, Mahanoy City, Pa.	5.00	
Vanceville Sunday School, Vanceville, Ga.	6.00	
In Memory of Mrs. Barrow	5.00	
In Memory of Mrs. Jessie Holt	5.00	
In Memory of Wilbur Cooper	5.00	
In Memory of Mrs. Leo Bryant's Mother	3.00	
Special Gifts	607.83	
Total		$ 677.63
Grand Total		$ 2,494.86
Total for the Week		$ 1,668.55
Total for the Year		$ 6,429.04

Laymen's Sunday Observed

AT VIRGILINA:

When Elon College Alumni Secretary William B. Terrell spoke at Union, Virgilina, on Laymen's Sunday, local laymen sharing in the services were: Woodrow Murray, Russell Seat, Cook Murray, Reams Long, Sol Murray, George Pollard and Marshal Norwood.

AT BEVERLY HILLS:

"Always Be Ready," the national theme, was used at Beverly Hills, Burlington, Laymen's Sunday, October 16. Introducing the theme was Norman Burke. Speakers were: Luther Ingold, "Readiness in Attitudes;" Fred Bowman, "Readiness in Knowledge;" and Sam Riley, "Readiness in Skill." The call to worship and the anthem were sung by the men's chorus. Others participating in the service were: J. U. Crutchfield, Trudy Vincent, Zeb Lynch, B. E. Crowder, J. R. Crutchfield, and J. L. Faulkner. Attendance at this service was 218.

AT HUNTERDALE:

John Y. Jones

Laymen's Sunday was observed October 16 at Hunterdale United Church, Franklin, Virginia. The program was as follows: prelude, Mrs. W. R. Butler, Jr.; invocation and Lord's Prayer, Steve Hernick; announcements, John Y. Jones; welcome and presentation of work of laymen, Gordon Bridges; responsive reading, George Vaughan; scripture reading, Chester Burgess; morning prayer and offering, S. M. Joyner; solo, Harry Gullet; message, "The Church and Our Obligation," Stanley Johnson, president Laymen's Fellowship; benediction, James Campbell. Ushers for the service were Arthur Smith, Romie Green, Jessie Drewry and Clyde Burgess.

The laymen treated their wives to a steak dinner at the Fireside Restaurant in Courtland Wednesday, October 19. Dr. George Alley of Suffolk Christian Church was the guest speaker for the evening.

Twenty-nine were present for the occasion.

Laymen's Sunday was observed October 30 at Northview with Mr. L. C. Wicker bringing the message. November 6 was Rally Day.

AT SOUTH NORFOLK:

Beatrice George

Laymen's Sunday was observed in South Norfolk Congregational Christian church at the morning worship hour October 16. The motto: "Every Man at work in his place in his church."

Mr. Neil Phelps read a portion of the 24th Psalm for the call to worship, gave the invocation followed by The Lord's Prayer, led the responsive reading "Christian Service" and read the scripture from Luke 18:1-14.

Mr. Joseph Balderson, director of music, sang "When I Come to the End of the Road."

Mr. Henry Floyd offered the morning prayer and dedicatory tithes and offering prayer and gave the benediction. Mr. W. C. Chappell talked on "Our Responsibilities to Man and God as Laymen of the Church." It is a privilege to be a laymen, but there is also sacrifice and adherence to responsibility. Being responsible goes along with privilege. First, responsibility to our families, then the community, our church and nation which evaluates our responsibility to man in recognizing the necessity for physical needs but greater still is concern for spiritual needs. He touched briefly on the importance of the political aspect and responsibility, particularly at this time to become informed and act intelligently. All have responsibility to God either to accept Him or reject Him. To respond to God and his compassionate love to evangelize the world is the responsibility and mission of the church through Jesus Christ our Saviour.

Mr. Henry Seymour spoke next on "Why Do I Go To Church?" His talk was a personal testimony and challenge to our membership. Everyone is seeking something beyond himself. First, I go to church, not only to hear the organ, the choir sing, to admire the beauty of the sanctuary, but to hear a good sermon, to be lifted up after a week of toil. Secondly, to increase my faith in God, which is so important when problems arise and the way seems dark. Thirdly, I go to church for fellowship with other Christians. "On this site in the old church was where I found My God and I cherish it," said Mr. Seymour.

The benediction was pronounced by Mr. Henry Floyd.

Read Your Bible Daily

A period of daily Worldwide Bible Reading, from Thanksgiving to Christmas, is being sponsored by the American Bible Society for the 17th consecutive year.

"A few centuries ago," the Society notes, "men risked their lives to read the Bible. Thousands of Tyndale's translations were smuggled into England, hidden in sacks of flour and bundles of clothing.

"In the 20th century, millions have pledged their lives for liberty, including religious freedom. Those who have preserved this vital freedom should fully enjoy its benefit.

"The Book for everyone is surely the book for you. This is your invitation to read it faithfully and prayerfully."

The suggested readings are as follows:

NOVEMBER		
24 Thanksgiving	**Psalms**	**23:1-6**
25	**Psalms**	**46:1-11**
26	**Ephesians**	**6:1-24**
27 Advent Sunday	**Proverbs**	**8:1-36**
28	**Deuteronomy**	**5:1-21**
29	**Isaiah**	**35:1-10**
30	**Isaiah**	**40:1-31**
DECEMBER		
1	**Isaiah**	**55:1-13**
2	**Jeremiah**	**31:1-9, 23-34**
3	**Romans**	**8:1-39**
4 Sunday	**Luke**	**1:57-80**
5	**Matthew**	**5:1-16**
6	**Matthew**	**5:17-48**
7	**Matthew**	**6:1-34**
8	**Matthew**	**7:1-29**
9	**Matthew**	**4:12-25**
10	**Isaiah** **Galatians**	**9:2-7;** **4:1-7**
11 Universal Bible Sunday	**Mark**	**12:1-31**
12	**John**	**3:1-21**
13	**John**	**11:1-27**
14	**John**	**20:1-31**
15	**Romans**	**5:1-21**
16	**Isaiah**	**61:1-11**
17	**Luke** **Matthew**	**7:18-30;** **11:25-30**
18 Sunday	**Isaiah**	**42:1-13**
19	**1 Corinthians**	**13:1-13**
20	**1 Corinthians**	**15:1-28**
21	**1 Corinthians**	**15:35-58**
22	**2 Corinthians**	**4:7-5:10**
23	**Philippians**	**3:7-21**
24	**Luke**	**2:1-20**
25 Christmas	**John**	**1:1-18**

For the last six days of the year, these passages are recommended:

26	**Colossians**	**1:1-29**
27	**1 Thessalonians**	4:13-5:11
28	**Hebrews**	**12:1-29**
29	**James**	**1:1-27**
30	**Revelation**	**21:1-27**
31	**Revelation**	**22:1-21**

A Litany Of Thanksgiving

By Richard K. Morton

From any selfish demand for abundance in a world of need,

Deliver us and keep us, O Lord.

From shallow contentment with the fullness of storehouses and the general prosperity of our lives,

Deliver us and keep us, O Lord.

From unthinking attempts to substitute material comforts and possessions for the more enduring fruits of the spirit,

Deliver us and keep us, O Lord.

From anything that would move us to love and serve thee only in accordance with the measure of our benefits from thee,

Deliver us and keep us, O Lord.

From failure to use the rightful rewards of our abilities and our labors in the interests of the welfare of our community as a whole,

Deliver us and keep us, O Lord.

Through our untiring quest for better methods of producing needed goods and services and helping to make them more available to all,

Lead us unto a life abundant and happy, we pray.

Through sensitivity and response to the call of those who are limited in their capacity to find security and fulfillment,

Lead us unto a life abundant and happy, we pray.

Through the use of the fruitfulness of the earth and the strength and toil of us all in the interests of the common welfare,

Lead us unto a life abundant and happy, we pray.

Through our increased awareness of our need to enrich our home-life and our knowledge of thee,

Lead us unto a life abundant and happy, we pray.

Through the affections we share with our kinsfolk and the common work we share with our neighbors and the deepened loyalty we feel to the things of the spirit,

Lead us unto a life abundant and happy, we pray.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The Christian Sun

Church History Room X
Box 232

VOLUME 112 NOVEMBER 22, 1960 NUMBER 46

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

O give thanks unto the Lord;
For he is good:
For his mercy endureth forever.
Psalms 136:1

Organ of the Southern Convention of Congregational Christian Churches.

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A Song Of Praise

Great God of nations, now to Thee
Our hymn of gratitude we raise;
With humble heart and bending knee
We offer Thee our song of praise.

Thy Name we bless, Almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod,
This land we fondly call our own.

Here freedom spreads her banner wide
And casts her soft and hallowed ray;
Here Thou our fathers' steps didst guide
In safety thro' their dangerous way.

Great God, preserve us in Thy fear;
In danger still our guardian be:
O spread Thy truth's bright precepts here;
Let all the people worship Thee.

—Alfred Woodhull

Here And There Among The Churches

Dr. W. T. Scott is to be the speaker when Oakland, Wesley Chapel and Whitehead's Grove churches hold a union Thanksgiving service at the latter November 23.

A Junior High Pilgrim Fellowship was organized November 13 at a supper meeting at Oakland, Chuckatuck. Mrs. M. M. Underwood, Mrs. P. D. Howell, Jr., and Dr. Leroy Howell are the sponsors.

Mr. William Ginn, admissions counselor of Elon College, spoke to the Senior High Pilgrim Fellowship of Bayside, Norfolk, November 13. This was a supper meeting, to which parents were invited.

There is to be a licensing service for Hayes Wesley Ritter at our Ether church on the evening of November 27 at 7:30 o'clock. Officers of the Western North Carolina Conference will be in charge with Rev. Collie Seymour, president, presiding.

Rev. Lawrence Leonard of St. Mark's E. and R. Church, Elon College, was the guest speaker for revival services at our First, Henderson, church November 13-18. Different Sunday school classes sat as a group each evening. Prayer services were held November 1 and 10 in fifteen homes.

A community Thanksgiving service is being held November 23 at Edgewood, Burlington. In addition to a Thanksgiving meditation by the pastor, Rev. Harold Myers, Holy Communion will be observed. The offering will go to the Children's Homes of the denomination in North Carolina.

The 100-member milestone has been reached by the new Edgewood United Church, Burlington.

Thanksgiving service at 10:00 a.m. will be held at Elon College Community Church with Rev. Lawrence Leonard of St. Mark's E. and R. Church preaching.

Community Thanksgiving service will be held Thursday morning at 10:00 a.m. at our Bayside, Norfolk, church. Rev. J. W. Reynolds of Baylake Methodist Church will preach and the offering will be divided between the two churches for their respective Children's Homes.

LETTER TO THE EDITOR

Dear Dr. Lester:

We missed you at the Eastern North Carolina conference. When it came time for the representative of The Sun, your name was called but when there was no answer several delegates took most of the time alloted to you. I felt, by their remarks some good was accomplished for the paper. I hope so, anyway.

In fact, the entire day was spent profitably. We were busy all the time. Even so, it did not seem like conferences of several years ago. There were no church reports, not any reference to reports. No time for them to be sent in, no suggestions at all. Naturally that made it seem awkward. However, it may be for the better. We will look for it anyway. We were convinced that Amelia is a good place to have the Conference. The pastor and people were so gracious in every way.

E. M. Carter,
Youngsville, N. C.

Holland Occupies New Building

Penny Dollar, Reporter

The greatest thing that has happened to us in the Holland church of late is the completion of our new education building. We moved our materials and equipment to the new building and had it ready to use on Sunday, November 13. There were appropriate ceremonies in the old quarters and then a procession to the new building, where Mr. George D. Underwood, chairman of the building committee, presented the keys to Mr. Hubert Swanner, the church school superintendent. The building will be formally dedicated in about two years, when the indebtedness is paid off. The building is of the motel type, 148 x 37 feet.

On Sunday, October 16, the laymen of the church conducted the morning service. Dr. D. L. Hallock, one of our members, preached an inspiring sermon.

On Sunday, November 6, the Women's Fellowship conducted the service, with Mrs. H. T. Jones giving the message.

Our church unites in a Thanksgiving service each year on Thanksgiving eve. The other cooperating churches are Holy Neck Christian Church, South Quay Baptist church, Holland Baptist church, and Somerton Friends' Meeting. The service will be held in our church this year, with the Quaker minister, Rev. James Coney, preaching.

The Women's Fellowship holds a service in our church each Thanksgiving morning at 10 o'clock.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A Former Pastor Tells Of The Centennial Celebration At Suffolk

By John G. Truitt, D.D.

On Friday, November 5, Mrs. Truitt and I motored to South Norfolk, Virginia, where we spent the night with the minister of the South Norfolk Congregational Christian Church, and his wife; the next day we spent pleasantly visiting and seeing old and familiar places.

At evening we went to Suffolk to enjoy the delightful experience of having dinner in the gracious home of the Rev. Dr. George D. Alley, and Mrs. Alley and their family, along with the Rev. Dr. and Mrs. H. S. Hardcastle, and the Rev. Dr. and Mrs. Duane Vore. These were the pastor and living former pastors of the Suffolk Christian Church. Now that was an event! The dinner itself was quite delicious enough, and quite well enough served, to write home about; but the fact that the four ministers and their wives who had served the church for nigh on to forty years were there in good fellowship and filled with fine stories of the yesteryears made conversation move rapidly and joyously. The Hardcastles knew intimately and well the minister who had served the church for more than forty of the former years, and the Truitts also knew him, Dr. W. W. Staley well, indeed, so we had there rather first-hand knowledge of some eighty of the church's one hundred years of history. It took a lot of talk to do it between the hours of 6:30 and 10:30! It was a pleasant and sweet occasion and one no one of us will ever forget.

However, as great as it was, it was only a foretaste of what followed the next day, when the church and congregation and countless friends celebrated the 100 years of illustrious history of the Suffolk Christian Church. Dr. and Mrs. Alley and their many efficient helpers, including the entire membership of the church, had prepared well for the occasion. The beautiful new gardens next door, the new and lovely carpet, the renovations and renewals throughout, showed the devout work of many hands and hearts. It was good to see, and great to feel the welcome given many visitors who were all made to feel at home again.

My article will be too long for our readers to read unless I abbreviate from here on out. The morning services were inspiring and appropriate with the present minister preaching and making proper reference to the founder of the church, the Rev. Brock D. Wellons, and rightly challenging his hearers to go forward in the fine spirit in which the church had been founded and had served century long. The music was beautiful. And the communion service at the Lord's table was an enriching and divine fellowship.

Lunch was served to hundreds at 1:00 o'clock and each of the ministers and the present pastor, along with the Rev. Dr. L. E. Smith, were given an opportunity to talk. The time being short they all did well! It was a most delightful dinner and occasion. At 5:00 o'clock the four ministers, assisted by the Elon College choir, and a packed house, celebrated the final centennial service. The meeting of so many friends, and their gracious and kindly greetings, made it a day of sweet memories.

On that selfsame Sunday night I began religious emphasis meetings in the Bay View Congregational Christian Church in Norfolk at 7:30. I am in the last half of that two-weeks meeting, which is proving to be a joy to many of us, and is showing me what a delightful and effective workman their minister the Rev. Dr. Charles F. Pegram is.

Dr. Mackey To Visit Franklin

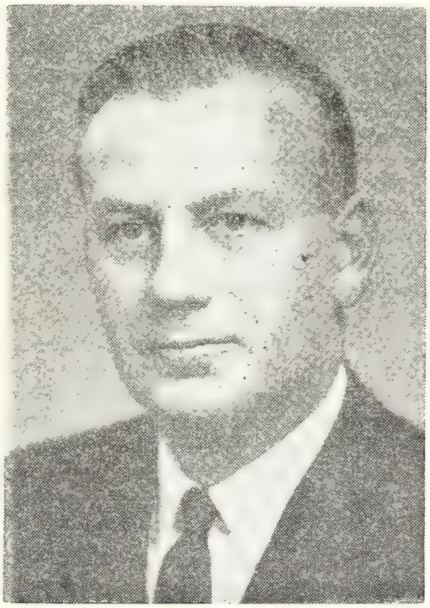
Dr. Sheldon Mackey, secretary of the Evangelical and Reformed Church and co-secretary of the United Church of Christ, will share in services at our Franklin, Virginia, church November 27-29.

Dr. Mackey will preach at 11:00 a.m. Sunday morning and will speak to the young people Sunday evening at 7:30. Youth groups of Holland, Holy Neck, Walters and Hunterdale churches have been invited to share in the service.

Questions on the merger will be answered at a joint session of the deacons of the host church and Oakland church Sunday afternoon.

Monday evening will be "ladies night" with Mr. Mackey bringing the message and the thank offering being received.

Tuesday morning at 7:45 the Pilgrim Fellowship and their eight counselors will breakfast with Dr. Mackey who will lead in a devotional moment before the young people leave for school. That evening he will speak to the men at a supper meeting, with stewardship as the theme.



Dr. Sheldon Mackey

GREENSBORO TRAINING SCHOOL

January 8-11, 1961, is the time for the Greensboro Area Training School for Christian Growth to be held at the First Congregational Christian Church, 400 Radiance Drive, Greensboro, North Carolina.

There will be courses taught which will be of interest to all. The list of courses and their instructors will be announced the first part of December. If there is a need, a nursery will be provided each evening. The first session will be Sunday afternoon — 3:00 to 5:00; the evening session hours will be 7:30 until 9:30.

Suggestions and questions should be directed to one of the officers for the 1961 school: dean — Dorothy Ballinger, 400 Radiance Drive, Greensboro; business manager — Rev. Thomas Madren, Route 1, McLeansville; secretary — Mr. Robert Pritchett, Route 6, Reidsville; treasurer — Mr. Rayburn Hinshaw, 1100 W. Northwood St., Greensboro.

EDITORIALS

Thanksgiving In 1960

The people of the United States of America are called to gather in their places of worship and give thanks to Almighty God next Thursday, a day designated by officials of government as Thanksgiving Day. This is a request, and cannot by the very nature of things be a command. Often we are reminded that religion cannot be regulated by law — such laws as those that have to do with work on Sunday, for instance. Certainly, law can never make people give thanks. And no one has been silly enough to try that.

A few rare souls in every community will willingly, and gladly, leave their regular work and go to church Thursday. There they will remember the first American Thanksgiving Day observed by the hardy people who had weathered a terrible winter in what to them was a New England, a land of freedom, of hope, a place to worship God. They will also be reminded of sacred scriptures that are filled with thanksgiving, with illustrations of those who rendered thanks to God for his bounteous blessings. And, in the time of meditation, they will think of reasons for their own thanksgiving.

For what can we give thanks in 1960? Will this just be a rehash of last year, and the years before?

Some things remain, of course. Sunshine and showers still come in their season without our regulation or effort. "If winter comes, spring is not far away." Seedtime and harvest give us work and food. Industry offers opportunity. Freedom is still found in our world, and we are in its strongest haven. Christmas is only a month away, and its light shines in our darkness. The Bible is still the best seller because it tells of God's redemptive love made known to us through law, poetry, prophets, and best of all through Jesus Christ whom we delight to call Lord and Master.

But is there nothing new under the sun for which we can give thanks in 1960? Yes.

The Gospel is at work in our world transforming individuals and society. The social revolution spread across our world is witness to the Good News that all men are God's creation, that everyone has equal right to life, liberty and the pursuit of happiness, and that the good things God has put into the world should be shared among all people. This is the Christian Gospel at work.

Those who have only "touched the hem of his garment" may, like the rest of us, "see through a glass, darkly", but light has dawned, the soul is stirred, and people are moving. We in America are somewhat distressed that new nations like Ghana and the Congo seem not to know which leader to follow, but election returns indicate that we are not much better than they in this regard. People all over the world are alert, searching, reaching for something better. For this we can thank God, and take heart.

Integration is a word disliked by many in our area, and some everywhere. But it is a good word. We need to be integrated with the thought and will of God, with the life and teachings of Jesus who was born in Bethlehem where refugees now inhabit the hills on which shepherds watched by night when angels sang, with the people of our nation in order that there may be strength and beauty in national character, and with all nations so there can be peace in our world and so human friendships can flower into the brotherhood that claims one God and Father of all mankind.

No little piece like this can unfold all the reasons for thanksgiving by the people who inhabit the United States of America. But even an insignificant editor of a little religious journal could be pardoned for suggesting that one reason, especially for the people involved, is the merger of Congregational Christian churches with the Evangelical and Reformed Church. The merger has already produced a Statement of Faith that challenges the imagination of Christian and non-Christian people across the world, and is something entirely new and stimulating in comparison with the creeds of past centuries. In this merger is a demonstration that people with different histories, beliefs, customs, and organization can forget their differences and center their faith in Christ Jesus to such an extent that they work together as one body under the leadership of the Holy Spirit. Members of Congregational Christian and Evangelical and Reformed churches are in the middle of the stream of human endeavor that moves to answer the prayer of the Master "that they may all be one." How happy and grateful we should be!

They Certainly Could

A November letter from a good layman in one of our good churches says,

> "I have been thinking a good project for all the laymen in the Southern Convention might be to sponsor sales of subscriptions to The Christian Sun. **I believe they could do a good job** and I believe they would if prodded in this."

They certainly could do a good job. Some of them are already in each church; hence strategically located. Many are salesmen, and are familiar with that art. All are churchmen and know that a democratic organization must have informed people in order to be successful. They like to undertake new opportunities; and The Christian Sun has been waiting for a century for the dedicated and cooperative work of the laymen. There must be some ten thousand homes in the Southern Convention which do not receive the only publication sponsored by the convention — a paper that is different from anything else in the United Church of Christ, and which is appreciated by leaders of our churches across the country. If the laymen really want a challenging and useful job in churchmanship that will bring joy to their lives, strength to the churches, and prepare the coming generation to sustain Christian enterprises (including our Church), if that is the sort of thing they want, and we believe that it is, then pardon us for suggesting that they can help to put The Christian Sun into all our church homes.

What Is The Purpose Of Singing In Church?

OUR HYMNS

Ruth E. Graham

Minister of Music, Tryon Church

Nobody can be an absolute authority on the appropriateness of specific sacred music. He can only be guided by accumulated experience and knowledge — added to the influence of ever changing needs and times. So when people in the profession of church music appear to speak with some authority in the class rooms of our seminaries and in the church music magazines, it is because of this fact.

I have always thought that any hymn which really does something constructive in the direction of worship or action for an individual — no matter how poor the text or music — is a good hymn for that individual. However, this does not necessarily mean that it would be good for a whole congregation. I once heard the wife of a distinguished clergyman (who had listened to many ministerial discussions in the process of choosing hymns for a new hymnal) say that she thought every minister had his pet "atrocity". Perhaps organists have a few also. I own to one, a gospel hymn solo, "I know of a world that is sunk in shame, where hearts oft faint and tire, but I know of a name, a marvelous name, that can set that world on fire . . . 'tis Jesus." That came to me in the years before I had my eyes opened to the glory and power of good and great hymns. I doubt if anyone reading this has ever heard of this song, and one would be hard put to find even a gospel hymn book today which includes it, since it was not good enough to live very long. It may surprise some to have any hymn referred to as not a good hymn, but is there anything sacrosanct about a hymn when the words and music are not well written? The fact that a hymn is a song of praise, adoration or prayer addressed to God, makes it important that the words and music meet the high standards of literature and music.

The purpose of a hymn, and of all church music for that matter, is to make the words say and mean more than they could mean or say without music. If the words and music do not move toward the same objective, the purpose is not achieved. For example, there is a hymn which reaches up, urges one toward God, but the music "rocks away contentedly" as someone has said. One sometimes finds a text of great beauty and dignity set to music that suggests a marching band at a football game. Or a joyful hymn appears with music that sounds tired, or tempts one, by its use of too many cadences (stopping points), to sing in short gasps, rather than the long phrases which keep the music flowing along. All this comes about no doubt due to the fact that very few hymns are written for a particular tune, and as they are usually written in one of the popular meters, short meter, common meter, long meter, or 4.10.10.10.4. etc., (see Metrical Index in the Hymnal) there are many tunes which will fit each pattern and sometimes an unwise choice is made. On the other hand, there are great hymns with hymn tunes which carry us along to the ecstasy of praise and adoration.

Others stir us with the contemplation of true nobility and the grandeur of faith, because of the power of words and music.

A SERMON IN SONG

An unusual "sermon" was presented at Apple's Chapel on Reformation Sunday under the topic "We Sing Our Creed." **We Believe in God** ("Holy, Holy, Holy"); **We Believe in Jesus Christ** ("My Faith Looks Up to Thee") **We Believe in the Holy Spirit** ("Breathe on Me, Breath of God"); **We Believe in the Bible** (Choir, "Holy Bible, Book Divine"); **We Believe in Prayer** ("What A Friend We Have in Jesus"); **We Believe in Christlike Character** (Choir, "I Would Be True"); **We Believe in Sacrificial Service** ("Work for the Night is Coming"); **We Believe in the Church** ("The Church's One Foundation"); **We Believe in This Nation Under God** ("America the Beautiful"). Rev. Bland Leebrick is the pastor.

About ⁂ THE THREE EASTS

One question which presents itself frequently in almost every school room is: Where is the Middle East?

The answer to that question would only bring forth another — where is the Near East? And with that answered the location of the Far East would still be unexplained.

Little effort has been made to bound the three Easts on strictly geographical grounds. In some cases the names, used arbitrarily and for specific purposes, have become catch-alls.

The State Department's Division of Near East embraces not only the countries at the eastern end of the Mediterranean, but also all of Africa expect Algeria and the Union of South Africa, and even Liberia on Africa's tropical Atlantic coast, 2,400 miles southwest of Egypt.

If the East were divided according to geographic considerations, one logical basis would be the seas on which the countries face. In the Near East would fall all states facing the eastern end of the Mediterranean from Turkey to Egypt. In the Middle East, which is a huge area, would be included the countries bordering the Indian Ocean, from Arabia and Iraq through India and Burma. In the Far East would fall the lands of the Asiatic mainland washed by the waters of the Pacific, from the Malay Peninsula through China, and including at least the Soviet Union's Maritime Province.

Offshore, Japan and the Philippines are regarded as part of the Far East. The Islands of the Netherlands Indies or more exclusively, the Malay Archipelago, are at times referred to as a portion of the Far East, but more frequently they are classed separately, as is Australia.

Geography is not generally an attractive or popular subject, but if considered in all its ramifications it would include most other branches of knowledge.

When the study of geography is pursued with this as a goal it becomes fascinating. Tracing the actual boundaries of the three Easts illustrates this. C. B. Riddle

Report Of Conference Apportionments

YOUR SHARE OF OUR CHRISTIAN WORLD MISSION

Your Superintendent would like to call to the attention of our churches the importance of our Apportionment and its place in Our Christian World Mission. The Apportionment represents the minimum needs of a number of related boards, institutions, funds, and mission needs at home and abroad. Failure of a church to meet its apportionment will make us fall short of doing our share of Our Christian World Mission. So much depends on the response of each and every church. The apportionment of every church, large or small, represents that proportionate share of our minimum needs.

We would call on every church to do all possible to meet the Apportionment on or before December 31, 1960. We would be so pleased to close out the year with a report to the Annual and the Year Book showing every church having met its apportionment in full.

Make this a matter of prayerful concern for the success of the work your Southern Convention is committed to do for Christ and Our Christian World Mission.

NORTH CAROLINA AND VIRGINIA APPORTIONMENT PAYMENTS

January 1—November 14, 1960

Listed in the first column of figures is the amount paid on apportionment. The second is the balance due on apportionment.

Altamahaw,		
Bethlehem	$ 382	$ 1083
Asheville	1200	498
Belew Creek	468	——
Brown Summit,		
Monticello	712	——
Burlington		
Bethel	565	144
Beverly Hills	1531	——
Carolina	665	116
Edgewood, UCC	166	34
First	4955	2027
Hopedale	111	581
Lakeview	267	89
Long's Chapel	754	251
Union Ridge	600	1311
Zion	75	324
Durham, First	3179	134
Elon College		
Berea	360	202
Community	500	2275
Concord	359	216
Shallow Ford	525	772
Gibsonville,		
Apple's Chapel	1568	782
First	——	1136
Graham,		
Providence Me.	——	627
Greensboro,		
Calvary	42	379
First	5596	616
Palm St.	1376	275
St. Peter's, UCC	205	——
Guilford College,		
Pleasant Ridge	399	——
Haw River	952	300
Hendersonville, First	——	639
Madison,		
Kallam Grove	213	212
McLeansville,		
Hines' Chapel	757	379
Mebane	10	164
Mebane, Mt. Zion	800	——
Pfafftown	300	——
Reidsville,		
First	3258	725
Howard's Chapel	75	202
New Lebanon	660	308
Ruffin, Happy Home	1216	405
Semora, Lebanon	352	300
Summerfield,		
Mt. Bethel	113	337
Tryon	2310	212
Walnut Cove,		
Salem Chapel	344	115
Winston-Salem	550	110
Cana, Va.		
Rocky Ford	10	183
Danville	2097	413
Fancy Gap,		
Elk Spur	——	155
Halifax,		
Pleasant Grove	620	432
Lynchburg	155	438
Nathalie, Liberty	662	186
Nelson, Hebron	150	236
South Boston, Center	300	403
Vernon Hill, Ingram	918	——
Virgilina, Union	113	2011
Totals	$43495	$22737

Changing Pastorates

Rev. H. V. Cox has resigned at Brown's Chapel Church, to retire January 1.

* * *

Rev. H. E. Crutchfield became pastor of Wakefield Church November 1, after having served at our Sunbury, Damascus Church, for several years.

* * *

Rev. Odell J. Powell, now pastor of Randleman Congregational Christian Church, has accepted a call to become pastor of Palm Street Church in Greensboro, effective January 1. Mr. Powell came to Randleman after serving in the Norfolk area and is a native of Rockingham County, North Carolina.

* * *

Rev. Carroll Lewis, pastor of the Methodist Church in Mount Auburn, Illinois, has accepted a call to become pastor of Rosemont Church in Norfolk. Mr. Lewis attended Emory University Seminary in Atlanta, Georgia, and moved to Illinois from Langdale, Alabama. He is married, and has two daughters. He expects to move to Norfolk sometime in the spring.

* * *

Rev. S. Collins Kilburn, Assistant Pastor at Westmoreland Congregational Church, Washington, D. C., has accepted a call to become pastor of our United Church, Raleigh, North Carolina. Mr. Kilburn graduated from Memphis State College, Tennessee, and Duke University Divinity School (1958). He is married and has one small child, a girl, Katherine Marie. He expects to come about December 1.

* * *

Wright Ordained

Mrs. Ferrell Leiper

November 20, 1960 at 7:30 p.m. the Pfafftown Community Congregational Christian church held a service of ordination for Keith C. Wright. This service was conducted by the president of the North Carolina and Virginia Conference of Congregational Christian Churches, Rev. William Rich of the Halifax County Parish. He was assisted by the following ministers: Rev. William Andes of Elon College, Rev. John Lackey of Winston-Salem, Rev. Kenneth Register of Burlington, and Rev. Richard Peterson of Shallow Ford. The Rev. Clyde Fields, Superintendent of the Southern Convention of Congregational Christian Churches, also shared in the service.

Mr. Wright was examined and approved for ordination to the Christian Ministry by the North Carolina and Virginia Conference at their annual meeting on November 3, 1960 at Elon College.

Special music was presented by the choir, and there was a reception following the service sponsored by the Women's Fellowship of the local church.

Churches Vote On Constitution Of United Church

Burlington, Carolina	Yes
Burlington, Edgewood	Yes
Mt. Gilead	No
Oakland	Yes
Smithwood	Yes
Woods Chapel	Yes

The Superintendent urges our churches to give serious consideration to an affirmative vote on the Constitution of the United Church of Christ at a business session of the church. This is a moving and thrilling drama which all churches should have a part in. We must vote by June 1, 1961. The following speakers are available for interpretations of the Constitution:

Dr. George D. Alley, Box 364, Suffolk, Virginia.

Rev. Joe A. French, 427 Rowland Street, Henderson, N. C.

Rev. Max B. Vestal, 509 E. Main Street, Sanford, N. C.

Mr. Walter L. Cooper, Box 38, Burlington, N. C.

Dr. J. Earl Danieley, Elon College, N. C.

Rev. Walstein W. Snyder, Elon College, N. C.

Rev. William A. Grissom, Windsor, Virginia.

Dr. William J. Andes, Elon College, N. C.

Rev. Kenneth D. Register, 721 N. Church St., Burlington, N. C.

Rev. Carl E. Wallace, Box 62, Southern Pines, N. C.

Dr. H. H. Cunningham, Elon College, N. C.

Mrs. Ray Gordon, 218 Grace Street, Suffolk, Virginia.

Mr. David Andes, Elon College, N. C.

Mrs. W. W. Sellers, Box 1028, Burlington, N. C.

Mr. Clarence A. Phillips, Broadway, Virginia.

Rev. Frank R. Hamilton, 300 W. 33rd Street, Norfolk, Virginia.

Mr. C. W. Russum, Fuquay Springs, N. C.

Rev. W. Walter Hall, Box 105, Virgilina, Virginia.

Rev. Silas E. Madren, 504 N. Stuart Street, Elkton, Virginia.

Mr. J. Letcher Eley, N. High Street, Franklin, Virginia.

Rev. Earl T. Farrell, Varina, N. C.

Rev. Collie Seymour, 1124 Carolina Avenue, Albemarle, N. C.

Mr. Robert W. Morton, Jr., Box 853, Burlington, N. C.

Mrs. Ralph Cline, Box 133, Sanford, N. C.

Mrs. W. B. Williams, 1253 — 24th Street, Newport News, Virginia.

Mr. Martin T. Garren, 1817 Rolling Road, Greensboro, N. C.

Rev. Clyde L. Fields, Elon College, N. C.

Rev. Robert A. Knowles, Elon College, N. C.

Dr. and Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C.

Dr. Jesse H. Dollar, 2308 Roanoke Avenue, Newport News, Virginia.

Mr. Rex G. Powell, Box 205, Highway 401 South, Fuquay Springs, N. C.

Dr. William T. Scott, Chuckatuck, Virginia.

Mr. A. Glendon Johnson, Box 242, Varina, N. C.

Rev. William T. Scott, Jr., 811-813 W. Main Street, Durham, N. C.

Dr. And Mrs. Shepherd Honored

Dr. and Mrs. David W. Shepherd were honored at a reception Sunday afternoon, September 4, given by the Women's Fellowship of the Sanford Congregational Christian Church in observance of their 25th wedding anniversary.

About 125 guests called between 3 and 5 o'clock.

Mr. and Mrs. A. H. McIver received the guests at the parsonage and presented them to the receiving line, composed of Dr. and Mrs. Shepherd, and their children, John, Joan, and Sharon.

Mrs. Effie Covert and Mrs. Paul Wicker, Jr. alternated in directing guests to the dining room where Miss Stella Stout and Mrs. Joe Brannon alternated in serving punch. Assisting in serving were Mrs. W. B. Colebrook, Mrs. Garland Fulton, Mrs. Clarence Dickens, Mrs. L. M. Stevens, Mrs. Frances Jones, and Mrs. George Griffin.

Mr. and Mrs. Ralph Cline and Mrs. Burke Buchanan directed guests to the Proctor building of the church where the gifts were displayed. Receiving in the gift room were Mr. and Mrs. V. C. (Jack) McIver, Mrs. C. C. Bridges, Mr. and Mrs. Vesper Cox, and Mrs. William Poole.

Assisting in receiving in the Proctor building were the following members of Mrs. Shepherd's Sunday School Class, Gail Grantham, Ann McIver, and Donelda Draughn.

The dining table was covered with a lovely heirloom cloth, a gift of Mrs. Shepherd's mother, and centered with branched silver candelabra with espergnes holding white flowers and candles. At one end of the table was the silver punch bowl.

Dr. and Mrs. David W. Shepherd

On the server was the tiered wedding cake topped with a 25th anniversary bride and groom. A conversation piece on the chest was an antique tea pot which belonged to Mrs. Shepherd's great-great-grandmother. Surrounding the tea pot was an arrangement of white flowers and greenery.

Sandwiches, decorated cake squares, cheese straws, mints and punch were served.

Mrs. Fisher Wicker and Mrs. Joe Watson presided at the guestbook. Mr. and Mrs. S. G. Proctor, Jr. and Mr. and Mrs. J. Roy Hunter alternated in saying good-byes.

The Junior Highs from Christian Temple were the guests of the Jr. High Pilgrim Fellowship of Bayside, Norfolk, November 20.

At the 150th Annual Meeting of the American Board of Commissioners for Foreign Missions, the Executive Vice President discussed

Strength From The Past

Alford Carleton

Looking back to the events of a century and a half ago, one does not know which to wonder at the more: — the bare simplicity of the project upon which a few young men embarked, or the daring of the enterprise. Five young men determined to carry the Gospel to far-off lands. Five other men determined to find the means to make that venture possible, and were formed into the American Board of Commissioners for Foreign Missions for the purpose.

How little accomplished so much! Or at least led on to so great an enterprise and so significant a result. It is true enough that money went farther in those days, but the sums involved in any early annual budget of the Board would not pay the postage and telephone bills of the present enterprise. Was it that men were greater in those days? That it was the age of giants in the earth? I doubt it. Those were great men, and their time required a brand of physical courage rarely called for in our days; but as I read the records of the American Board I believe that we are today sending out at least a few men and women fully the equals in courage, faith and ability of those early missionaries. The great accomplishment with so small resources must be attributed to something else.

Obviously the depth of their conviction that God had called them to this task was the basis of their strength. Today I suppose we would call it merely "motivation". It is still the knowledge that in Christ God does reconcile the world unto himself, and that in the Christian fellowship is the one hope of mankind, which gives power to the Mission of the Church.

Equally important was the flexibility of mind with which the actual implementation of the Mission was left open to the truth which God might reveal through the actual circumstances overseas and the spiritual insight of the individual missionary. There were, of course, certain firm principles in mind; — all must be done "according to Scripture", the Church to be formed must be truly indigenous — and where, as in Orthodox countries, there was a Church it was to be reformed, not superceded by a "Protestant" Church —; There is to be unity of effort with other Christian missions, and hopefully only one United Church formed in each geographic area, the non-Christian faiths are to be thoughtfully understood, and the missionary must become thoroughly at home in the language and culture of the land of his adoption. But just what this was to produce in a pattern of missionary activity was to vary widely from land to land.

Never since the beginning of the modern missionary movement has the Church been so much in need of those same principles and of that same flexibility in their application.

One could spend a long time recounting the great accomplishments of the intervening century and a half — including many bold ventures that came to nought and many mission policies which were right in their time and would be wrong in ours. The basic fact is that the mission did succeed to the point that there is now a church nearly everywhere. We all have a mission, as Christians, but it is no longer from "here" to "there" in a one-way geographic sense. We are all knit into a fellowship of mutual dependence. The new word is "ecumenical", and for the first time we can — thanks to modern techniques of travel and communication — talk of "the whole inhabited earth" with any sense that it is a unity and can be considered as a whole. From the point of view of a World Council of Churches, the terms "home missions" and "foreign missions" have no meaning!

What strength, then, can we draw from the past to help us meet the tasks upon us in our day? How shall we interpret the call to Christian mission in our time? I suggest three ways:

In the first place, we must hold to — and if need be, get back to — those inner resources of personal conviction and religious faith which do not change, and on which any mission is built. I need not elaborate on that necessity.

In the second place, we must prove faithful in responsibilities already undertaken. In those parts of the world that we have come to call "our mission fields" there are people in need of what we alone can do to help them in the strengthening of their Church life and in the development of their mission to the ends of the earth. Although the pattern of "comity" which was the essence of ecumenical action in the 19th century is becoming an anachronism in a world as inter-related as our own, responsibilities undertaken on that basis must be honorably discharged; in some cases over many years to come.

In the third place we must reach out in faith and obedience to new tasks emerging in the world of our time. It would be a denial of the very flexibility for which I plead were I to freeze these suggestions in the form of a "program" for the future! Let me suggest, however, some areas of exploration, with enough specific illustrations to help us visualize the need and the opportunity!

1. **We must recognize all Christian work as, in a real sense, "Our work."** While we do have special responsibilities in particular areas, we must learn to think with the same pride and concern of the work of the Bible Societies, the World Council of Churches and the World Council for Christian Education, the work of the East Asia Christian Conference or the All African Church Conference, the whole program, in short, of mission and service carried on around the world by the whole Christian Church.

2. **We live in a quickly changing world. We must be quick to grasp emergent situations as they arise.** Africa is the example in the minds of us all. Quite outside the accepted program — whether they be programs of support in this country or programs of traditional activity in Africa — we must now move swiftly and decisively with both men and money to support the church in Africa.

3. **We need to restudy the relative roles of men and of money in the Christian enterprise.** We need more of both, but we must consider prayerfully and thoughtfully what money can and cannot do. How much simpler would be the whole Christian enterprise in the world if the worldly resources of Christians everywhere

were approximately equally distributed. The special grace that is called for, whether in giving or receiving, places an added spiritual burden upon the whole Christian world in its present program of interdependence.

Both the giving and the receiving will come more easily and will be more fruitful if they are handled by dedicated men and women. Where are the Samuel Mills' and Adoniram Judsons of today? Where are the scores, hundreds, thousands of young men and women who will give themselves unreservedly and without thought of personal gain to the service of their fellow men in the name of Christ? It is up to us in the churches to seek them out, even as we did a century and a half ago; and to send them out and finance their going. And this time we must seek and support not just American missionaries, but Christian missionaries from all the churches of the world to all the world. Only by doing this can we properly balance the roles of men and money in the Christian enterprise.

4. **There must be new patterns of missionary obedience, without giving up much of the present program of missionary work. This is an age of technical experts.** The specialist in the arts of communication, the student of the non-Christian religions, the theologian who makes the Gospel "come alive" for the average Christian and inspires in him a sense of mission — all these are missionaries wherever they are. The old patterns of being a "Staff member" or a "missionary" of the American Board are changing; as are the old concepts of the relationship of "term on the field" and "furlough."

Do you see why I find in the past strength for the tasks of the future? Why I believe that **today** we stand before opportunities as great as those that stood in far-off lands a century and a half ago — and we face them with far more potent tools in our hands?

Four years ago, in observance of the sesquicentennial of the Haystack Prayer Meeting at Williamstown, we reminded ourselves of the driving statement, "The Cause of Christ I make my own!" Today we must pledge ourselves anew to make it our own.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Philippines

November

26—**Our missionary work in the Philippines today is all channelled through the United Church of Christ in the Philippines, a denomination of 110,000 members combining the traditions of four mission boards.**

Cabadbaran is a village in northeastern Mindanao where Mindanao Institute is located.

27—**Rev. and Mrs. Harold Fryday** were home missionaries in Canada and the U. S. before going to the Philippines in 1957. He is consultant to the district moderator and travels extensively, helping in institutes for young people and in lay leadership training.

Cagayan de Oro is the capital of Oriental Province, Mindanao, with a population of 50,000. Institutions there: Pilgrim Institute; Community Center.

28—**Rev. and Mrs. Lloyd Van Vactor** do evangelistic work among the professional and student populations in Northern and Central Mindanao conferences. He trains Bible teachers for the seven church-related high schools. She teaches in Pilgrim Institute, which has a student body of 300. Although the two largest Roman Catholic schools in Mindanao are in this city, 60% of this Protestant high school come from Roman Catholic families.

Cebu City, with a population of 220,000, is the "Hub City" of the Visayan Islands and the Philippines; Spanish influence still lingers here.

29—**Rev. and Mrs. James McKinley**, who have visited the Southern Convention, went to the Philippines in 1930 and have served at Silliman University College of Theology, where he was dean and she taught church music. He is now director of the Internship Ministerial Student Program, and she is a leader in women's work in the United Church. He received D.D. degree from Elon College in 1957.

Davao, with a population of 110,000, is located in an agricultural valley which is center of hemp industry. Institutions: Brokenshire Memorial Hospital and School of Nursing.

30—**Miss Emma Noreen** was a mission nurse in China for 25 years, where she was superintendent of the school of nursing and hospital administration in Fenyang. In 1951 she went to the Philippines; since 1954 she has been at Brokenshire Hospital, where she has established Nurses' Training School.

Dumaguete is principal city in Negros Island, with about 23,000 people. Institutions: Silliman University; School of Theology.

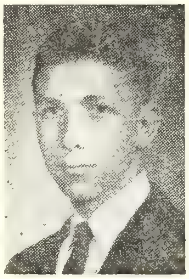
December

1—**Rev. and Mrs. Paul Lauby** went to the Philippines in 1953. He is pastor of the University Church which services 2500 people, carrying on a seven-day-a-week program for all ages; he preaches, does student counseling, pastoral work and teaches New Testament; she directs university's laboratory kindergarten and does teacher training in that field.

Manila, a city of 1,200,000, is capital of Philippines and one of busiest commercial centers of Far East. Institution: Union Theological Seminary.

2—**Mr. and Mrs. Robert Crawford** work primarily with the literature department of the Philippine Federation of Christian Churches. As director, Mr. Crawford directs, publishes and distributes the bulk of Christian literature used in the Protestant churches of the Philippines. She edits materials in the field of women's work and family life.

3—**Rev. and Mrs. Alexander Grant** are newlyweds — she was the former Fern Babcock, who for the last 5 years has edited "Social Action" magazine. He is serving his second term in the Philippines. He has served as professor of theology at Silliman University.



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Interview With A Theologian

Here are some questions you may have asked yourself many times. These questions puzzle the great minds of our day, too. But out of our questioning can come a stronger faith. To give us all something more to think about, we wrote these questions to Dr. Roger L. Shinn, a theologian of the United Church of Christ. Why not share his answers with an interested discussion group? —Youth Magazine

Q. How do we know there is a God?

A. Maybe we don't. It depends on what you mean by know. We know there is an Atlantic Ocean because some of us have seen it, swam in it, or sailed across it; the rest of us accept the authority of those who have. Christians do not know there is a God in anything like the same sense. On the other hand, atheists do not know there is no God.

Q. Does that mean religion is a guess?

A. I'm afraid some people's religion is. If so, it's a poor religion. Try looking at it this way. If you ask me what my wife will serve for dinner next Wednesday, the best I can do is make a guess. But if you ask me whether she will stick by me and help me next time I am sick, I will say yes. My answer is not just a guess. It is a matter of faith or trust.

Q. But you trust your wife because of long experience with her. Is there any such experience of God?

A. Yes, but it is not exactly the same kind of experience. William James, one of America's great psychologists and philosophers, put the question in a helpful way. Belief in God, he said, is belief that the deepest and most eternal reality in the universe is "no longer a mere It to us, but a Thou."

Most human beings, when they examine their own experience, cannot get away from a sense that they live in response to a reality who is personal, purposive, and moral. One way to test this experience is to try to disbelieve in God. That is not so easy as it seems. Sometimes it would be more pleasant, more convenient to disregard God. Then a person could do as he pleased, responsible to no one except himself. But it is extremely hard — if not impossible — to escape the conviction that life is a response, not just to the people and things about us, but to a personal power. Even Mr. Khrushchev, who as a communist is not allowed to believe in God, keeps appealing in his speeches to some authoritative truth and right beyond mere opinion. Even so, I do not think that anyone can prove that there is a God. Roman Catholic theology does try to prove that God exists. Protestants usually say that belief in God involves some venture of faith, some willingness to accept the risk of trust in God. If you approach God as a person, if you pray to Him and seek to serve Him, you will probably find evidence in your experience that He is real.

Q. Well, then, if there is a God, why did he put me here?

A. I'm not a mind reader, and I certainly cannot read God's mind. In the Old Testament, Job wondered why God put the hippopotamus here, and he never found out. You wonder why he put you here, and you may never find out. But aren't you glad you are here? And isn't life better when you are grateful for it, when you do something worthwhile, when you love another person? Don't you look forward to opportunities to do something interesting in a career, to share the joys and pains of other people in a family of your own or in friendship? You will never know entirely why you are here, but you have as many clues as you need.

Q. Just how far are the details of my life, if any, already planned by God?

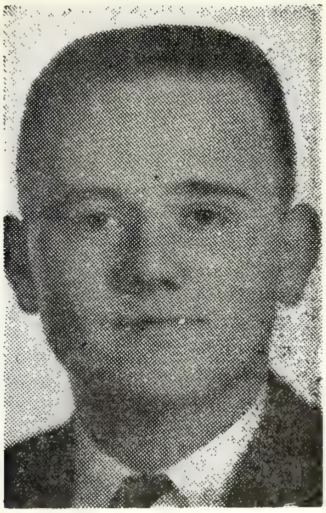
A. Some Christians think most of your life is planned in advance. I don't. I think a lot depends on your personal decisions, on the decisions of other people, and on the way history goes. For example, I do not think God has decided that we will or will not have an atomic war. And that is more than a detail in the lives of us all.

Q. Does that mean you don't believe in predestination?

A. I think predestination reminds us that the future is not entirely in our hands. No one of us can decide whether there will be war or peace. Even an official vote in the United Nations will probably not decide that question. Our decisions are important, but there are limits on our ability to plan the future. Furthermore, predestination means that in every situation, whatever the future brings, God has a will and an opportunity for each of us. But I do not think He has settled the whole future.

Q. How free, then, am I to do what I please?

A. Obviously not entirely. You are not free to flap your wings and fly. You are not free to live for 500 years — although you are free to guard or abuse your health and perhaps increase or shorten your life. Probably you are not free to be a scientific genius, a movie star, an Olympic winner, a famous artist. Maybe you are — I don't know. But heredity and environment have a lot to do with what you can become. Just don't forget that you yourself have a lot to do with what you make of your heredity and environment. To deny one's freedom is usually a cowardly attempt to run out on a responsibility.



Jimmy L. Rosser

LEE YOUTH IS CHOSEN FOR THE MINISTRY

Jimmy Louis Rosser of Route 7, Sanford was licensed as a minister by the Eastern North Carolina Conference of the Congregational Christian Churches meeting recently in Amelia church near Clayton.

The son of Mr. and Mrs. Paul M. Rosser, young Rosser is a graduate of Sanford Central high school and is a junior at Elon college where he is studying toward the ministry.

Licensure, which is granted after two years of college training, is the first step toward ordination and also permits him to serve as a student pastor but not to administer the sacrament.

Young Rosser is a member of Shallow Well Congregational Christian church and has been active in the various phases of the youth work.

—Sanford Herald

INSTITUTIONS RECEIVE BEQUESTS

Mrs. E. Maie Raby, a charter member of the Congregational Christian Church in Windsor, Virginia, died December 16, 1959. The executor of her will, Mr. E. Russell Laine, has informed the Convention Office that Mrs. Raby made bequests in her will as follows: $1,000.00 to the Mission Board of the Southern Convention; $500.00 each for the Orphanage and the College. We are grateful for the love and interest Mrs. Raby had for these institutions of the Convention and for this expression made in tangible form.

COLLEGE STUDENTS looking forward to the Christmas recess will soon have plans made for spending their time those days at home. Now is the time to plan a supper, tea or party for those students, and their friends, who have been in your church in the past. Best results will be obtained by sending the students invitations three or four weeks before they come home. Get some college students to help. Your campus ministers would be glad to provide the college addresses of any of your students. (From Ernest A. Reuter, Campus Minister, Purdue)

THE CHRISTMAS FUND

It is time to plan for the annual gift to the Christmas Fund for Veterans of the Cross. It could be your Christmas Sunday offering, or a special gift gathered through the envelopes provided for it. Information and envelopes are to be mailed to all ministers from the Division of Ministerial Relief, New York.

DUTIES OF OFFICERS: TREASURER

Receives all money and deposits it in the name of the church.

Regularly pays salary obligations and/or others approved or voted by congregation.

Pays all bills approved by the Trustees.

Renders monthly, Quarterly, Annual reports to Trustees, Church Council, quarterly, annual meetings of the congregation.

Keeps separate record of all missionary money and forwards it regularly to the Conference designating use.

Other special accounts (building improvement, music, reserve, etc.) are also kept separate.

Some churches have a Financial Secretary, or bookkeeper, who keeps all accounts including pledge accounts, and makes all bank deposits providing the Treasurer with a record of deposits. The Treasurer's accounts are audited annually and at the time he relinquishes the position. The records are open for review by the Trustees, minister or other authorized person. Normally the Treasurer is the custodian of funds and records regarding them and does not vote upon their disbursements. He will advise but must yield to the vote of the congregation or Trustees.

Newsletter
of the Indiana Conference

HOW MUCH SHOULD I GIVE

J. H. Dollar

That question you will have to answer after prayer. Remember that your pledge is "unto God," for His Church, of which you are a part. It should be proportionate. That is, it should be in proportion to what God has done for you. Not after the pattern of others, but an expression of your gratitude to God. If you are a tither, you have no problem. If you are not, ask God to help you pledge according to the needs of your church, and for His Kingdom.

The purpose of Christian stewardship is not primarily to raise money, but to develop the Christian character of the giver. It is not loving that empties the heart, nor giving that empties the purse. If God is your partner, you are rich indeed!

—Newport News Bulletin

The Carol Choir of the Franklin church sings at the morning services once a month. It is directed by Mrs. John Bunch. November 4 the Fireside Club of the church gave a party for their choir at which the pastor, Rev. Tucker G. Humphries was master of ceremonies.

WORLD TRAVELERS AVAILABLE TO SPEAK

Mrs. John R. Hoffman and Mrs. Homer Andrews, Burlington, N. C., have toured the world. They returned at the end of the summer and could visit Women's Fellowship groups for a talk on some phase of mission study. They saw and visited with Dr. Albert Schweitzer in Africa and were greatly impressed with his personality and mission.

ST. PETER'S TO BREAK GROUND

St. Peter's United Church of Christ in Greensboro is planning its groundbreaking service on November 27, at 3:30 p.m. All members of the church are asked to have a shovel ready to take part in the ceremony. Dr. Harvey A. Fesperman, President of the Southern Synod, and Rev. Clyde L. Fields, Superintendent of the Southern Convention, have accepted invitations to participate in the service.

When Preachers Speak

William T. Scott, Jr.

In recent weeks the Protestant clergy, some of them, have been speaking out on many subjects — all the way from Elmer Gantry to a Catholic in the White House. Some have spoken on one side, and some on the other. How is the Protestant layman to decide who and what is right? H. L. Mencken said, "Never trust a clergyman." This might be one way to decide: just pay no attention to any of them!

The Protestant principle, however, is that each person must decide for himself, and decide with seriousness on the issues of the day. Clergymen do speak, and laymen must decide for themselves if they speak truth or not.

One handy rule of thumb is revealed by an old joke regarding ministers. A Roman Catholic priest, a Jewish rabbi and a Protestant minister were speaking. The priest kept saying, "The Holy Father and the Church say this and that." The Jewish rabbi kept saying, "It is according to rabbinical law that so and so." And the Protestant minister said, "It seems to me thus and so." The Protestant minister just because he is a Protestant must say, "It seems to me." And a congregation or outsiders must quickly see whether he says, "It seems to me" and believes it. If he tries to speak with some other "authority" he denies his own faith.

But having determined that the minister makes no absolutist claim, there is more that the congregation can determine. It can ask a number of questions of the minister: Has he made any real study of the matter on which he is speaking? Has he made an effort to look deeply into the issues, or is he always speaking off the top of his head? Is he sensitive to the old saying: "There are two sides to every question?"

And there is more. A minister, like other men, tends to follow certain patterns. It would be most unusual, for example, for the American Medical Association to come out for socialized medicine. So it would be unusual for certain ministerial groups to take positions other than the ones they take. So one is obliged to ask concerning the nature of the ministerial group which makes a pronouncement. What is its record? What sorts of stands has it taken in the past on other issues? Was this stand representative of the main body of Protestant thought or is it a "rump" group?

Having asked questions such as these, the layman can decide for himself whether to hear the clergyman. In any event the layman must decide for himself. For he is justified by faith in the grace of God.

So in the days ahead, particularly as Protestant ministers speak on sensitive and serious issues (and especially this Protestant minister), issues such as a Catholic in the White House, gambling, divorce, liquor, labor, and the like, listen, listen deeply, and ask; and then decide for yourself.

—First, Durham, Newsletter

FAVORITE HYMNS

According to vote of the congregation at Albemarle, their 10 favorite hymns in the order of their preference are:

O Master, Let Me Walk With Thee
Take My Life and Let It Be
Holy, Holy, Holy!
Fairest Lord Jesus
Savior, Like a Shepherd Lead Us
When I Survey the Wondrous Cross
What A Friend We Have in Jesus
Stand Up, Stand Up for Jesus
All Hail the Power of Jesus' Name
Faith of Our Fathers

AUTUMN-HARVEST TIME

Peggy Gray

We now find ourselves in another of God's wonderful seasons, Autumn — the time of harvest.

Each season is beautiful and inspiring in its own way. Autumn time is the most colorful season with the trees in their dress of red, gold, and brown leaves.

Most people like to greet God's handiwork — for example, there were thousands of people visiting the mountains of our state on recent week-ends.

A question comes to mind as I think of this. Do the people really think of God having a part in the beauty they witness with their eyes? Are we giving thanks as we should for the beauty of this season, the fruits of harvest, and the many, many blessings we receive daily?

Yes, Autumn is a time of harvest and of thanksgiving, since the last Thursday in November is set aside for Thanksgiving Day; too many of us wait until this one day of the year to give thanks, instead of giving thanks each day.

There should be a day such as Thanksgiving Day when the nation can give thanks together in a united way, but do you think we, ourselves, should wait for this day, or should we give thanks every day? Which way do you give thanks?

In Lee's Chapel Challenger

We Bring Thee Our Offerings

By Max B. Vestal

We bring thee our offerings,
The works of our hand.
From out of thy bounty,
The fruits of the land.
The gifts that we bring thee
Thou first gave to us;
We give to thee gladly
In joy and in trust.

Thou gave us a harvest —
The sunshine and rain.
At work in thy vineyard,
We work not in vain.
In thy strength we labor;
Through thee we attain.
Accept thou our offerings,
The tithe of our gain.

God gave us a Savior,
Not sparing his Son.
Count every good favor —
He gives every one.
We can but return them
Through offerings of love.
Through gratitude's handclasp
We shake hands above.

The above hymn was written by the pastor for the Harvest Festival worship service at Shallow Well, Sanford. The words were sung to the tune of "Go Bury Thy Sorrow."

God's Covenant Of Love

Scripture Background: Jeremiah 33; Romans 8.
Devotional Reading: Hebrews 9:11-15.

Memory Selection: **For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.** Romans 8:38-39.

The lesson for today is concerned with two Covenants—the Old Covenant, or the Old Testament, and the New Covenant, or the New Testament — the words Covenant and Testament mean about the same thing. That is the reason why we have the classifications in the Bible of the Old and the New Testaments. The former Covenant or Testament was of the Law and Works; the latter was of Love and Grace.

The Old Covenant or Testament

"Not according to the covenant that I made with their fathers in the day that I took them by hand to bring them out of the land of Egypt, which covenant they brake, although I was a husband unto them." This was the Covenant of the Law, which God made with the Hebrew children at Sinai, through Moses. It was made because of God's love for his people. In this Covenant there were mutual obligations. God was to be faithful to his people, and in turn his people were to be obedient to God. God kept his side of the Covenant — but the people broke their Covenant. Again and again, the people were disobedient, again and again they went after other gods, again and again they broke their covenant with God. In spite of all this, God kept his covenant and kept loving Israel. Using a figure of speech familiar to his people, God said that he had continued to be a faithful husband, even though Israel had played the part of an unfaithful wife, or a harlot. The emphasis is upon God's constancy and his covenant-keeping.

The Old Testament or Covenant — the world Testament as here used does not refer to the books of the Old Testament, but to the covenant relationship between God and his people — was one of Law and Works. It was fulfilled on the part of the people by obedience and expressed by good works. Although there was what might be called the spirit of the Law, the emphasis was upon the letter of the Law. The Law was concerned with outward acts, rather than with inner spirit and motive. A man was a good man if he kept the Law, even though he might have the wrong spirit in his heart. This does not mean the Law, or the old covenant was bad; it was the best there was under the circumstances. As Paul later wrote, the Law was our "schoolmaster" to bring us to Christ. A simple analogy is the basis for obedience on the part of a child. There is a time when the parent must insist upon obedience, whether the child understands its basis or not. But there ought to come a period of development when the child is taught to obey, not because of fear of punishment, or even because of hope of reward, but because of love and the desire to please the parent. Thus it was that the "Covenant of the Law" was inadequate and incomplete.

The New Covenant or Testament

"Behold the days will come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah . . . this shall be the covenant that I will make with the house of Israel. . . I will put my law in their inward parts, and write it in their hearts; and will be their God and, and they shall be my people."

The old Covenant was external; the new Covenant was internal. The old Covenant was written on tables of stone; the new Covenant was to be written on the heart. The old Covenant was ethical and moral; the new Covenant was spiritual. The old Covenant was a matter of law; the new Covenant was a matter of love. The Old Covenant was a matter of work; the new Covenant was a matter of grace. Under the old Covenant a man earned God's favor by what he did; under the new Covenant, a man accepted God's favor by an act of faith and trust — he could not do anything to earn it or to merit it. The new "Covenant" was made by Jesus Christ, signed and sealed with his blood. The bread and the cup signified his body broken and his blood shed for the remission of our sins. That was the new "Covenant." One sees all this in the words of Jesus concerning the Law in his Sermon on the Mount and at other times. "It hath been said of old time . . . but I say unto you." Again and again, Jesus insisted that it was the motive and the spirit in a man's heart, and not the outward expression, that counted. Under the new Covenant God would write his law on the hearts of men. His spirit would be in their hearts, furnishing the inner springs for action. In short, religion would get into a man's heart instead of just getting into his head. It would, of course, also get into his hands. His religion would express itself in good works. A man would show the reality of his inner experience of God by his service toward his fellowmen. But his good works would be an expression of his love for God and his gratitude to God, and not a means of earning God's favor.

The plain and sad fact is that so much of religion never gets into a man's heart. For many it is a matter of subscription to a creed or meticulous obedience to detailed laws of action. Many people who are "good" by the standards of the "law" are hard to live with. There are many people who are very circumspect about every jot and tittle of the law who are unkind to their fellowmen, unfair to people of other classes and creeds and colors, callous to human need, lacking in any sense of civic or social responsibility, narrow and bigoted, prejudiced, unloving, and unresponsive to God.

Jeremiah, under the inspiration of the Holy Spirit, went on to say, that men would not need to teach their neighbor or their brother, saying "Know ye the Lord?" Religion would be a vital, inner experience whereby men would come to know God at first hand — "for they shall all know me." There is a difference, of course, between knowing about God and knowing God. Religion, to be vital, must be personal.

(Continued on Page 15)

SUNDAY SCHOOL LESSON
DECEMBER 4, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church, Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

A BUSY AND PROFITABLE SUNDAY

Walstein W. Snyder, Superintendent

Yesterday, Sunday, Nov. 13, was a busy and enjoyable day for us here at the Home. We left the Home yesterday morning at 8:30. Our destination was the Shallow Well Church near Sanford, North Carolina. We arrived in time for our children who were participating in the morning worship service to become familiar with their surroundings. We personally were very happy of the opportunity to be with the Rev. Mr. Max Vestal and his fine people and to have the privilege of bringing the morning message. During the service not only was a special Thanksgiving offering taken for our Home, but the Superintendent was presented a check for $250.00 by Mr. Vestal for CHIP. Following the service we were served a most delightful picnic dinner. Twenty-four of our boys and girls made this trip.

Our day was completed with a trip to our Smithwood Church, just north of Liberty, for an evening service. Here the Liberty Church and the Smithwood Church had a Union Thanksgiving service for our Home. Here, too, some of our children, along with the Superintendent, participated in the service. It was a joy to be with Rev. Thomas Liverman and the nice people of both of his churches for this special service. Here, too, a special Thanksgiving offering was received for the Children's Home. After the service, delicious refreshments were served to our children. Thirty-six of our boys and girls made this trip.

Today, November 14, we are leaving to visit Eastern Virginia and the Valley area in the interest of the Home. As we did last week in North Carolina, we plan to have progress report sessions at various places in the two conferences so the people will be informed as to our present plans and our hopes for the future.

FROM THE BOARD OF FINANCE

The need for every member of our church to give his support to the program of our church is known to all of us. It is also a known fact that our members are classified in four groups: Namely: (1) Those who tithe. (2) Those who pledge and give regularly. (3) Those who give occasionally. (4) Those who give nothing at all.

Now we are indeed grateful to all who share in the financial support of our church program, but what about the members who do not give at all. Stand before a mirror and look yourself straight in the eye and ask honestly: Why? Why? don't I give to my church? If you will be honest with yourself and God, your answer will be "I am spiritually dead and have no faith, my motives are selfish, and I have no interest in my church and therefore why should I support it." First and last we need the Church and the Church needs us.

The day is here when it is not enough just to try to support the church by the "Left-Overs" of our pocketbooks at the close of the month. Intelligent giving deepens our spiritual life and reveals our devotion to Jesus Christ.

Your full cooperation in this understanding is earnestly solicited.

—Newport News

REPORT FOR NOVEMBER 14, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 3,934.18
Eastern North Carolina Conference			
Lee's Chapel	$ 13.00	$ 13.00	
Eastern Virginia Conference			
Bethlehem (Nans.)	50.23		
Oak Grove	5.00	55.23	
North Carolina and Virginia Conference			
Greensboro, First	66.12		
Long's Chapel	27.00		
Monticello	19.00		
Union (Va.), S. S.	10.00		
Zion	8.00		
Greensboro, St. Peter's	2.00	132.12	
Total			$ 200.35
Grand Total			$ 4,134.53

SPECIAL OFFERINGS

Amount brought forward		$ 2,494.86
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Wachovia Bank & Trust Co. (dividend)	67.50	
Big Oak Christian Church — special gift	18.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Women's Fellowship, First Cong. Church, Melbourne, Fla. — Friendly Service	13.20	
In Memory of Mrs. Lynn B. Whitted	5.00	
In Memory of L. D. Meador	5.00	
Thanksgiving Offerings:		
Mr. & Mrs. Harry E. Ollerhead, Newport News, Va.	100.00	
P. K. Holt, Burlington, N. C.	300.00	
Mr. & Mrs. Odell King, Burlington, N. C.	50.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C.	50.00	
Mayo Fowler, Burlington, N. C.	5.00	
Rev. Ernest F. Brickhouse, Evansville, Ind.	10.00	
Charles A. Tucker, Warrenton, N. C.	10.00	
Mrs. Mamie K. Perkinson, Wise, N. C.	10.00	
Smithwood and Liberty Cong. Christian Churches	78.22	
John M. Craddock, Gibsonville, N. C.	10.00	
Special Gifts	168.40	
Total		$ 910.32
Grand Total		$ 3,405.18
Total for the Week		$ 1,110.67
Total for the Year		$ 7,539.71

ANTIOCH WOMEN REPORT

Mrs. W. E. Garrison

The Women's Fellowship of Antioch Church, Windsor, Virginia, wishes to report for the year 1959-60. Our young but very efficient president presided at all meetings of the year. Mrs. Saunders, our treasurer, reported our apportionment had been paid. Mrs. Gibbs, our spiritual life leader, taught the Bible study, "Jesus' Teachings on Citizenship."

In January the gifts for the Ryder Memorial Hospital, Puerto Rico, were dedicated. Mrs. H. E. Pierce, the friendly service chairman, had charge of the program.

March 4 the women of our Fellowship joined the women of Mt. Carmel church for the World Day of Prayer. Mrs. John Gibbs had charge of the service for both churches.

Our home mission book was reviewed by Mrs. Gibbs. June 9 Mrs. Frank Morgan of Norfolk was a visitor at our meeting and reviewed the foreign book, "The African Way." We are grateful to these two women for these two reviews.

May 15 was Family Night for our Fellowship. Each family brought a covered dish. The six people who had birthdays in May had a special table with a lovely birthday cake prepared by Mrs. J. H. Godwin and red roses given by Mrs. India Cobb. The oldest member had the honor of cutting the cake. After the delicious meal Mr. and Mrs. Gibbs showed slides of missionary work in India.

Several of our women attended the tea in honor of Rev. and Mrs. Ralph Calder given at the Suffolk Christian Church. Several attended the Spring Rally at Eure.

We are sorry to report the death of one of our faithful members, Mrs. Ella Butler, the oldest member of our church.

In August the Fellowship sponsored a fish dinner, inviting all the members of the Sunday school. After the meal Mr. and Mrs. Gibbs had charge of the vesper service, which everyone enjoyed.

In October six of our women attended the Conference at Great Bridge church and heard Mrs. Lester address the group on the theme "The Mission of the Church in Europe," which was most inspiring.

May the new year be a year of progress in building a better Christian world.

Count Your Blessings

Bill Simmons

Soon it will be Thanksgiving and we will all be singing the words to the old hymn "Count Your Blessings." The words from this old hymn are always very appropriate for this time of the year. I know of no church that can count their blessings and name them one by one as can our church. God has truly blessed us beyond our expectation. Let's count some of our blessings.

During the year of 1960 the following things have been accomplished at Great Bridge. The indebtedness of our parsonage has been removed and the church is free of debt. The Ladies Bible Class has painted the church kitchen, installed light dimmers for church sanctuary, placed new flags in Sunday school assembly room, and purchased cushions for church pews. The Men's Bible Class gave a large deep-fat cooker for the church kitchen. The Bridge Bible Class sent one child to Camp Moonelon for the summer and gave $100 to our Children's Home. The Berean Class purchased a filmstrip and slide projector and an airconditioner for the church. The Young Adult Class gave a heavy-duty floor polisher and helped send a student to college. The Senior High Class gave a movie screen and the 8th and 9th Grade Class gave 12 chime records. The Lillian Hall Circle purchased a filing cabinet for the church office and the Etta Parker Circle gave a heavy-duty vacuum cleaner. The Laymen's Fellowship paid $400 on the Moonelon indebtedness, sponsored a basketball team a men's softball team and a Little League team for the boys. The Board of Ushers helped with purchasing new hymnals. Our apportionments have been paid, new hymnals purchased, a choir director hired and many, many other things accomplished during the year. We have seen a surge in our Sunday School attendance and we have received over 50 new members into our church. You see, we have so much to be thankful for.

Dr. Arthur Newell of Richmond, leader of the Evangelical and Reformed Church, spoke last Sunday evening in our Holland church. The meeting was sponsored by the Laymen's Fellowship.

A Thanksgiving service is being held at First, Durham, Thursday at 10:00 a.m. The pastor, Rev. W. T. Scott, Jr., spoke at Temple Bethel November 18.

Mrs. Truett High, wife of the minister at Eutaw Community, Fayetteville, underwent surgery November 11 at Cape Fear Valley Hospital. Best wishes go from the Sun family for a speedy recovery.

S.O.S.—FREEDOM FROM HUNGER

As Thanksgiving time draws near, it is time again to emphasize our giving to the Share Our Surplus Program. Have you ever thought as you sat at a heavily laden dinner table, how much you would like to share your over abundance with the hungry people of the world? Every dollar you give through S.O.S. provides more than 300 lbs. of food for them — regardless of race, creed or color. Their need is the only qualification for receiving this food.

Our Tryon Adult Fellowship will be host to the adult group from the Presbyterian group at a supper meeting November 25, when Rev. Charles R. Oliver, a Presbyterian missionary who recently returned from the Congo, speaks.

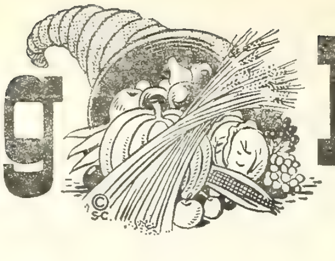
SUNDAY SCHOOL LESSON

(Continued from Page 13

An Indissoluble Union

"Who shall separate us from the love of Christ?" asks the apostle, writing to those who by faith have been brought into a personal relationship with Christ. He lists many things — life and many things in life, and death itself; things present and things to come; and then lest he has forgotten or left something out, he adds "nor things to come, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Nothing the world can do to a man who loves God can separate him from God or hurt him! ! ! And after the world has done its worst and death itself tries its hand, even death cannot separate the believer from the love of God which is in Christ Jesus. Wherefore let us be of good comfort and good courage and good cheer!

Thanksgiving Day



A Thanksgiving Hymn

O Lord of heaven and earth and sea,
To Thee all praise and glory be!
How shall we show our love to Thee,
Who givest all?

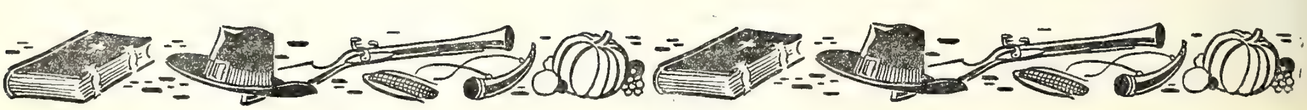
The golden sunshine, vernal air,
Sweet flowers and fruit Thy love declare;
When harvests ripen, Thou art there,
Who givest all.

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven:
What can to Thee, O Lord, be given,
Who givest all?

To Thee, from whom we all derive
Our life, our gifts, our power to give:
O may we ever with Thee live,
Who givest all!

—Christopher Wordsworth



HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

The Christian Sun

Church History Room X
Box 232

VOLUME 112 NOVEMBER 29, 1960 NUMBER 47

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ADVENT

he season of the Church Year, our weeks before Christmas, hich leads up to the birth of e Christ Child.

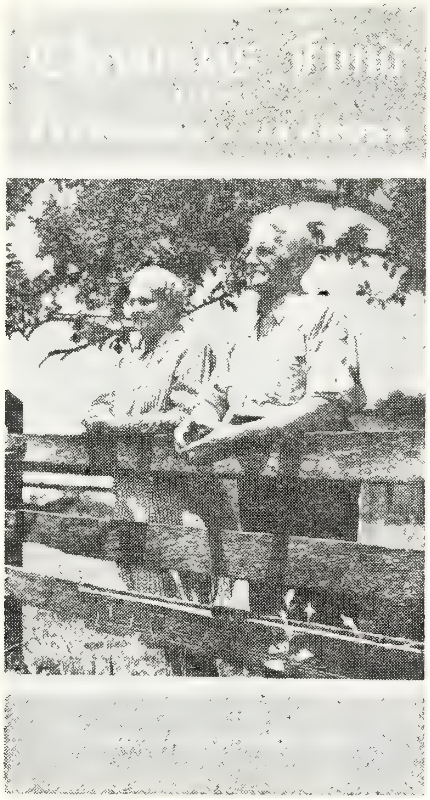
 come, O come, Immanuel,
nd ransom captive Israel,
hat mourns in lonely exile here
ntil the Son of God appear

 come, Desire of nations,
ind all people in one heart and mind;
id envy, strife and quarrels cease;
ill the whole world with heavenly peace.

12th Century Latin

Organ of the Southern Con-ention of Congregational hristian Churches.
Editorial and Publication ffices at Asheboro, North arolina.
Subscription office:
lon College, North Carolina.

Let Christmas Gifts Express Love



As medical and other costs continue to rise, we do not forget our retired ministers and their widows. Approximately 1,000 retired ministers, their wives and their widows benefit from the Christmas Fund. There is always the fact that many of these are living on hopelessly inadequate pensions. Each day a new sickness; an operation; a hospitalization; new glasses; new dentures and a hundred other emergencies and the all too few dollars just won't do. Then the Christmas Fund is there and they are not forgotten.

These people are our ministers of days gone by. Their letters are always marked by faith. They love the Church and their devotion to God is unswerving.

The sacrifices made to preach the Gospel are no mystery to any minister. Those who gave their lives to the Church and are now retired are squeezed by the changed economics and an inevitable hardship is upon them. Let us see to it that they are not forgotten. We count on you to help the members of your church express their loving concern for these Veterans of the Cross.

Here And There Among The Churches

Superintendent Clyde L. Fields was the guest speaker for the morning worship service at Church of Wide Fellowship, Southern Pines, last Sunday.

Annual church meeting was held at Mt. Zion, Mebane, November 20. Members were asked to bring their lunch and stay for the afternoon business session.

Reverend David Fee, professor of Bible at Elon College, was the guest speaker at Asheboro November 20. The speaker November 27 was Mr. John Biggerstaff of the Home for Children.

The Rev. Robert Knowles preached a sermon on "The Three R's of Christian Education" at First C. C. Church, Winchester, Sunday, November 13. He was also present at the Valley P. F. Conference at Bethlehem Church that afternoon.

Thanksgiving morning at 8:00 members of United, Winston-Salem, joined with St. Timothy's Episcopal Church for a worship service and breakfast. This is a tradition started in the days when St. Timothy's met in our church building.

At our High Point parsonage Sunday evening, November 20, Mrs. Staley Woodell led the women in their Thank Offering service, following which the young people presented a skit commemorating the 150th anniversary of the American Board. If other groups would like a copy of the latter, it may be secured by writing Mrs. F. C. Lester, 906 Chestnut Street, High Point, North Carolina.

Mrs. John G. Truitt, Jr. and Mrs. Clarence Harris of our South Norfolk church participated in the Bel Canto Chorus which provided special music for the community Thanksgiving Service at 7:00 a.m. at Chesapeake Avenue Methodist Church.

Flowers for the 100th anniversary at Suffolk November 6 were presented in honor of Mrs. H. H. Butler, who at 104 was the oldest member, and Mrs. C. B. Duke, who joined the church May 10, 1888, and has been a member there longer than any other living person.

First Christian Church, Burlington, entertained the members of our Home for Children at Thanksgiving dinner Sunday evening, November 20, in the fellowship hall of the church. Thursday evening the community Thanksgiving service was held in our church with Dr. Carlton Prickett, minister of First Baptist Church, preaching.

NEW COLLEGE IN FLORIDA

A new college has been incorporated in Sarasota, Florida, sponsored by our Board of Home Missions and the community. A conditional pledge of $600,000 has been made anticipating receipts from CHEF. This gift from our Board of Home Missions is to be made on the condition that the Sarasota community raise $4,000,000. This will be the first four-year liberal arts college established by our denomination in this century. Nine of the 18 trustees have been named from our denomination and include the pastor of our new church in Sarasota, Rev. John MacNeil.

The annual meeting of the Eastern Virginia Christian Missionary Association will be held Sunday, December 4, at 4:00 p.m. at our Franklin church.

The Fellowship Bible Class of The Christian Temple, Norfolk, celebrated its 20th anniversary November 20. The first teacher of the class, Leroy Ober, taught on the anniversary Sunday. The current president, Bob Bryant, was a charter member. Flowers were given by Frances and Nelson Dennis, who celebrated their 25th wedding anniversary November 16.

POYTHRESS REVIEWS STUDY BOOK

Beatrice George

The Women's Fellowship of the South Norfolk church held its second meeting of the year November 17 with 28 present and with Mrs. W. B. Evans, president, presiding. It was reported that 16 attended the Eastern Virginia Women's Conference and three attended the World Community Day meeting, taking with them one complete first-aid kit and numerous extra items.

Rev. O. D. Poythress, pastor emeritus, presented the home mission study book, "Safe in Bondage." He outlined the book as revealing the past, present and future eras in America in relationship to Christianity and the Church. In summary, he stated it is the purpose of the church to evangelize and we are "Safe in Bondage" when we confront people with the living Christ. His presentation was more than a book review — it was a message. Mrs. C. V Hargrove, missionary education chairman, planned the program.

Volume 112 Number 47

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The annual Thanksgiving service at Pleasant Ridge, Ramseur, was held Thursday evening with Rev. Walstein W. Snyder, superintendent of our Home for Children, as speaker. The Harvest Offering was received for payment on the debt on the Fellowship Hall. Saturday, November 26, there was an auction sale and hamburger and hot dog supper at the Fellowship Hall.

SNYDER AT WAKE CHAPEL

The Rev. Walstein W. Snyder, superintendent of the Home for Children, conducted the morning worship service of the Wake Chapel Christian Church on Sunday morning, October 30, in the absence of the pastor, the Rev. Earl T. Farrell.

Wake Chapel has long been an enthusiastic supporter of the Home for Children, and this was the first opportunity most of the members had had to meet Mr. Snyder. Needless to say, they were not disappointed. The service was broadcast over Station WFVG.

Four young people from the Home for Children accompanied Mr. Snyder.

SOCIAL SECURITY DEADLINE FOR MINISTERS EXTENDED

An amendment to the Social Security Act extends until April 15, 1962 the time in which members of the clergy may elect voluntary coverage. When Congress enacted legislation in 1954 in which the clergy were covered for the first time, the original cut-off date was Sept. 15, 1957.

It was explained that in complaints from many ministers to their Congressmen they said they either did not understand the law or that the deadline did not give them enough time to comply. Other misunderstandings resulted in the extension, the announcement said.

Clergymen are eligible for disability benefits at any age if they become totally disabled and have been under Social Security for five years or longer. Their wives and children under 18 are also covered.

After April 15, 1962, this coverage can be elected only by newly ordained ministers. Full details of the amended Social Security Act as it concerns the clergy may be obtained from the Social Security Administration in Washington, D. C.

Mrs. Robert Whitten brought a rewarding review of Margaret Applegarth's best selling book on stewardship, **Twelve Baskets Full,** to the Winchester Women's Fellowship at its general meeting November 15. She used suggestions from the Do-It-Yourself section of the program book in the packet, using a sewing basket, market basket, and offering basket as visual aids.

The Rev. Mark Andes presented a paper on "The Congregational Christian View of Baptism" at the Valley Ministerium meeting in Tomsbrook, November 14. The Rev. Henry Korinth presented a paper on "The Evangelical and Reformed View of Baptism." Lively discussion followed. The Rev. Fred Eyster, Potomac Synod President, was a visitor at the meeting.

MRS. GOOD HONORED

(Citation ready by Mrs. A. W. Andes to Mrs. Tom Good at Thirty-Third Annual Session of the Women's Fellowship, Valley of Virginia Central Conference, Winchester, Va., October 7, 1960.)

Willie Jane Good, in recognition of four years of sacrificial service as President of the Women's Fellowship, your presence at all board meetings, your untiring and successful efforts to bring the biennial session of the Southern Convention Women's Fellowship to Bethlehem in the Valley of Virginia; in recognition, further, of your creative and imaginative leadership which provided inspiration and encouragement in every phase of the work of our Church in the Valley, in initiating the use of report books at annual Women's Conference; and, finally, in recognition of your loyalty in attending committees of the Southern Convention on which you were placed, in attending the Missions Council Meetings at Buck Hill Falls, Pa., twice, once at your own expense, and in showing an understanding of the work of the Church at large;

We, the Executive Board of the Women's Fellowship of the Valley Conference, wish to express to you our most profound thanks and, in a more tangible way, to give you this copy of **Phillip's Translation of the New Testament** as a token of our appreciation, admiration, respect, and love. May God richly bless you as you continue to labor in the vineyard of our Lord.

T-R-P Mission

Superintendent Clyde L. Fields

The Southern Synod of the Evangelical and Reformed Church, through its chairman of the Committee on Evangelism, Rev. Billy Joe Leonard of Lexington, N. C., has invited the Southern Convention of Congregational Christian Churches, through its committee chairman, Rev. Julius Rice, to join in planning for and participating in a "Teaching, Reaching, Preaching Mission" in the area of the two Conventions during 1961. The two Committees met together in joint session in Raleigh, N. C., November 4, to discuss the Teaching, Reaching, Preaching Mission program in our area for the coming year. Dr. Robert A. Happel, Field Secretary of the Office of Evangelism of the United Church of Christ, was present and acted as resource leader for the planning session.

The possibility of a simultaneous Teaching, Reaching, Preaching Mission program in the churches of the Southern Convention and the Southern Synod during the week of September 8-15, 1961, was discussed. It was felt that the impact of this simultaneous program of evangelism on the people of the area represented by the two conventions would be good.

Rev. Julius Rice would like to have the reaction of the ministers and churches in our Convention with regard to this proposal. It was decided that Dr. Robert Happel would visit the ministerial associations of the Southern Synod and the Southern Convention during the month of February. Rev. Julius Rice will contact ministerial associations of the Southern Convention so that they might plan their February meeting to allow Dr. Happel to discuss this matter with them. Your cooperation in this matter would be helpful.

Also discussed at the meeting held at Raleigh on November 4 was the proposition that the Southern Convention be divided into five or six zones for the Teaching, Reaching, Preaching mission during 1961. The zones included the Eastern Virginia area, with the zone center as Suffolk, Virginia. The other zone area centers were tentatively set at Burlington, Asheboro, Sanford, and Henderson. Please write to Rev. Julius Rice your suggestions and ideas regarding this proposed program of evangelism for our Southern Convention.

"The World's Beginning"

An editorial in the November 16 issue of The Christian Century tells of the death November 5 of Halford Luccock, long-time teacher in Yale Divinity School, and quotes at length a 1924 report of his speaking at an Easter service in Louisville. His stimulating text was words of his own daughter who slipped into her grandmother's room and exclaimed: "Grandma, wake up! The world's beginning!"

That childish exclamation is quite appropriate for this first week in Advent. At this time we turn our religious minds toward the coming of the Messiah, and the period of four Sundays we call Advent. It is the time to wake up, to look for the dawn, to prepare for the day. No one should slumber when High Heaven is preparing a Visitation to our planet, when there is illumination for our dull minds, when angel songs are ours for the listening, when redemption is as near as a Bethlehem stable, when the poetry of the centuries centers around the Christ Child, and when the "world's beginning."

There is a secular mind that will miss the beauty of the dawn of Christian truth. People of that caliber have been restive for Thanksgiving to pass so preparations can be made for the coming of Santa Claus with his pack full of gadgets, playthings, and profits. They will have little time to read the Bible, sing with the saints, prepare Christmas programs for church, or seek converts who will give themselves to Christ and his Church as their major Christmas gift. They will be making preparation for the balance sheet at the end of the year that will show a net profit deposited in the bank. Too bad, really! For they will not know "the world's beginning" at the cradle of the King.

To Give Or Not To Give?

Constantly there are calls for cash. Good causes demand our attention and solicit our assistance. Disease kills our relatives and friends, and threatens us. Scientific search may find the cause and cure — but much money will be needed to accomplish this good end. Hungry people in many parts of our world silently await our giving. Children in our Church Home depend upon us for their livelihood. Sick and aged ministers and widows of ministers need to be remembered in their adversity not merely with love and prayer but also with the money to pay their bills. All the enterprises connected with the Church depend upon the generosity and fidelity of church members. Fuel for the church in which we worship costs cash if we are to be warm and comfortable while the choir sings and the minister reminds us that there is more to life than what we can get out of it. Even the preacher likes to eat and to care for his family in the same way that his parishioners do theirs, and this is a demand for money — spoken or unexpressed.

Well, shall we agree with the irregular church attendant who thinks that all the church wants is money? He is confirmed in his belief because he is visited only once each year by members of the church, and the real reason for that visit is to induce him to give money. Let's not agree with him too readily, for he is a very unhappy member. He has missed something important in his religion.

Were Shakespeare a member of a modern church he would probably say, "To give or not to give? that is the question." But what he did say was, "To be or not to be?" That really is the question. Are we to be a partner in the Church enterprise? Are we to be true to the promise we made when we joined the church? Are we to be liberal so the "soul can grow fat?" Are we to be interested in doing our share in keeping the church functioning in our community, and to the uttermost parts of the world? Are we to be alive to the currents of thought that run through the minds of men everywhere? Are we to be witnesses to the faith that in Christ there is hope for this world and the next? Are we to be the persons that in our better moments we really want to be?

"To give or not to give?" is not really the question. "To be or not to be?" is the disturbing question that millions of church people are answering these beautiful autumn days when the churches present their budgets and seek pledges to reach the goals that may lift the life of our world until this dwelling place may be called the Kingdom of God.

Autumn Hope

The little hills between Asheboro and High Point have been robed in beauty during recent weeks. Scientists could tell why leaves that were green from spring to fall have turned red, brown, and yellow. But one need not be a scientist to enjoy the exquisite beauty piled up for the eyes of man to see. Nature has covered the hills and valleys with autumn hope.

Childhood, youth, and young maturity have had the attention through many long years. Age was a sort of nuisance. Modern little houses have "no room" for parents, grand-parents, in-laws, or out-laws. There is no time to spare for those whose pace is slow. Not too long ago there was talk that people should be executed if they undertook to become more than sixty five years old. Now we are a bit more gentle. We let them retire, which may mean without livelihood, and we build houses for them which they cannot afford to use. In any case they should expect to be in the discard — for the world moves too rapidly for them.

Nature's beauty in autumn makes one wonder. Is springtime and summer all that is important in the span of life? Or, can full fruition bring a new sense of value — a beauty that is all its own?

One of those who has passed the four score years in beautiful and helpful living came recently to dwell with us. The beauty of her life, the sweetness of her spirit, the quality of her faith, strength of her character, and her love for the beautiful and true settled like a halo about our family as we rushed hither and yon. Then came the white-winged angel that took her spirit away and left us stunned, and bereft of her benign blessing. But her mantle stays with us; her autumn beauty glows in our souls with every remembrance.

Autumn speaks of hope in a language of beauty. Winter may come, cold and desolate, but then there will be spring, and summer, and autumn again.

About ◦ ◦ THE MEANING OF AN OLD EXPRESSION

Among the expressions that had their origin in this country's colonial days is "not worth a continental". It involves a question often asked in schools when monetary subjects are being discussed.

What has kept this expression alive are the times when prices soar and the value of the dollar falls. It was such a situation, and more, that brought the saying into use.

Continentals were paper money issued by the Continental Congress to meet a financial emergency created by the outbreak of the American Revolution. Unlike present policy, there was no reserve of silver or gold to guarantee the redemption of this paper money.

It has always taken vast sums of money to wage a war, and the American Revolution was no exception. In 1775 there was only about $12 million in specie, or hard money, in existence in the American colonies. Had this amount been owned by the Continental Congress it would not have met the ever-increasing needs.

To meet this emergency, Congress authorized the printing of money. In a four-year period (1775-1779) Congress passed 40 resolutions authorizing a total of $241,552,780, a staggering sum to the American imagination at that time. This printing press money was known as continentals, and each State was assigned a specific amount to be redeemed. The bills were in denominations of from $1.00 to $20.00, and each bill required two signatures of the 28 signers empowered by Congress. Signing bills became a colossal and unending task.

On September 1, 1780, a dollar in hard money bought four continentals. Five months later the ratio was 1 to 10. It soon rose to 1 to 40, and then soared to 1 to 100. By the middle of 1781 continentals ceased to pass as money. Barbers papered their walls with the bills, sailors were paid off in bundles, and girls went to parties in dresses made of the worthless bills. The expression, "not worth a continental", came into use and still is around.

Profiteering ran wild. Commodities were scarce and speculators cornered the Nation's supplies of salt, coffee, molasses and other staples for which they asked exorbitant prices in hard money. Calico cost $85.00 a yard; shoes $120.00 a pair; and handkerchiefs $100.00 each.

It was near impossible to feed the army, to buy powder, guns and medical supplies. To meet the serious situation, Congress authorized General George Washington to commandeer whatever provisions he needed, and to require States to furnish quantities of food and supplies.

But at the country's darkest financial hour, confidence in Europe increased for the ultimate victory for the young United States. France and Holland advanced cautious loans. A French fleet arrived in America with boxes of hard money while the able Superintendent of Finance, Robert Morris, of Philadelphia, and who was the country's richest man, began loaning his personal funds to the hard-pressed young nation.

The American Revolution was finally won. But States being hard pressed to meet internal needs were unable to raise their assigned redemption amounts. Rare was the family without a bale of worthless continentals.

C. B. Riddle

"Advent Again?"

Warren Matthews

Harry Golden has an article called "Life in the American Middle Class" in his book "For 2c Plain." The leaders of the Bonds for Israel campaign discover that there is no appropriate season for raising funds. Summer is vacation season and winter starts the migration to Miami. The fall is bad, for that gets into the Jewish retailer's Christmas season, which is any time after Labor Day.

People sometimes feel that way about the Church Year. There is always a special season. They get weary of Lent or Advent, though they give these seasons less thought than do the Jewish merchants.

Advent is not out of date, but our observance of it is stale. After we have said that **Advent** is derived from the latin **Advenio** which means **To Come To** and are reminded that the Jews expected a Messiah, we are stranded. To hide our uncertainty we conclude with the exhortation to let Christ be born anew in our hearts and retreat to mailing those sentimental Christmas cards. Is there any other way to approach advent?

Taylor Caldwell in her novel "Dear and Glorious Physician," introduces us to the idea of the Romans, Greeks, and Jews who lived around the Mediterranean Sea in the time of Jesus. To most of those people, the coming of the Saviour was not strongly attached to a picture of birth in a Bethlehem stable. The coming of the Saviour was connected with an image of zealous Christian men and women fearlessly proclaiming through their words and actions the good news of what God is doing for man.

The advent of Christ was intensely personal. Men and women were no longer objects for giving wealth or pleasure to others. Life was more than escape into drunkenness, adultery, games, and secret societies. Christ had come to demonstrate clearly God's love for each individual. The advent was marked by transformed individuals, powerful in their service to God.

The advent of Christ was dynamically social. The individuals who received Him could not confine the good news to themselves or their church. They insisted that their friends know about the event. They sent representatives to other communities that Christ might come there. In spite of the open hostility to their work, in spite of the competition they faced, they sacrificed so that the Saviour could come to every person that the whole world might know the life introduced by Jesus the Christ.

Advent again? If non-Christian retailers can consider it from Labor Day until December 25, perhaps church members can endure one month of the season. We may be able to tolerate the stale messages and antique pictures if we have clear motion pictures in our minds of what the coming of Christ means today. Our film should include scenes of individuals living by the life and teachings of Jesus, churches buzzing with the good news, and ambassadors of Christ contributing to the maturing of young nations. Christ comes in these ways to our modern world. May every season be advent.

—Congregational Kansas

I'm Sold On Planning

By Bill Simmons
Congregational Christian Church
Great Bridge, Va.

In August of last year I presented the idea to the church for planning an entire program for 1960. At first the idea received a cool reception. But with the help of a few key leaders, the church accepted the idea. We asked each Sunday School Class and each organization of the church to plan and put on paper everything they planned to do in 1960. We asked for dates of meetings, places and time of meetings, the topic of the program, and any special project they hope to accomplish. Each class and group was asked to set goals in attendance at meetings and for new members. We also asked each group to take on a special project for the year.

In October we had an All Church Planning Session where each class and organization sent their planning committee. We spent one entire day and evening going over the plans of each group, trying to avoid conflicts in dates, etc. The planning session was climaxed with a Communion Service. After this session a special committee went to work compiling the program into book form. The books were mimeographed by the committee and then distributed to the members. When January of this year came around, each of us, even the minister, was ready to go to work. Each quarter we have a meeting to check on ourselves and see how well we are doing.

Thus far, we have accomplished much. Our Sunday School has had an increase of approximately one hundred and we have received half that many into the church. From the planning the church has received a filmstrip projector, a set of 24 filmstrips, a new altar, light dimmers in the church sanctuary, a set of new flags for the adult Sunday School Assembly room, air conditioner for classrooms, a floor polisher, a movie screen, new chime records, a file cabinet for the church office, a vacuum cleaner, a large deep-fat cooker for the church kitchen, $100 extra to our Children's Home, one child sent to summer camp, and at the present one group is in the process of purchasing cushions for the church pews. These gifts have come over and above the regular work of the groups who gave them.

The problem we now face, as a result of our planning, is that we do not have enough space to carry on our program. Our class rooms are over-flowing and chairs have to be brought in for our worship services. We are including in our plans for 1961 to try and overcome this problem by starting a building program.

You can see why I, as well as my church, am sold on the idea of planning.

—Minister's Practical Idea Kit, November, 1960

Note: Supt. Clyde L. Fields sent the above article to the Sun, saying, "I heartily endorse the "Minister's Practical Idea Kit," Church Extension Service, Golden, Colorado, $3.50 per year.

Stewardship At Its Best

Dr. Meredith Speaks At Burlington

Mrs. M. Z. Rhodes

November 7 will be a date that the Women's Fellowship of the First Congregational Christian Church, Burlington, will long remember. Here before their eyes stood two people; first, one who had played an important part in the beginning of a wonderful work; the other, a witness to her fruits of labor.

Let us take it from the beginning. The program centered around "Stewardship," of which Mrs. Russell Clem is chairman. Speaking of stewardship, Mrs. Clem said that early in her life she realized how important it was to give her "Time," her "Talent," and her "Treasures" to God in service. Making this dedication of her life soon found her doing full time work in the Southern Convention as Dr. J. O. Atkinson's Secretary. Therein lies a story to be told.

It was in the year 1919 that the need at Fancy Gap, Virginia, was first brought to the attention of the Southern Convention. The need for education and religious training was great. Mrs. Clem, who was then Miss Bessie Holt, received $900.00 from the churches of the Convention. "Miss Bessie," and Miss Iola Hedgepeth, riding on horse-back, visited 40 homes. From this came the school and the church at Fancy Gap. As Mrs. Clem stated, someone else came to Fancy Gap. This was "Cupid," for Miss Hedgepeth, teacher at the Fancy Gap School, became Mrs. Russell Meredith. Then later came a son, Jesse Meredith.

Dr. Jesse H. Meredith is director of surgical research at Bowman Gray Hospital in Winston-Salem. We shall not follow the years in between the birth at Fancy Gap and the man today. Needless to say, when this dedicated doctor stood before the Burlington women, he had their every attention.

Dr. Meredith, who had been sent to Russia for research, took as his topic "Russia." He arrived in Russia the day before the U-2 incident and was there during the collapse of the summit meeting. Not going as a tourist, Dr. Meredith was able to observe the Russian people in a different way from guided tourists. He found four distinct types of people. These were the professional, the indoctrinated aggressive communist, the working people and the university set. The most encouraging were the university set. These wanted to know what was going on outside Russia. Dr. Meredith observed the difference between a country completely controlled by the government and a free country. Perhaps of greatest interest to our women was the statement that only the older people of Russia had any type of religion. There are seven churches in Moscow but they are dying churches. A monastery was located outside of Moscow where Orthodox priests were trained. Among the young people there was no religion. More could be told, but the thing most impressive about this meeting was that here was a result of "Stewardship" at its best — a doctor dedicated to God and the service of his fellowman.

With thankful hearts the Woman's Fellowship expresses its sincere appreciation to both Dr. Meredith and Mrs. Clem for this splendid program.

"Take my life, and let it be
Consecrated, Lord to Thee"
—Havergal

General Synod of United Church

Delegate Reports To N. C. Conference

Earl T. Farrell

I am glad to have this opportunity to express to you my deep gratitude for being elected a delegate to the General Synod of the United Church of Christ. It was a real thrill to be a part of these historic sessions which were held in Oberlin and Cleveland, Ohio, in July of 1959 and 1960.

There were many hours involved with tedious discussion and debate. But there were also mountain-top experiences of worship and the exalting moments of adopting the "Statement of Faith" and the approval of the Constitution with the singing of the Doxology.

It was a rare privilege to have been a part of these sessions, marking a forward step in a movement, and of a church, that will prove to be one of the outstanding events of this century. We have witnessed the formation of a constitution for a church that will be in the forefront of Protestantism for many years to come. To quote from an editorial that appeared in the UNITED CHURCH Herald: "The moment of approving the proposed constitution, therefore, and the acts eventuating from it, may rightly be rated as unique in the annals of Western Protestantism."

Many of those who attended these meetings have testified of the felt-presence of the Holy Spirit. Here we remember the words of the Reverend Dr. N. M. Guptill, speaking in Henderson, to the effect that, "The unity of God is coming to meet us." It is our hope in a divided and distorted world that we may find unity and strength in God. The United Nations cannot assure us peace — though it is a powerful instrument for good. Peace must ultimately come through the mission of the Church of Jesus Christ.

It would be a serious mistake if we did not give to this matter serious study, thoughtful and prayerful attention.

We are assured of the autonomy of the local church and the continued traditions of our churches in freedom. I hope that our churches will vote in the affirmative, and I am confident that the majority of them will.

A Baptist minister speaking recently to a group of men said: "The Ecumenical Movement represents the urge within the different households of faith to realize in our day that there is one Shepherd and one fold. We are listening to a voice which has never ceased to whisper that there is one Lord, one faith, and one baptism."

Our church that has led in so many worthwhile movements in America such as the founding of colleges, the beginning of foreign missions, the establishment of the public school system today is being led in another important and historic mission in bringing into being the United Church of Christ.

We hold that all who believe in Christ are brethren, and we should join hands and hearts that together we may more effectively preach the Gospel of Jesus Christ.

IMPORTANT HELPS FOR LAY MEN

The **Churchmen's Fellowship**, (Newsletter) Subscription, $1.00 per year.

The **Leader's Guide** — 50c each.

The **1960-61 Program** — 30c each; $3.00 per dozen.

General Topic: "The Mission of the Church."

Many of our men buy **Leaders' Guides** for the leaders and **Programs** for all members of the men's group.

Laymen's Fellowship Booklet, 25c each.

Laymen's Fellowship Bell, with mallet, $10.00 postpaid.

Companion Pocket Cross. 50c each.

Songs Men Like to Sing. Words only. 15c.

Order from Laymen's Fellowship, 10 W. Lockwood Ave., St. Louis 19, Mo. Enclose check with order and make payable to Laymen's Fellowship.

Report Of Conference Apportionments

YOUR SHARE OF OUR CHRISTIAN WORLD MISSION

Eastern Virginia Conference Apportionment Payments

January 1, — November 21, 1960

	Paid	Due
Bayside	$ 605	$ 99
Chuckatuck, Oakland	1762	369
Dendron	260	20
Dendron Union (Surry)	169	—
Disputanta,		
Bethlehem	350	235
Centerville	193	——
Driver, Berea (Nans.)	947	300
Eclipse, Mt. Zion	313	——
Elberon, New Lebanon	——	140
Franklin	2659	——
Franklin, Hunterdale	884	631
Holland	2065	——
Holland, Holy Neck	406	1219
Hopewell	271	310
Isle of Wight	500	——
Lynnhaven Colony Community	375	125
Newport News	2258	1495
Newport News, Warwick	500	117
Norfolk,		
Bay View	680	221
Central	510	373
Christian Temple	4868	800
First	478	743
Great Bridge	1594	212
Little Creek	276	276
Portsmouth,		
First	900	300
Shelton Memorial	900	154
United	500	——
Prince George	399	181
Richmond,		
First	600	392
St. Andrew's	98	——
South Norfolk	1726	2117
South Norfolk, Rosemont	3723	863
Suffolk,		
Bethlehem (Nans.)	3576	——
Christian	2860	5078
Cypress Chapel	1000	652
Liberty Spring	1674	532
Wakefield	512	70
Wakefield,		
Barrett's	——	169
Burton's Grove	173	——
Walters, Mt. Carmel	302	707
Waverly	1410	——
Waverly, Spring Hill	84	216
Windsor	1226	29
Windsor, Antioch	100	445
Eure	150	818
Sunbury,		
Damascus	477	477
Oak Grove	75	190
Totals	$45388	$21075

Missionary Works With

Sunday Schools In Africa

Few Sunday school teachers visit their classes on horseback, but Miss Agnes Wood of Traer, Iowa, did so for many years as a Congregational Christian missionary in Africa.

Her horse, Andy, who carried her out to the remote African villages, was known among the Zulus as the "four-legged missionary."

Miss Wood left Logan Airport, Boston, Tuesday, November 1, to begin her 32nd year of service in Africa under the American Board of Commissioners for Foreign Missions.

She is associate principal at Inanda Seminary, near Durban in Natal, Union of South Africa. Inanda, founded in 1869 by an American, has an enrollment of 300 teen-age Zulu girls.

While she no longer rides a horse to visit Sunday schools around the countryside, Miss Wood still keeps in touch with these far-flung little groups, using the school car.

Sunday schools in Africa do not meet in neat little rooms decorated with Bible pictures and potted plants, she explains. They meet wherever they can, in a mud hut with the children squatting on the dirt floor around a center fire, in an open pasture, or, "under a tree half way up the side of a mountain on the other side of the valley."

She tells of a Zulu teacher who has 20 herd-boys in her class. Since these boys cannot come to regular Sunday sessions, she goes wherever the cattle are and holds her classes there.

"And this Sunday school is really growing," she says.

Some of the Sunday schools do meet in small African churches and schools, she says.

At the Inanda school, she explains, there is no well-trained corps of maintenance men who efficiently take care of plumbing, building and repairs, leaving the teacher to academic pursuits. The 64-year-old Miss Wood might well bear the title of "maintenance man" herself as well as asscoiate principal, for while she does not do the physical work entailed, she trains and supervises the unskilled Zulu laborers who actually do the work.

She is proudest of the expansion of the school's water system, including two deep wells and hundreds of yards of pipe.

"Yet we still cannot get enough water," she says.

At the school Miss Wood teaches mathematics to the older girls. While a "larger percentage of the students are more eager to learn than the students here in the United States," she says, "they are not all little angels."

In addition to her teaching, maintenance work and Sunday school supervision, Miss Wood visits the homes of the local Zulu women, helping them to become better home makers, to prepare nutritious meals, and to keep house efficiently.

In her years in Africa Miss Wood has learned to speak Zulu, the Bantu language spoken in the area. Classes an Inanda, however, are conducted in English. Fourteen Africans and 10 Americans and Europeans serve on the school faculty.

Petulama, a successor to Andy, the horse, was given to Miss Wood by the Congregational Church of Petulama, California.

"He's still going too," she says. "He's taking around a Zulu pastor who is about as old as he is and they go at just about the same speed."

Of her services in Africa Dr. John Reuling, Boston, the American Board's secretary for Africa, says, "Agnes Wood brings positive good to many homes and communities and at the same time gives the young Inanda students an example — one which time has shown they do not forget — of how one who has had privilege and opportunity may share it with others."

Novelist Tells Of South Africa

Alan Paton, South African novelist, says that both English-speaking and Afrikaans—speaking Christians must share with the government in bearing responsibility for the "unhappy situation" in the Union of South Africa today.

He spoke at a question-and-answer session following a luncheon given in his honor by the New York office of the World Council of Churches. Mr. Paton attributed conditions in South Africa to "sinful men" wherever they are found, in churches or politics. He said, however, that leaders of English-speaking churches had attempted to exercise "prophetic Christian judgment" in the statements opposing apartheid (racial segregation).

Mr. Paton, an Anglican layman, said that apartheid was often expressed as a noble ideal of individual or separate development of the races. The policy of segregation in South Africa is currently called "autogenous development." The end of such a policy, however, was white supremacy, he said, "with all the humiliation and deprivation it involves."

He spoke of the tragedy of deluding oneself by expressing noble ideals in political policies and then shutting one's eyes to the actual evil consequences "which are so harmful and cruel to human beings."

The Dutch Reformed Church no longer attempts to defend apartheid on a Biblical basis, he said, but many members of the church believe that it is God's intent that the races should be separate.

The novelist said that many white people, both English and Afrikaans-speaking, in South Africa today were disquieted by apartheid though far too little expression is given to this unrest. This was true of members of the Dutch Reformed Church as well as the English-speaking churches, he said.

Affirming that he was not here to "give a gloomy picture or to be optimistic but to report the truth" Mr. Paton predicted that apartheid would come to an end within the decade. Forces both within the country and outside, elsewhere on the continent and in the world, would force a change, he felt.

"This change would in any event be drastic," he said. "But the question that pre-occupies us all is whether it must also be bloody and violent."

Dr. Roswell Barnes, executive secretary in the New York office of the World Council of Churches, expressed gratitude to Mr. Paton "for increasing our understanding of the tragic perplexities of the situation."

Africa Opportunity Fund

Alford Carleton

Africa is not just a crisis to be dealt with. It is an opportunity to be seized to help millions of our brothers to achieve freedom and dignity before God and their fellow humans. It is therefore wholly fitting, in my opinion, that this American Board of Commissioners for Foreign Missions on this anniversary shall do what its forebears did 150 years ago — seize upon the most daring opportunity for missionary work and through it serve for the glory of the Gospel and the welfare of mankind.

The Board this morning launched an African Opportunity Fund to help our Christian brothers in Africa in their time of testing. The American Board has allocated $65,000 from its reserves as a first gift to this fund — no mean sum in itself in view of what a dollar in missionary hands can accomplish as against a dollar spent by other sources. I invite the members of our churches and other persons of conscience who wish to aid Africa and want their money handled with efficiency and spent in compassion to contribute generously to this Fund.

We will not be alone in our efforts. Other great Protestant denominations — among them the Baptists, Lutheran bodies, the Disciples of Christ and the Methodist Church — will also raise large sums for African aid. Among us we expect to provide at least ten million dollars to help the African churches find their way through the dangerous opportunity of their times.

How will this money be spent? Not just in doing what we would do anyway. I can only announce in detail the plans of the American Board, but I know our fellows in other denominations are fully as far-seeing and statesmanlike as we are. Our first consideration will be to help the African churches make the readjustments that have been so suddenly called for. There will be emergency in-service training for ministers whose theological education and general level of experience are inadequate to meet the demands now being made on them. Formal theological education will be expanded, especially as new seminaries already provided for are opened. We will help to maintain school systems in spite of the withdrawal of government subsidies, as in the Congo. We will expand secondary school facilities on a crash program schedule because Africa is woefully short of high schools and high school graduates. We will furnish teachers on an emergency basis, while we work both here with the aid of our own American Missionary Association and in Africa through colleges there to train teachers and school administrators. We will provide emergency medical services where the medical facilities have broken down. We will give relief in food and clothing and shelter where it is needed. Some of the money will be used to aid persons who are being deprived of liberty, jobs and property because they have stood for human freedom. We will help to provide the right people to serve as technicians and administrators in the African churches, governments and economies.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Philippines

December

Manila, a city of 1,200,000, is capital of Philippines and one of busiest commercial centers of Far East. Institution: Union Theological Seminary.

4—**Rev. John Muilenburg** was a missionary of the Reformed Church in China, then at Silliman University in the Philippines; he is now Interboard Representative-Treasurer, acting as a connecting link between the United Church of Christ and the four American mission boards which cooperate with it.

5—**Miss Frances Rodgers** was a Presbyterian missionary for 40 years in the Philippines; her parents were founders of the Presbyterian mission there. Now she is hostess of the Interboard Guest House.

Marawi City (formerly Dansalan) is capital of Lanao Province with population of 12,000.

6—**Mr. and Mrs. Guy Thelin,** who have many friends in the Southern Convention, are now on the staff of Dansalan Junior College after having served at Southern Christian College 1952-58. He is setting up an agricultural extension program and is busy in building program for this new school which ministers primarily to Moslems, who make up 80% of the population. She teaches English, public speaking, and piano.

7—**Miss Frances Thompson** went to the Philippines in 1937 and served on faculty of Silliman University College of Theology. She was interned by Japanese 1942-45. Now she teaches Bible and philosophy at Dansalan Junior College, founded in 1950. It has to combat many evils: polygamy, child marriage, slavery, clan feuds, ignorance, illiteracy, bad sanitation, dishonesty.

Midsayap has a population of 23,000. Southern Christian College is located here.

8—**Mr. and Mrs. Dick Fagan** went to the Philippines in 1956 as agricultural missionaries. He works with the Rural Life Program of the United Church. She teaches in teacher training department of Southern Christian College and serves as principal of the practice school.

THE MICRONESIA MISSION

9—**When American forces reached islands of Micronesia in the closing stages of World War II, they were greeted by people with "We Boston Christians." This work had been started in 1852 with the cooperation of the Hawaiian Evangelical Association. At the eager request of the people, as well as official requests of the International Missionary Council and the U. S. Navy, the American Board returned to the Islands after the war.**

Kusaie is one of the high volcanic islands of the central Pacific. Christian Training School is located here.

10—**Rev. and Mrs. Elden Buck** work with the Kusaie Training School, where he is principal and teaches and she is dean of girls and works in Bible translation and revision. She is the daughter of American Board missionaries to the Caroline Islands. He oversees work on a 1,000 acre plantation which feeds the 75 teen-age boarding students.

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Interview With A Theologian

Here are some questions you may have asked yourself many times. These questions puzzle the great minds of our day, too. But out of our questioning can come a stronger faith. To give us all something more to think about, we wrote these questions to Dr. Roger L. Shinn, a theologian of the United Church of Christ. Why not share his answers with an interested discussion group? —Youth Magazine

(Continued from Last Week

Q. If God is love, why does he make some people suffer?

A. Does God make people suffer? People make each other suffer. People make themselves suffer. And nature causes suffering. But nature is not God. Don't blame God for every particular thing that nature does. However, you can "blame" God, if you want, for creating the kind of nature that makes some suffering inevitable. Why did God do that? St. Augustine in the fifth century said: "God judged it better to bring good out of evil than not to permit any evil to exist."

Stones do not have freedom or experience pain. People do. Would you rather be a stone? Most people prefer the cost of life for the sake of the opportunities of life. But Christianity is not an explanation of suffering. Jesus Christ, you may have noticed, never tried to explain suffering. He did two more important things: he shared it and he helped people overcome it.

Q. But how do we know Jesus Christ really lived?

A. By the historical evidence. We have more evidence about the life of Jesus than about most historical characters, less than about some. Practically all historians, whatever their religious attitudes, believe that Jesus lived.

Q. How do we know that Jesus is the Son of God?

A. That is the crucial question. The more you think about it, the more remarkable it becomes that anyone should believe that Jesus is the Son of God. When Jesus lived in Palestine, people expected that a Messiah or Savior would overthrow the Romans, establish justice, bring prosperity. Jesus did none of these. He was the humblest of men. Instead of taking over the government, he let the government kill him. Yet people soon were calling him Savior, Lord, Son of God. Why? Because they could not set aside his commandments as the ideas of a mere man. Because they were convinced that his forgiveness was divine forgiveness. Because, as they said, he "reconciled" them to God and sent them on a reconciling mission. Because they met him — however you interpret it — risen from the dead. The "miracle" at the foundation of Christianity is this testimony that so unlikely a person as Jesus should be the Savior from God. That miracle is repeated every time a person today decides in all honesty that Christ is Savior.

Q. What does it mean to be saved?

A. It means to be healed.

Q. Healed from what?

A. From such sicknesses as fear and despair. From frustration, aimlessness, and dullness. From inner conflict and from sin. From fear of death. Maybe you can find better words for whatever it is that gnaws at people, cramps them, makes life bitter or tiresome. To be saved is to be released to freedom and adventure and love.

Q. You said something about sin. What is that?

A. Sin is the kind of self-centeredness that cuts us off from God and other people. It is failure to love. God creates us to love, but sin makes us see other people as rivals instead of friends. It makes us resent others in our family. It causes prejudice between races and wars between nations. It makes us pleased when other people are hurt. And it makes us unhappy inside ourselves. God creates us "in his image," as the Bible puts it, so that something within us wants to love. When sin distorts that love, we suffer inner conflicts. That is why Christians pray, "Forgive us our debts as we forgive our debtors." That is why the New Testament teaches, "If we say we have no sin, we deceive ourselves and the truth is not in us. But if we confess our sin, he (God) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Q. But how did Christ's death and resurrection so long ago save us today?

A. It is God who saves us — right now, every day. Our sin puts a gulf between God and us. We see God as our enemy, as an annoying lawgiver, as a kill-joy. But God crosses that gulf to save us. "We love because he first loved us." He loves and saves us every day.

At one particular time God crossed that gulf in an especially decisive way. In Christ he came to us, showed us his character and will, shared our suffering, and brought into human life a power to overcome sin. When we human beings killed Jesus, he prayed, "Father, forgive them." God's forgiveness of us, even at our worst, gives us the opportunity for a renewed relation with him.

(To be Continued)

Women's Fellowship Services

APPLES CHAPEL

Mrs. E. H. Thompson, Reporter

The women of Apples Chapel observed Fellowship Sunday on November 20. The pastor gave over the entire worship hour to them. Twenty-five women took part in the program in addition to those who sang in the choir. The societies of women honored Mrs. R. E. Apple by giving her a nice present in appreciation for her many years of faithful service in the missionary work of the church. Mrs. Bessie Apple gave a brief history of the American Board for Foreign Missions.

The offertory, Bless This House was sung beautifully by Miss Sandra Powell, a young girl of the choir. Mrs. R. E. Apple gave the missionary meditation and conducted the Dedication Service of the mite boxes. An offering for missions was taken and a nice sum was received. Pastor Leebrick spoke briefly on the theme of Thanksgiving and pronounced the benediction.

ROSEMONT

Women's Fellowship Sunday was observed at Rosemont Christian Church on November 6, 1960, at the eleven o'clock worship service

Mrs. B. M. Herbert, Jr., president, presided. The ushers were Mrs. Charles Cherry, Mrs. Herbert Fisher, Mrs. Harry Joyce, Mrs. Surry Small, and Mrs. Frank Wentz.

An inspiring message was given by our guest speaker, the Reverend W. W. Snyder, superintendent of our Church Home for Children.

The Women's Fellowship of Rosemont Church held their Woman's Gift Service on Monday evening, November 7, 1960, in the sanctuary of the church. Mrs. Howard Gilbert, devotional chairman, led the group in singing "I Will Sing the Wondrous Story" followed by the call to worship, "With a Whole Heart."

Mrs. John B. Gibson, Sr., gave the responsive litany after which the Men's Trio composed of Mr. Allen Brenneman, Mr. Wilbur Debaum, and Mr. Donald Liverman rendered three selections. Mrs. C. L. Richardson, Christian education chairman, told a story entitled "Charity in a Cold Climate." This was followed by the ingathering and presenting of the Woman's Gift. Mrs. Dewey Jones offered the prayer of dedication.

Mrs. Charles Cherry, vice president, presented three life memberships to Mrs. Howard Gibson, Mrs. B. M. Herbert, Jr. and Mrs. Dewey Jones. A life memorial in memory of Mrs. Jane McCloud was presented to Mrs. W. P. Nothnagel. These presentations were made after a beautiful and inspiring speech from Mrs. Cherry.

SOPHIA

The Women's Fellowship of Sophia Congregational Christian Church conducted the morning worship November 6, in observance of Women's Fellowship Sunday, under the direction of Mrs. Troy Hall, president.

Mrs. Jim Hollingsworth led the responsive reading and meditation. Mrs. L. M. Presnell gave the dedication prayer after the Woman's Gift boxes were placed on the altar. She also presented perfect attendance pins to Mrs. Troy Hall (5 years), Mrs. Roy Hayes (2 years) and Miss Dorsie L. Hayes (2 years), congratulating them on the splendid records they had made and suggesting this is what it takes to have a successful Fellowship.

Rev. L. M. Presnell concluded the service with appropriate remarks.

SOUTH NORFOLK

Beatrice George

A special service for the dedication of the Woman's Gift was held at the evening worship hour in the South Norfolk Congregational Christian Church Sunday, November 13. Mrs. Clarence Harris, first vice-president of the Women's Fellowship, read the scripture lesson and offered the evening prayer. Mrs. Gregory Tigerides and Miss Elva Hanbury sang "Shepherd of Love."

Mrs. W. B. Evans, president of the Women's Fellowship conducted the service of dedication of the Woman's Gift. She gave a brief outline of the far reaching help given through these contributions. Afterwards there was the film presentation of the first episode in The Living Christ series "Holy Night." Succeeding episodes will be presented the second Sunday evening of each month for a year.

After the closing hymn Mrs. Harris pronounced the benediction.

This was a very impressive service and witnessed by an excellent attendance of members and friends.

IMPROVEMENTS AT AMELIA

Mrs. B. L. Penny, Reporter

We have had a good year under the leadership of the Rev. Robert Bennett. We have received four new members.

About a year ago we voted to remove the old fence around the cemetery. This was done and a cement block wall built across the front. Now the laymen have really been at work. They have leveled the graves, straightened the stones and sowed grass. This looked so good they decided to landscape the yard, sow more grass, pour cement walks and erect a new bulletin board out front.

The Youth Fellowship and the Women's Fellowship have not exactly been asleep. We have had the inside of the church painted and an intercom system put in the nursery, so the ladies who keep the nursery can hear the sermon. We are now working to tile three Sunday school rooms and our kitchen.

A few Sundays ago one of the trustees said, "Now our church needs painting on the outside, but we don't have the money in the treasury to do it." In just a few minutes it was voted to paint it and the money had been raised.

Our church entertained the Eastern North Carolina Conference this fall. The Lord has blessed us in many ways during the year.

C. C. WOMEN ATTEND E. AND R. WORKSHOP

More than twenty Congregational Christian women and one minister, the Rev. S. E. Madren, attended the Fall Educational Workshops of the Virginia Regional Guild of the E. and R. Potomac Synod meeting at Centenary E. and R. Church, Winchester, Virginia, October 27. Mrs. Dale Kipps, president of the Valley Women's Fellowship, brought greetings. Mrs. Ralph Holland of Massachusetts, representative for the National Women's Guild, spoke of the fact that the early Christians turned the world upside down; today we leave it up to the pagans of the world who have done it again. Today's Christians must be united in purpose and witness.

The Women's Fellowship at Carolina led the morning worship November 20 when the Woman's Gift was dedicated. Rev. Grant J. Burns used as his subject "With A Whole Heart."

100TH ANNIVERSARY SERMON AT SUFFOLK, VIRGINIA

Consecrate Thy Service

Dr. George D. Alley, Minister

"And David said unto all the congregation, Who then is willing to consecrate his service this day unto the Lord?" I Chronicles 29:5.

The time is just 1,000 years before the birth of Christ.

The setting is that of a religious assembly.

The central figure, and the principal spokesman, is David, the king.

He has come near the end of his reign; his son, Solomon, has already been chosen and prepared to succeed him; and, soon, he will step from the stage of history, never to appear again.

But for this brief and solemn moment, with all the tribes of Israel gathered about him in Jerusalem, David, the warrior, the statesman, the poet — with a wisdom born of his trials and errors both public and private — has earned the right to speak and the right to be heard. More than ever before, he is the leader, and the undisputed master of the hour.

What does he say?

He talks about building a temple — building it to the glory of God, and for the worship of all the people.

He talks about what he is prepared to offer as his personal contribution toward the construction of this temple: 3,000 talents of gold, and 7,000 talents of silver — worth sixty millions of dollars as we would reckon such wealth, today.

Had David been a lesser man and perhaps more mindful of the modest circumstances of his origin, or of the "self-made-man" character about his achievements, he might well have digressed, here, to talk about the magnificence of his offering and about how pleased God ought to be because of it.

Instead, he tosses a challenge to his people, implying that everyone must contribute whatever share he can if God's work is to be done: "Who then is willing to consecrate his service this day unto the Lord?"

Then, after all have had opportunity to respond by declaring what each personal gift will be, David leads them in a wonderful prayer — a prayer in which God is acknowledged as the sole Source of all that they have and of all that they are: "All things come of thee, and of thine own have we given thee!"

So, in this fitting climax to his career, David consecrates not only their material possessions, but every good and gracious faculty of mind and heart, as well. Thus he sets the gifts apart for sacred use and humbly dedicates them to their holy purpose.

Now, let us move ahead nearly 3,000 years.

The time is November, 1860.

The setting is that of another religious assembly.

The central figure, and the principal spokesman, is the Rev. William Brock Wellons. He is 39 years of age and, with 17 years yet to live before the slow ravages of consumption have taken their toll, he is in the prime of his life. His journals indicate that he is traveling 4,000 miles, by horseback, and preaching 300 times in every 12 months.

To the 24 persons gathered around him, here in this same village, he is already known as a preacher of real persuasive power, as a founder of churches, as an author and editor. He, too, has earned the right to speak and the right to be heard, for his is an obvious capacity for leadership and a guiding spirit in the major councils of the Church.

What does he say?

He talks about the splendid opportunity for establishing a new congregation in this place — of how much it will mean to all subsequent generations for his hearers to covenant together as the charter members of the Suffolk Christian Church, and to consecrate themselves to its service.

He does not say very much about how things are, elsewhere — just about how ripe the time is to sow for a harvest, here.

But, up in Massachusetts, the Rev. Samuel May is saying to William Lloyd Garrison, "It is ridiculous for you to become so excited about the slavery question. There is no need, man, for you to be on fire!", to which Garrison replies, "With most other people no more excited than an iceberg, someone ought to be on fire!"

And, down in Louisiana, the red-bearded Superintendent of the state Military Academy is writing to his daughter, "It would appear that the whole country will soon be drenched in blood! Mama will explain this to you." But William Tecumseh Sherman knew full well that neither his wife, nor anyone else, would ever be able to explain such things to a little girl.

Within 6 months, 11 states will have seceded from the Union, and by the next July the first blood will have been spilled, on Virginia soil, at Bull Run.

Looking back, from our vantage point a century later, one thing (which the records do not show and which the people never thought of) is abundantly clear: our spiritual forebears in this place were doing one of the best possible things in one of the worst possible times.

Just as David, centuries before, had consecrated the gifts for a temple in which he knew he would never worship, himself, so, Dr. Wellons and that tiny band of Christian folk were making a similar venture of faith. And what is more expressive of faith than to plant a tree in the shade of which we know we may never rest — or to build a church in which we know we may never worship?

The founding fathers, here, in achieving their purpose to organize a church, to erect a building set apart for sacred use, to consecrate themselves to God's service, could hardly have known that soon their household of faith would be dispersed, that their minister would be forced to flee for his life, that their church building would be put to other uses. We can easily believe, however, that such prospects as these would not have deterred them in their purpose — not in the least!

The stories of the days in this church beyond November, 1860, are now almost legendary, and we could spend much time re-telling them. But what we need to remember most, today, is that those who gave their best to the founding of this church were building for us, not just for themselves!

In the ensuing century now at its close the Suffolk Christian Church has provided spiritual nourishment to hundreds of people whose lives have here been consecrated to holy purpose. Rich traditions of leadership . . . and of sacrifice quite beyond anything we might imagine, have been established . . . countless gifts of mind and heart have been given . . . and we are the heirs of it all!

(Continued on Page 15)

God's Promise Of A Saviour

Background Scripture: Isaiah 9; Galatians 4:4-7.

Devotional Reading: Isaiah 11:1-9.

Memory Selection: **For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace.** Isaiah 9:6.

This great poem or song from the heart and lips of perhaps the greatest of prophets has been the subject of a long and, at times, acrimonious debate among scholars and Biblical students. The debate has been, and is "What does it mean? To whom does it refer? Is this king contemporary with Isaiah, or is he a king to come in the future?" But as one wise man says "These questions are of living interest to scholarship, but when the Christian Church reads or sings these words, it is to exult in the gift of God's love in Jesus Christ. It is his song, and we sing it with thanksgiving for the fulfilment of that hope which burned in the weary human heart through the centuries of darkness and pain, that God would yet visit and redeem his people." Even if it is admitted that Isaiah did not specifically refer to the Lord Jesus Christ, he did fulfil this description, and this prediction. That is the important point. Leave it to scholars to debate the matter; let us delight in the fact that "unto us a child was born, unto us a son was given" the Babe of Bethlehem, God's promised Messiah, who gave "light to those who sat in darkness and dwelled in the land of the shadow of death," and who still exercises his saving ministry to all such people.

The Promise of a Saviour

This is not the only place in the Bible in which there is the prediction and the promise of the coming of one who should be the Saviour of the world. In many places, and in many figures of speech, there is the implicit and the explicit assurance that God would visit his people from on high, manifest himself to them, and come to dwell among them. To be sure, we have to read back into many of these prophecies these ideas. Even though the writers did not have a specific person in mind, they did give the assurance that such a one as the Messiah should come and would come in due time. This Messianic Hope took many forms — he was to be a great King; he was to be a great Warrior overcoming and overthrowing the enemies of Israel and establishing an era of peace and prosperity; he was to be a "Suffering Servant"; He was to be a Man who went about doing good, as we shall see in next Sunday's lesson. Among all the variables in these predictions, there was one constancy — God would visit his people, he would send a Saviour; he would keep his promise about the Messiah. There are some enigmatic expressions in today's lesson. One gets into difficulty if he reads them and takes them literally. One has difficulty in explaining them. But in them we have one of the greatest of all of God's promises concerning the coming of the Messiah, the Lord Jesus Christ.

In describing "the One Who Should Come" Isaiah says that his name shall be called "Wonderful Counselor (the words should not be separated by a comma); The Mighty God, the everlasting Father, the Prince of Peace." No mere man could fulfil this promise, no mere human ruler could possess all these attributes. The characteristics of a heaven-sent Saviour begin to appear. It is no coincidence, therefore that immediately following a description of the Messiah or the Saviour that Isaiah asserts that "of the increase of his government and peace there shall be no end." One who had the characteristics and the power of the one described would be able to establish, and maintain his Kingdom — "He could order it and establish it with judgment and with justice from henceforth and forever."

SUNDAY SCHOOL LESSON
DECEMBER 11, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

The Promise Fulfilled

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . ." Christmas is the anniversary of the fulfilment of the promise of the Messiah or the Christ. And Christmas just did not happen willy-nilly — it happened at a definite time on God's calendar. God's clock struck the hour of destiny and God sent forth his Son into the world as he had promised. Christ's birth came not by coincidence but by calculation; it came in "the fulness of the time." And God sent forth his Son, not only at the time in which he was promised, but in the way that he had promised. Jesus did not come down from heaven as some other-worldly being, he did not come full-grown to the earth; he was born of a woman, born under law, he came as a helpless baby, the Eternal and Invisible Word of God became flesh and dwelt among men. And in that Incarnate Word, men beheld the glory of God, full of grace and truth. Former revelations of God had been partial and incomplete and to a great degree, unsatisfactory, or at least unsatisfying. But it pleased God that in his son Jesus Christ should all the fulness of the godhead dwell bodily. When men saw Jesus, they saw God — "He that hath seem me hath seen the Father," said Jesus himself. And because he was God incarnate, we need not look for another. He is God's final word to humanity.

"When the fulness of the time was come"—that is an intriguing phrase. Certain facts buttress the words. The world was one in the sense that it was a Roman world, a Roman world under Roman law and a Roman peace. There was a system of roads that led to all parts of the Roman Empire making it easy for the early followers of Christ to carry his message to the ends of the then known world. There was a universal language — the Greek language — which above all other languages lent itself to the delicate shades of meaning which are embodied in the New Testament writings. There was a breakdown in the moral and spiritual life of the empire at that time. And there was a spirit of expectation on the part of thousands, a hunger of heart, a sense of frustration, a longing for

(Continued on Page 15)

At Our Church Home for Children

Walstein W. Snyder, Supterintendent

Three Churches Are Visited

Dear Friends:

Sunday, Nov. 20, our staff and children had the opportunity of sharing in three of our churches' programs. Sunday morning Mr. John Biggerstaff and a group of our children shared in the service at Shallow Ford church near Elon, where Rev. Richard Peterson is the minister. Mr. Biggerstaff and the children were most graciously received by a church full of people and it was a real joy to have this privilege of sharing in the service.

Your Superintendent and four young people went to Reidsville where we shared in the 11:00 service. We had the privilege of speaking to a church filled to capacity. The young people and I were most kindly received by all. After the service we were most graciously entertained for dinner in the home of Mr. and Mrs. Ed Chilton. Rev. Mack V. Welch is the minister of this fine church.

That evening we enjoyed a family fellowship supper with the Burlington First Church. Here our boys and girls were all greeted by children their own age who were their hosts for the evening. After a delicious meal, a program was presented by the church which was thoroughly enjoyed by the entire staff and all the children of the Home. The fellowship supper and program was under the direction of Mrs. Edna Earle Randolph, Christian Education Director of the First Church. Rev. Robert Kimball is the minister of this fine church.

HAVE YOU?

Ever Yet Been Sorry—

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears of a talebearer.
10. For disbelieving most of the ill reports.

In High Point Enterprise

REPORT FOR NOVEMBER 21, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 4,134.53
Eastern North Carolina Conference			
Southern Pines	$ 61.93	$ 61.93	
Eastern Virginia Conference			
Richmond, First	32.00	32.00	
North Carolina and Virginia Conference			
Bethlehem	35.00		
Danville	25.00		
Pleasant Grove — CHIP	171.00		
Pleasant Grove	15.00		
Salem Chapel	13.00	259.00	
Western North Carolina Conference			
Brown's Chapel	72.00		
Zion	50.00	122.00	
Virginia Valley Conference			
Timber Ridge	7.08	7.08	
Total			$ 482.01
Grand Total			$ 4,616.54

SPECIAL OFFERINGS

Amount brought forward		$ 3,405.18
Every Body's Bible Class, Danville Church	5.00	
Lawrence S. Holt Trust Fund	450.00	
Walter P. Mays, Burlington, N. C.	26.00	
Clarence M. Fields, San Leandro, Calif.—Christmas	5.00	
Class 15, Reidsville Church	15.00	
Women's Guild, Pomona Cong. Church, Pomona Park, Fla. — Christmas gift	15.00	
In Memory of Frank Tyler Watson	5.00	
In Memory of Mrs. A. L. Shelton	10.00	
Friendly Service:		
Woman's Guild, The United Church, Bridgeport, Con.	25.00	
Women's Fellowship, Moore Union Church, Sanford	10.00	
Women's Fellowship, Cong. Christian Church, Lincoln, Kansas	10.00	
Thanksgiving Offerings:		
Mrs. George Brannon, Sanford, N. C.	10.00	
Garland Gray, Waverly, Va.	200.00	
Thompson-Arthur Paving Co., Greensboro, N. C.	100.00	
Burlington Drug Co., Inc., Burlington, N. C.	100.00	
Baker-Cammack Hosiery Mills, Inc., Burlington	100.00	
King Electric Co., Burlington, N. C.	25.00	
Mr. & Mrs. Ed M. Hicklin, Burlington, N. C.	5.00	
Mrs. R. K. Cook, Mebane, N. C.	5.00	
Mrs. W. C. Wicker & Mrs. Mary Ruth W. Rogers, Elon College, N. C.	10.00	
Mr. & Mrs. W. C. Dofflemyer, Luray, Va.	15.00	
Southern Webbing Mills, Inc., Greensboro, N. C.	75.00	
Miss Ethel Friddle, Greensboro, N. C.	20.00	
Mrs. Della Baker, Greensboro, N. C.	10.00	
Clarence M. Fields, San Leandro, Calif.	5.00	
Alamance Laundry, Inc., Burlington, N. C.	150.00	
W. C. Mull, Burlington, N. C.	100.00	
Miss Alice U. Ward, Tryon, N. C.	2.00	
Miss Cleo Cash, Franklin, Va.	5.00	
H. H. Waters, Warwick, Va.	6.00	
Mr. & Mrs. A. J. Harris, Greensboro, N. C.	50.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	50.00	
M. R. Kersey, Dayton, Ohio	25.00	
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	10.00	

Walton E. Brill, Yellow Spring, W. Va.	5.00
Ladies' & Men's Bible Class, Winchester Church	25.00
A. H. Jones, Burlington, N. C.	10.00
Dr. James W. Johnston, Burlington, N. C.	25.00
A Friend, Burlington, N. C.	5.00
Doyle McFarland, Sanford, N. C.	500.00
Mrs. O. G. Fleming, South Norfolk, Va.	100.00
W. K. Holt, Jr., Milledgeville, Ga.	25.00
S. G. Womack, Greensboro, N. C.	100.00
Mr. & Mrs. W. V. Coble, Burlington, N. C.	100.00
Liberty (Vance) Sunday School and Church	200.00
Mrs. R. C. Jarrett, Hampton, Va.	10.00
Mr. & Mrs. I. Paul Ingle & Family, High Point, N. C.	25.00
First Cong. Christian Church, Albemarle, N. C.	64.00
Mrs. Nora Lambert, Elon College, N. C.	10.00

Total	$ 2,858.00
Grand Total	$ 6,263.18
Total for the Week	$ 3,340.01
Total for the Year	$10,879.72

Exercise and play outdoors help to build strong healthy bodies.

CONSECRATE THY SERVICE

(Continued from Page 12)

So, once again, David's ancient question begins to ring upon our ears: "Who then is willing to consecrate his service this day unto the Lord?"

Deeply mindful of our indebtedness to those who have gone before us; of our responsibility toward those who come after us, and of the unspeakable riches we share at God's almighty Hand . . . let our response be that of a people ready for a new venture of faith at the beginning of a second century! And let each of us, now, humbly consecrate our service, through these familiar words:

"Take my life, and let it be consecrated, Lord, to Thee. Take my moments and my days, Let them flow in ceaseless praise.

Take my hands, and let them move at the impulse of Thy love. Take my feet, and let them be swift and beautiful for Thee.

Take my voice, and let me sing, always, only, for my King. Take my lips and let them be filled with messages from Thee.

Take my silver and my gold — not a mite would I withhold. Take my intellect and use every power as Thou shalt choose.

Take my will and make it Thine. It shall be no longer mine. Take my heart, it is Thine own. It shall be Thy royal throne.

Take my love. My Lord, I pour at Thy feet its treasure store. Take myself, and I will be ever, only, all for Thee." Amen

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STEWARDSHIP FACTS

For the average American, disposable income after taxes has increased 500% since 1929; living cost has increased 350%. Thus disposable income has increased 150%, yet support for benevolent causes shows only a fraction of this increase. All benevolent causes are suffering now because of this unfair balance.

Church of Wide Fellowship **Bulletin**

Women's Fellowship Sunday was observed November 13 at Union. Virgilina, with Mesdames W. W. Hall, Russell Campbell, M. E. King, Reams Long, J. W. Hill, Clifton Loftis, O. F. Murray, W. S. Daniel, and R Frazier participating in the morning service. Sermon, "The Kingdom Minus One," was given by Rev. W. W. Hall.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

help, a desire for a richer fuller life impossible through material possessions, worldly pleasures, and external obedience to law. The fulness of time had come. And when everything was propitious, God sent forth his son, born of a woman, born under law to redeem them that were under the law.

And to as many as received him, to them gave he power or authority to become the sons of God. And His spirit bears witness to all such that they are the sons of God. He has sent forth his spirit into our hearts whereby we cry "Abba, Father." We are no longer slaves under law, but sons under grace, heirs of God through Jesus Christ.

This is the "good news" which is the heart of the Christmas message. God is not slack concerning his promises as men count slackness. It ought to comfort and inspire us if we recall that God fulfilled his promise to send Christ into the world, and his promise to raise him again from the dead. If he can keep his promises here, he can keep them everywhere and always. Wherefore let us be of good cheer and good courage.

Amateur Poets Reveal Good Religion

For Thanksgiving Sunday members of the Young Adult class of Asheboro church were requested by their teacher, Mrs. Ruth (John L.) Davis, to write a Psalm. Here are three of the writings. — Editor

All praise be to God my Father.
Remember that I am his, he is not mine.
My mission on this earth is not to capitalize on his blessings for myself,
But rather to use the blessings he has given me to help bring the kingdom to others.
Thank him daily for what he has given me.
Pray for his guidance;
Plead for understanding and patience.
Talk daily to God, for only by talking to him can I truly know him.
Demonstrate my love of God by my treatment of my fellow man.
Show by my actions that I am a follower of God.
Speak ill of no man, for each man is a potential child of God.
Each word I speak is in reality a prayer.
A good word spoken is a prayer to God,
An ill word is an invocation of evil.
God created me; he gave me mind, muscle and speech.
All things belong to God, I am merely his steward.
May I daily pray, speak, work, act and live for God, my Father.

John L. Davis

I would give thanks and praise to God
For all he has done for me, my family, friends and my country.
Not just the material things,
But being with me in times of trouble and sorrow.
He always forgives me for my sins and the sins of my loved ones.
I cannot begin to put into words the many things God has done for me.

Helen (Mrs. Stanley) Nance

I give praise to Thee, O Lord.
Praise to the one who really loves us.
He makes our homes strong against the winds.
Healer of the sick in body and spirit,
Redeemer of our souls,
He forgives us our sins.
Awaken to know the power of God
And give thanks and praise to Him on high.

Evelyn (Mrs. Bobby) Yow

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Ch
Church History Room X
Box 232

The Christian Sun

VOLUME 112 DECEMBER 6, 1960 NUMBER 48

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ADVENT PRAYER

Come, thou long expected Jesus
Born to set thy people free;
From our fears and sins release
us;
Let us find our rest in Thee

Israel's Strength and
Consolation;
Hope of all the earth thou art.
Dear desire of every nation.
Joy of every longing heart.

Charles Wesley

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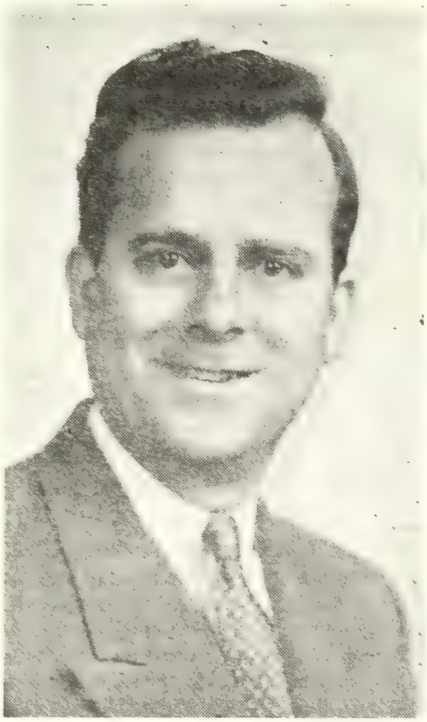

NEW MINISTER AT ASHEBORO

Rev. W. Walter Hall began his pastorate at Asheboro December 1. A native of High Point, where he graduated from high school in 1934, Mr. Hall received further training in Nyack, New York, graduated from Elon College, and studied at Andover Newton Theological Seminary in Massachusetts.

He is married to the former Peggy Bussler of Williamsport, Pennsylvania. They have four children: Grant, 19, and a sophomore at Elon College; Margaret, 17; Vaughan Dabney, 4; and John Wade, 9 months old.

Mr. Hall comes to Asheboro from Virgilina, Virginia. His previous pastorates in this area include Albemarle and Danville.

Here And There Among The Churches

Rev. Truett High of Eutaw Community, Fayetteville, has accepted a call to Morgan Park church, Duluth, Minnesota, and will be moving there December 17.

Conference presidents and representatives to the N. C. Builders Club are meeting today (December 6) at the Convention Office as is the budget committee of the Mission Board.

Congregational Christians join members of the Evangelical and Reformed Church in mourning the sudden passing of Rev. Dr. Frederick D. Eyster of Frederick, Maryland, president of the Potomac Synod of the Evangelical and Reformed Church. He is well-known to our members in the Valley Conference.

The 87th Congress will have four Protestant clergymen in its membership. Newly elected is Representative Henry C. Schedeberg, minister of Plymouth Congregational Church, Burlington, Wisconsin. Representative Walter Judd, former Congregational medical missionary to China, won reelection to the Minnesota seat he has held since 1942.

Mrs. E. E. Wrenn and Mrs. Max Pike were the speakers on "Witnessing" when the Women's Fellowship conducted the morning service at Pleasant Hill, Liberty. Mrs. B. D. Hargis, Miss Vula Wicker, Mrs. A. T. Ashley, Mrs. R. S. Askew, Mrs. Sam Murchison, Mrs. W. E. Overman and Mrs. R. C. Carter shared in the service. Ushers were Jenny Gray Phillips, and Mesdames Bud Overman, Pat Overman and Cecil Fogleman.

A special Thanksgiving service was held at Pleasant Hill, Liberty, Wednesday evening, November 23, with the senior, junior, and young people's choirs furnishing special music.

Dr. Fred Hoskins reports that by November 28, 581 of the 5500 Congregational Christian churches had voted on becoming a part of the United Church of Christ. There were 547 "Yes" votes, 34 "No" votes, and 4 abstentions.

The Southeast Regional Conference meets at Talladega College, Talladega, Alabama, February 28 - March 2. Rev. W. W. Snyder and Rev. W. T. Scott, Jr., are on the program. Write the Convention Superintendent if you are interested in attending this meeting.

Members of the Pilgrim Holiness Church met with our Albemarle church Thanksgiving eve for a joint service. Our Albemarle choir is joining with the choir of Grace Baptist Church to give a cantata December 11. The Pilgrim Fellowship of our Albemarle church will give a Christmas play Sunday evening, December 18.

A thanksgiving and ordination service was held at Mt. Gilead church, Louisburg, North Carolina, where Rev. E. M. Powell is the pastor, Sunday evening, November 27, according to Mrs. R. R. Gupton, reporter. The sermon was by Rev. Joe A. French. Others sharing in the service were Rev. E. M. Allcox, Rev. Gale Brady, Mr. Ronald Nichols, and the Pope's Chapel choir. Deacons ordained were: Clifton Rudd, Bertwood Dorsey, Claude Floyd, and Gene Bragg.

Executive committee of the executive board of the Southern Convention meets in Henderson December 14, as does the Board of Publications.

The Mission Board of the Southern Convention meets January 17 at the Southern Convention Office. Requests for aid must be in before that date, according to Supt. Clyde L. Fields.

The Christian Sun subscriptions at Union Ridge, Burlington, are being received under a "Family Plan," where each family pays $1.00 and the church pays the balance.

January 1 at the morning service at South Norfolk Holy Communion will be observed. A candlelight service will be held at 7:30 p.m. Rev. J. G. Truitt, Jr. is the pastor.

Weston Hall, main classroom and auditorium building at Defiance College, Ohio, was wrecked by fire of undetermined origin November 13. Music department equipment, including the pipe organ and a new concert piano, was a total loss. President Kevin McCann indicates that plans to rebuild will go forward immediately.

At South Norfolk Christmas programs include special Christmas music by the choirs Sunday evening, December 11; a play, "A Manger for the King," will be presented by the Pilgrim Fellowship Sunday evening, December 18; "White Christmas" gifts for community, which will be distributed under direction of Theodore Eason; and dedication of Friendly Service gifts at the Women's Fellowship meeting.

Volume 112 Number 48

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families 2.00

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Mt. Zion To Dedicate Parsonage

Myrtle Shepherd, Reporter

At Mt. Zion Christian Church, Route 3, Mebane, N. C., the Sunday school had a Halloween party October 29. There were 90 present. Each class presented a prize to the best-dressed pupil. It was hard for the judges to decide who to give the prizes to in some of the classes. You just should have seen the witches and all of the other funny-dressed people. Games and refreshments were enjoyed by all.

On November 20, we had our regular Sunday school and worship services. Our pastor, Rev. Glenn Garrett, preached on "Such as I Have I Give Thee," which pertained to being thankful for the blessings we have. Lunch was served in the hut. In the afternoon our annual business meeting was held. The most important item was learning that we had gone over the top with our debt on the parsonage. All the offering at the morning worship service went to the building fund. We received $401.36 — $389.01 from the turkey supper the Women's Fellowship had on November 12. This paid off the debt on the parsonage as well as for a new refrigerator, and left $100.60 in the treasury. Everyone was overjoyed to learn of this.

A dedication and mortgage-burning service and "Open House" will be held at the parsonage at 2:30 p.m., December 11, with Rev. Glenn Garrett, Rev. Clyde Fields, Superintendent of the Southern Convention, Rev. W. A. Rich, president of the N. C. and Va. Conference, Rev. W. W. Snyder, Superintendent of the Children's Home at Elon and also a former pastor, Rev. Reuben Askew of the Western N. C. Conference and Rev. Winfred Bray of Union Ridge taking part in the program. The public is invited to attend.

PLYMOUTH MINISTER IS SURPRISED

Susan Ferrell, Reporter

The Reverend Robert Bennett was honored Sunday, November 20, by the members of the Plymouth Christian Church, the occasion being a birthday celebration.

He was really surprised when he entered the door of the McCullers Ruritan Club Building. Thinking that another meeting was going on, he found that everyone was singing "Happy Birthday."

A picnic table was spread with an assortment of delicious foods, which everyone enjoyed. Mr. Bennett was presented a beautiful brass container, along with some flowers, by the church. He received other nice gifts, also.

Everyone who attended this celebration certainly enjoyed it, especially since it turned out to be a complete surprise.

PROGRESS AT NEW GARNER CHURCH

Rev. Rosser Lee Clapp, pastor of our new church in Garner, reports that 50 people enjoyed a church school picnic last August at Umstead Park, going from there to Elon College where they visited the college, the Home for Children, Moonelon and the Community Church.

The November 15 newsletter states that 17 members joined the church school during the past quarter, making a total of 122 enrolled. Seven members joined the church, making a total of 41 charter members received during the past six months.

Twenty-four received attendance pins for not missing more than one Sunday at church school for the last quarter. The highest attendance was 94.

The Building Fund is growing, with proceeds of approximately $400 from a barbeque supper, $100 from the sale of pulpwood which the men have cut, $48 from the children, and money from the sale of candy and Christmas cards by the Women's Fellowship. A special offering for this is being received the first Sunday in each month.

Christmas activities for Union Ridge, Burlington, include: December 10 — Young Adult Class banquet in Fellowship Hall; Junior P. F. party at home of Dr. and Mrs. Peter Scott; Junior High P. F. party at the home of Mr. and Mrs. Horace Rascoe; December 11 — Visitation Sunday; Senior P. F. party at home of Mr. and Mrs. Allen Porterfield; December 18 — Youth and Senior Choirs will present cantata in church sanctuary at 7:30 p.m.

SUPERINTENDENT RECOMMENDS SOCIAL ACTION MATERIALS

Clyde L. Fields

The Convention Office has received copies of the **Manual for Christian Social Action** for 1960-62. This is a fine publication of the Council for Christian Social Action provided at a minimum cost of 20c each. In quantities, they may be secured for 15c each. I would like to recommend to all the churches of the Southern Convention that Christian Social Action committees or other interested persons might order this manual for the study of important social issues before us during this time.

We would like also to call to the attention of all our people the magazine called, "Christian Community" and the **Christian Social Action** magazine, which are prepared and provided by the Council for Christian Social Action.

The study of literature produced by the Council for Christian Social Action will be invaluable for having an awareness and an understanding of the social problems of our time.

Dr. J. Earl Danieley of the Board of Directors of the National Laymen's Fellowship and Mr. Thomas C. Harville, Lenoir, N. C., second vice president of the Churchmen's Brotherhood were among leaders of both groups who met in Washington, D. C., November 18-19 to discuss common projects and consider a tentative constitution for the Churchmen's Fellowship of the United Church of Christ.

"Star of Bethlehem" — the largest single Planetarium Christmas production in the world — is being presented at Morehead Planetarium, Chapel Hill, North Carolina, from now through January 2. Schedule: Daily, 8:30 p.m.; Saturdays, 11:00 a.m., 3:00 and 4:00 p.m.; Sundays, 2:00, 3:00, and 4:00 p.m. The Planetarium will be closed December 24 and 25.

There are three kinds of people — those who make things happen, those who watch things happen, and those who say, "What happened?"

Half the voters in the United States have not finished the eighth grade, yet it is after the eighth grade that the study of history, economics and civics is begun.

EDITORIALS

OUR BIBLE

Universal Bible Sunday which is observed annually the second Sunday in December is a reminder to Christians, and all those who live under Biblical influence, that we have a Book worth remembering and using.

The Christian Bible includes not only the Gospels that tell of the life and teachings of our Lord and the early history of the Church, but it has also the Law, the Prophets and the great Writings of ancient Jews — the Bible of modern Jewry. This literature has been preserved through the centuries because of its worth to those who read, appreciate, and follow its precepts.

It is easy to say that the Bible is the Word of God, but it is much more difficult to accept its truth and live according to its instructions. People who think that it is rank heresy to suggest that some things in the Book are not in keeping with the mind of the Infinite, and that only the King James translation is really God's word, sometimes forget the Book entirely when they deal with their fellow man. It is entirely possible that the mothers in New Orleans who scream at little Negro girls as they go to school in the morning piously read their Bible at night. The deacon who swore like a trooper when he ploughed too close to the bee hives taught his Bible in church on Sunday. A minister who slammed his Bible on the pulpit and professed his belief that every word in the Book is the Word of God held a religious service without reading a line from those divine pages.

Intelligent understanding of the Bible is one of the necessary qualities for consecrated Christians. It is far better to know when the Scriptures were written, under what circumstance, and for what purpose, and then to treasure its truth and make it effective in daily living than to ignorantly profess faith in it being divinely inspired and then not live according to its truthful teachings. Those who seriously search for divine truth in our sacred book find rich treasures that enrich and ennoble life. Christians have an obligation to the writers of the Book, to themselves, to their friends, and to God to understand what they read and to measure daily conduct by the highest and best found in the Bible. Then the Bible becomes the Living Word of God.

CHRISTMAS IS COMING

In the editor's home and at the Durham Printing Company, Christmas is just two papers away. This is the 48th issue in 1960, and we publish only fifty. Next week we will publish a regular type of paper, and the week following there will be something especially for Christmas. Then the editor and printers will have a week for vacation before starting on the new year.

At our end of the line this has been a good year. News has come from the churches often enough to keep us reasonably well informed. Some churches have sent their printed matter, and others have supplied news items by correspondents. Both have been fine. A few churches have not told us what they are doing. We hope that they will next year.

There have been times when the editor did not know how his share of the work would get done on time, but it has. The printers have had similar experience. However, the paper has gone into the mails in Asheboro, N. C. not later than Tuesday each week, and sometimes recently it has been mailed Saturday before publication date. Most of the time we have been pleased with the product. It has been our aim to give news of churches in the Southern Convention, a view of church progress across our nation as represented by the United Church of Christ, some insight into Christian movements around the world with special emphasis on missionary activity, to furnish information about church methods and procedures, and to make it a little easier for readers to think clearly concerning religious ideas and to live nobly as servants of the great King.

Of course there have been mistakes. The selection of material, the arrangement of 800 pages so they will solicit and secure reader interest, the choice of type, the use of grammar and punctuation, and the spelling of a possible 800,000 words — all this and more, made mistakes not only possible but exceedingly likely. Since the editor could give only part time to this work, the chance for errors was increased. It is our hope that not too many have been made, and that next year will show improvement.

When Christmas comes it would be a delight to know that many of you had sent to the Convention Office a subscription for a friend — a wonderful Christmas gift that will last all the year. Churches that have not yet sent the paper to all members might well include this in the Christmas celebration, and it will be worth far more in churchmanship than a little trinket or treat. Christian education runs right through Christmas with its giving.

JUST THINK—

Has your church studied the Constitution of the United Church of Christ? That is the way to have an intelligent vote... Conference Apportionments — in full, please — should be sent to the Convention Office in time for the workers there to have a Christmas vacation. Of course you have until the end of the year to complete payments, but, courtesy and thoughtfulness are twin blessings... Please send news of your Christmas plans in time for the Christmas issue of this paper, which means immediately... Christmas is a wonderfully good time for people to join the church. Santa Claus should not be the only new member on the Birthday of Jesus... Uncle Sam allows a good discount on income tax for church gifts. Better check up before the end of the year — you may be able to make a BIG gift on Christmas Day, which is Sunday this time (how lovely).

About A RAILROAD AND CHURCH BELLS

From the time bells were first made — a date hidden in obscurity — they have been used to signal revolts, to call men to arms, to inspire deeds of bravery, and to summon people to worship. The latter category has made the Southern Railway System a sort of associate member of 600 churches.

The story of this unusual church connection with one of the country's foremost transportation systems started in 1942 when a fire destroyed the little Moravian church at Bethania, North Carolina, leaving only smoke-blackened walls standing. A shapeless chunk of metal was all that was left of the golden-voice bell cast more than a century before from the coins and trinkets contributed by members of the congregation.

Bethania is a valley village with a population of 100 in Forsyth County, near Winston-Salem. The people of that valley, by stint and sacrifice, rebuilt their church over a period of four years, but there was no way to replace the bell with its dulcet tones that had rung out through the valley and over its hills for many decades.

One church member, recalling the stirring sound of locomotive bells in his boyhood — and knowing that diesel locomotives were replacing the steam type with their bells — wrote the Southern's president to ask if the church might have a bell from one of its retired steam locomotives. Such a bell, polished and appropriately engraved, soon sounded its mellow call to worship from the white clapboard steeple of the church at Bethania.

When the story — "A Bell for Bethania" — was told in one of the company's advertisements, the gate of inquiry was pushed wide open. Requests for bells came mostly from the South where the Southern Railway System has served so long and so well, but they came also from other parts of the United States, and from distant lands.

The company completed its dieselization program in 1953, and has donated, on a "first come, first served" basis, 600 brass bells each polished and appropriately engraved for presentation. The company has no more bells available to donate but requests, which are still arriving, are referred to railways serving localities from which letters are received.

But there is more to the story. One of the gift bells hangs in a small chapel high in the Colorado Rockies. Other bells donated by the Southern sound the call to worship in mission churches in Pakistan, in Liberia, and in an Indian village in Nicaragua. One shining brass bell touched off an impromptu dance of welcome in a jungle clearing in West Africa by the people of a mission village.

A most unusual incident which developed from the Southern's bell presentations happened at Valley Grove Baptist Church in Maynardsville, Tennessee. The congregation asked the minister of the city's First Baptist Church to speak at their bell dedication service.

It was a better choice than they realized. A fireman and engineer on the Southern's Knoxville division for 28 years before he retired to devote his full time to the ministry, the Rev. W. D. Sutton examined the bell with keen interest. To his surprise he recognized that it was the bell from his old locomotive, Engine 448.

Officials of the Southern Railway System say they are glad to have their locomotive bells enter a new, high calling and go on serving the communities through which they had sounded tones of welcome or warning in years past.

C. B. Riddle

THE CHRISTIAN IN RURAL LIFE

The Christian who tills the soil realizes, better than most men, that the earth with its "fullness thereof" is indeed the Lord's. He sees himself therefore not as a possessor of so much land, but as a manager of God's gift who has an obligation to those who will inherit that gift. In God, his labors of each day find their meaning.

In Missions Council
Bulletin Service

This Interested Me

Emily C. Lester

When I go to other parts of the country and refer to some of our Southern Convention churches, people are often amused by the names attached to them. I don't want to hurt anyone's feelings, but I wonder if the people who worship Sunday by Sunday in these churches with unusual names ever think about them — Shallow Well, Holy Neck, or Beaver Dam (the latter is not in our denomination, but in our area). On the other hand, I have heard people in our Congregational Christian churches object to the "Saint" which is attached so often to Evangelical and Reformed church names.

While we are in the process of becoming part of a new denomination, it might be a good time to consider well the name of our local church. Is it meaningful in our day? Is it biblical? Or expressive of some Christian virtue? "The Church of Wide Fellowship," for instance, has quite something to live up to!

The Reverend Richard Jackson raises the question of a change of name in a recent letter to his parishioners at his present church in Cincinnati, Ohio. When founded the church was called St. Paul Evangelical. In 1927, when the two groups merged, it became St. Paul Evangelical Congregational. With the 1931 merger, it became St. Paul Evangelical Congregational Christian. He suggests that if one adds "of the United Church of Christ" it would become quite a mouthful. Another complicating factor is that in the Cincinnati area after the United Church of Christ is functioning, there will be five churches called by the name of St. Paul and one "St. Peter and St. Paul." All of which would provide a very confusing situation!

Dick Jackson suggests to his people that they consider a new name — one that would be simple, dignified, beautiful, and yet would distinctively identify the church, and asks the congregation for suggestions.

I wonder if it would be a good idea for our churches to consider the matter of their local names now, too, and decide if a change would be an improvement.

The Riggs Write From West Va.

Dear Friends of the Southern
Convention:

The children are away at school and Ed is at work in the hospital... so maybe I can get off a few notes about the family.

The end of August, after a summer visiting relatives on the West Coast, we all climbed aboard one of those wonderful new jet planes, and in a few hours were back in the eastern side of the country. It seemed like magic to cover all those miles so fast. Our boy Louis looked as though he were in seventh heaven.

Now we are settled down in a small hospital apartment and Ed has joined the staff for regular hospital work so that he can brush up on modern medical treatments and new technics. We are right on the border between Kentucky and West Virginia, and the hospital belongs to the miners' union, so that most of the patients are — or were — miners. These Kentucky people have a pride in their mountains and history which is much stronger than anything we have seen before. Most of the local people have guns in their homes, and the little boys around here dream of being as good a shot as their dads. Our Louis, for the first time in his life, wants a gun like the other boys. He wants to be a sharp-shooter like his hill-billy friends and get to shoot at squirrels from long distances. Since I was brought up in a pacifist home, it sends shivers down my spine!

All three children have also, of course, been fascinated by American TV. We finally gave up and bought a set. We are hoping some day that they will get their fill of it, but it might take the entire furlough year for it to happen. At least having the set in our house makes it possible to censor the programs, which is a big relief.

Our weather is close to freezing these days, and the children are very excited because the local people promise that we will have snow soon. Louis takes the thermometer outdoors each day and scans the sky hoping to see the first snow flakes. None of the three can remember snow, and have been looking forward eagerly for the cold weather. For their sakes it would be fun to have a white Christmas.

We get some news from India, but not much. We know that the work continues, but we are very eager to get back and help out again. They have two doctors giving part time to cover the clinics for Ed while he is gone. As soon as Ed's refresher work is done, we know our place is still in Kilanjunai. The children thoroughly enjoy the school experience here but seem as eager as we are to get back home to India. This time they will be going to school at the American school in Kodaikanal, a hundred miles away from us.

Cordially,
Fran Riggs

Dear Friends,

The only thing Fran did not mention in her letter was the reason for our taking the plane across the country and failing to visit any of you, or even to write before this. Fran has been laid up with back trouble since early July, in bed most of the time, in and out of the hospital, and in traction for long periods. We are now able to report that she is on the mend and beginning to be up and around and doing the kitchen work. After such a long siege, this new progress is very good for the morale of all of us.

We were especially pleased that she was able to get out in the car to see the town and countryside, while the gorgeous fall coloring is still with us. As you may know, we are located in a narrow mountain valley in the midst of the soft coal mining area, with heavily wooded hills all around us. The hospital is located in the first wide space in the valley below Williamson itself. But it is on the Kentucky side of the river, so that ours is actually an "old Kentucky home" despite the West Virginia address. We have an apartment at the hospital itself, and the children are getting their first American classroom experience in a school on the Kentucky side. The hospital is new and glamorous, with all the best in American medicine today. It is the greatest possible contrast to our set-up in India, and is proving to be just what I need for catching up in modern medical advances and "jacking up" my standards.

The patients, however, remind me a little bit of the ones we see in India. Coal miners and their families from the country "hill-billy" stock, living in America's most economically depressed area because of the decline in the coal mining industry, they are poor, uneducated, and unsophisticated. Of course they are actually much better off than the patients in India, since they come to the hospital in cars instead of by walking, and may own radios or TV sets even though their homes still lack plumbing or sanitary facilities. They live in cabins scattered all through the mountains, in small clearings in isolated ravines or "hollers," where they raise corn, and vegetables for canning, to supplement their income. With their large families, (six or eight children is about average), and with jobs scarce, they barely get by, even though their hourly wage is good when they do happen to get work. This new venture in providing them with decent medical care, paid for by a tax on every ton of coal mined, is a real boon to them. The tragedy is that their children in many cases are still going to backward one-room schools, with sub-standard teachers, so that they may grow up still unable to read or write. When they are unemployed, they can't move to other parts of the country and compete successfully for other kinds of jobs. If the only need we faced was limited to America, this area would make a good mission field, with a real challenge for social, educational, and public health efforts.

However, they are still vastly better off than our Indian village friends we left behind when we came home this year. In April my job here will be finished, and in June we hope to sail from the Pacific Coast to get back as soon as possible to our home in Kilanjunai where the real need and challenge is. News from there has been scarce so far, but we know that the Indian Staff there are doing their best to carry on till we get back. We hope to be able to make a new start, with fresh ideas and perhaps some new equipment for a more effective program for leprosy and village health work.

We hope to have more details on all this for you later. Meanwhile we will be glad to hear from you and keep in touch. We hope to have time between April and June for the visits we were not able to make last summer. To all of you we extend our best wishes for the Christmas Season and the New Year ahead.

Cordially yours,
Ed Riggs

Memorial Medical Center
Williamson, W. Va.

Carolina Women Report Good Year

Mrs. Hillary Jones,
President and Historian

Our theme this past year has been "Move We on Together." We feel that it has not been four short words on paper, but that it has been quickened into life through the efforts of our leaders and members. We feel that the past year has been a good year for our fellowship. At our meetings there has been a warm feeling of friendliness, love, and a desire to work together in unity and service to God and our fellowman.

We participated in the World Community Day Service with our local United Council of Church Women meeting at our church. We observed World Day of Prayer, under the leadership of Miss Ida Trollinger. A special service was held in November when the Woman's Gift offerings were turned in. Mrs. John Smith led the dedication service. Jn July, we had a family night fellowship supper, sponsored by our Women's Fellowship. Miss Lena Rudd from Hocutt Memorial Baptist Church met with us and showed slides of missionary work.

In July we elected the following officers for the coming year: Mrs. Hillary Jones, president; Mrs. J. W. Trollinger, Jr., vice president; Miss Ida Trollinger, secretary and treasurer; Mrs. John Smith, stewardship chairman; Miss Ida Trollinger, social action chairman; Mrs. Harper Dickens, Jr., Christian education chairman; Mrs. Grover Pender, spiritual life chairman; Mrs. Grant Burns, missionary education chairman; and Mrs. Clinton Thomas, friendly service chairman. Their assistants are: Mrs. J. W. Trollinger, Jr., Mrs. Isia Murray, Mrs. Russel Taylor, Mrs. George Knight, Mrs. Shirley Isley, and Mrs. K. T. Murray.

An inspiring installation service was let by Miss Lydia Dickens in August when our new officers were installed. Also at this time Mrs. Jones gave a message on "Leadership" and outlined the programs we would be studying in the coming year.

The theme "Move We On Together" was carried out through all of our meetings. The Bible Study "Jesus' Teachings on Citizenship" was presented to our circle. We feel that we are more informed after studying about Our Christian World Mission in Africa.

Our Friendly Service quota was met and filled and an appropriate dedication service held. We participated in the used clothing drive conducted through the Service Committee and sent clothes to Dakota Association of Indian Churches. Members were encouraged to send greeting cards to the sick and shut-ins. Our Fellowship also sponsors a girl at the Christian Home for Children at Elon. Also an offering was given to help someone in need in our community.

As we enter another year of service to God and our fellowman we feel that we have moved on together in learning to serve the God we love and praise. And our prayer is that "God will gather us together as a woman gathers sticks to build her fire, with the cord of His love and make of us a light that will drive the darkness from the world."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Hong Kong (Continued from last week)

December

25—**Rev. and Mrs. Sherling Whitener** have served in Hong Kong since 1952. Both are graduates of Catawba College and he has his B.D., M.A., and S.T.M. from Yale University. Much of the leadership for cooperative Christian work in Hong Kong is carried by this couple. He is president of the E. and R. Board of International Missions work, and has been assigned by the Hong Kong Council of the Church of Christ in China as superintendent, minister and secretary of the Social Welfare Department; is also advisory pastor of Tsuen Wan Church, secretary of the Junk Bay Medical Relief Council, and a worker in the program of Audio-Visual Evangelism. His wife is his helper and secretary. He was born in China of missionary parents.

26—**Mr. and Mrs. Allen Lovejoy, III,** were appointed missionaries in 1959. They will serve at Tunghai University, Taipei, where he will be business manager. He had experience in mainland China as business manager for United Board of Christian Colleges and since 1951 has had a similar job with Pacific School of Religion.

INDONESIA

27—**Since 1956 the E. and R. Church has been engaged in a program of cooperation with the National Council of Churches in Indonesia. This council includes 31 independent area churches spread across the 3,000 islands of the young nation. The Council represents 85% of the 3,200,000 Protestants in a population of 80 million.**

28—Rev. and Mrs. **Myles Walburn** are the first representatives of the United Church of Christ in Indonesia. They live in Makassar, the capital of the Celebes government. He teaches at the Union Theological School. He was born in China where his father was a Y.M.C.A. secretary.

OKINAWA

29—**The E. and R. Church's Board of International Missions gives support to the United Church of Christ in Okinawa, which emphasizes rural life program, a medical ministry on the main island, and a focus on student work.**

KOREA

30—**Edith Galt** was born in China of American Board missionary parents. She was a mission nurse in China under our Board and under UNRRA. She now is on the staff of the Il Sin Women's Hospital, Pusan, under the Australian Presbyterian Mission. She has a joint appointment from Church World Service and our Service Committee.

INDIA

THE AMERICAN EVANGELICAL MISSION

31—**The Evangelical and Reformed work in India was begun nearly 100 years ago in the central part of India. Now there are 11,000 members and educational, medical, agricultural, social service and evangelistic work are done. Now known as the Chhattisgarh and Orissa Church Council of North India, it sends out its own home missionary to neighboring tribes.**

MINUTES OF
THE ADJOURNED SESSION OF
THE FORTY-FOURTH BIENNIAL SESSION OF
THE SOUTHERN CONVENTION OF
CONGREGATIONAL CHRISTIAN CHURCHES, INC.

October 18, 1960

First Congregational Christian Church, Henderson, N. C.

Rev. Joe A. French, Minister

Morning Session

The Convention was called to order by Dr. George D. Alley, President, at 10:30 A.M.

The hymn, "Faith of Our Fathers" was sung.

Dr. L. E. Smith led the prayer for guidance.

Welcome was given by Rev. Joe A. French, host pastor, and Response was made by President Alley.

President Alley declared that a quorum was present.

The appointment of the Resolutions Committee was announced by the President as follows: Mrs. Raye Knight, Chairman; Rev. Dolan Talbert, and Dr. W. E. Wisseman.

Visitors and ministers present were recognized by Rev. Clyde L. Fields.

After announcements, Secretary Vestal read the following report of the Business Committee:

Immediately prior to the close of the meeting in Burlington, North Carolina, on April 28, 1960, (as recorded in the minutes for that date) "the President declared the Southern Convention adjourned, to be reconvened on October 18, 1960, at 10:00 A.M., at the First Congregational Christian Church, Henderson, North Carolina, to consider and take action on the proposed Constitution for the United Church of Christ, and such other business as deemed essential by the Executive Board."

In the letter of call for this adjourned meeting of the 44th biennial session of the Convention, the Executive Board recommended that the agenda include the following:

1. The approval of the election of Rev. Clyde L. Fields as Superintendent of the Southern Convention.
2. Consideration of and action on the Constitution.
3. A service of worship, with Holy Communion, providing for the Installation of the Superintendent-elect.

Mr. President, in order that these matters may be properly before us, I would request the privilege of presenting two motions, on behalf of the Executive Board:

1. That we approve the election of Rev. Clyde L. Fields as Superintendent of the Southern Convention and that we remain for a service of worship, providing for his Installation, at the conclusion of the main business for today.

The motion was seconded by Dr. Wm. T. Scott.

Voted 53/C (Adj. Session) 60-62

Unanimous approval of the above motion (Number 1).

2. That we approve the Constitution of the United Church of Christ, refer it to the Conferences for similar action, and commend it to our local churches for favorable vote.

The motion was seconded by Dr. Wm. J. Andes.

Discussion of the Constitution began, paragraph by paragraph, with the following panel helping to answer questions:

1.	PREAMBLE Paragraphs 1-3	Dr. Wm. J. Andes
2.	LOCAL CHURCHES Paragraphs 7-22	A. Glendon Johnson
3.	THE MINISTRY Paragraphs 23-32	Dr. Wm. T. Scott
4.	ASSOCIATIONS Paragraphs (33) 34-41	Rev. Wm. T. Scott, Jr.
5.	CONFERENCES Paragraphs (33) 42-48	Rev. Carl Wallace
6.	THE GENERAL SYNOD Paragraphs 49-62	Dr. J. H. Dollar
7.	INSTRUMENTALITIES: (Foreign) Paragraphs (63-66; 67-68)	Mrs. F. C. Lester
8.	INSTRUMENTALITIES: (Home) Paragraphs (63-66; 69-75)	Mrs. W. B. Williams
9.	PENSION AND RELIEF ACTIVITIES Paragraphs 76-77	Dr. Wm. T. Scott
10.	INSTRUMENTALITIES Paragraphs 78-87	Lester and Williams

Discussion continued until 11:45, at which time the order of the day was followed.

The hymn, "I Love Thy Kingdom, Lord," was sung.

An inspiring meditation, "Christ and His Church," was given by Dr. Nathanael M. Guptill.

Benediction and grace for lunch was delivered by Dr. Wm. T. Scott at 12:30 P.M. Lunch was served at the nearby Methodist Church.

Afternoon Session

The Convention Session reconvened at 1:45 P.M.

The Hymn, "O God, Our Help In Ages Past," was sung.

The discussion on the Constitution was resumed, proceeding paragraph by paragraph, until paragraphs 34 and 42 had been discussed.

At this point, Rev. Frank Hamilton moved the previous question.

Dr. L. E. Smith stated that he would agree with this, provided adequate answers and solutions be sought by the three bodies involved with regard to paragraphs 34 and 42. Dr. Smith briefly outlined a possible "umbrella" structure.

Mr. A. Glendon Johnson spoke, stating that, as a lawyer, he felt the Constitution to be "adequate."

Voted 54/C (Adj. Session) 60-62

That we approve the Constitution of the United Church of Christ, refer it to the Conferences for similar action, and commend it to our local churches for favorable vote.

Only two negative votes were heard.

Rev. Wm. T. Scott, Jr., proposed a motion with regard to a communication to the secretaries of the United Church of Christ, stating that the name "Christian" should be honored and respected as a sufficient name for the church.

Dr. J. Earl Danieley ruled that this motion, not having been presented to the Business Committee, was out of order.

President Alley referred the suggestion to the Business Committee, which is to report to the Executive Board.

The Resolutions Committee reported as follows:

In behalf of the members of the Adjourned Session of the 44th Biennial Meeting of the Southern Convention of Congregational Christian Churches, your committee begs leave to submit:

1. That we thank our President, Dr. George Alley, and the Executive Committee, for arranging this session of our Convention for the consideration of the Constitution of the United Church of Christ and for the service of installation for Rev. Clyde Lee Fields as Convention Superintendent.

2. That we express our sincere appreciation to Dr. Nathanael Guptill for bringing us his messages of inspiration.

3. That we request the Convention Secretary to express, by letter, to the Henderson Methodist Church our appreciation for the kindness extended us during the lunch hour.

4. That we express to the pastor and the members of the First Congregational Christian Church of Henderson, N. C., our sincere appreciation for the gracious hospitality that they have extended to us today.

Mrs. Raye V. Knight, Chairman
Dr. W. E. Wisseman
Rev. Dolan Talbert

The hymn, "Blest Be the Tie," was sung.

Voted 55/C (Adj. Session) 60-62

That the Convention be adjourned immediately following the benediction at the close of the service of Holy Communion.

At 3:30, a very impressive service of installation for Rev. Clyde Lee Fields as Superintendent of the Southern Convention was held. The sermon was preached by Dr. Nathanael M. Guptill. Participating in the service were Dr. F. C. Lester and Dr. Wm. T. Scott, Sr., who are the only two men to hold the Superintendency prior to this date.

The service closed with Holy Communion administered by the host pastor, Rev. Joe A. French, and Superintendent Clyde L. Fields.

Report of the Credentials Committee

Conference	Delegates	Ministers	Board Members	Visitors	Total
Valley of Virginia	8	3	2	1	14
Eastern Virginia	36	28	3	7	74
Eastern North Carolina	24	16		12	52
Western North Carolina	6	11		2	19
North Carolina & Virginia	35	29	2	12	78
Other Visitors				1	1
Totals	109	87	7	35	238

(The following served as Conference Secretaries for the Credentials Committee: Miss Ruth Dunn, Valley of Virginia; Rev. J. Everette Neese, Eastern Virginia; Rev. Earl T. Farrell, Eastern North Carolina; Dr. F. C. Lester, Western North Carolina; Rev. Richard M. Petersen, North Carolina and Virginia.)

George D. Alley, President
Max B. Vestal, Secretary

* * * * *

About The Annual Meeting

Say, church members, let's ask ourselves some questions!

Do we have the kind of church program you want in your church?

Does our program fit your needs and the needs of others?

Does our program measure up to God's mission for the church?

Are you among those who are critical of our church?

Do you keep your critical opinions at home, where they do no good?

Do you care enough to work at improving our church program?

Or do you do the criticizing and leave it to others to do the improving?

Do you use the first person pronouns in referring to your church, or do you always use the second and third person pronouns? That is, do you say **"my church"** and **"our church"** or do you say **"your church"** and **"their church"**? What does this reveal about your way of thinking?

Well, a congregational church is just what the people let God do through them. The arriving at an understanding of the wishes of the people concerning their church is the purpose of the Annual Meeting. Come. Come prayerfully and thoughtfully!

—Winston-Salem Round Robin

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Interview With A Theologian

Here are some questions you may have asked yourself many times. These questions puzzle the great minds of our day, too. But out of our questioning can come a stronger faith. To give us all something more to think about, we wrote these questions to Dr. Roger L. Shinn, a theologian of the United Church of Christ. Why not share his answers with an interested discussion group?

—Youth Magazine

Q. How does being a follower of Christ make me a better person?

A. It doesn't, if you follow Christ in the wrong way. Some people will not ride automobiles because Christ didn't. God does not ask us to imitate Christ in a slavish way. He asks us to live and serve him in the situations of life today — for example, to make friends of people of other races in school or to be trustworthy on a date. We cannot always run off to the Bible or some other book to find out how to follow Christ. But we can share in Christ's spirit. St. Paul says we can live "in Christ."

Q. How do we know what is right and what is wrong in the sight of God?

A. Sometimes we don't. Everybody makes mistakes. But we know what is right oftener than we do it. The Christian believes that God reveals himself in the Bible, above all, in Christ. Starting from that point we can look at the facts of our time. God, instead of giving us all the answers, gave us brains to find some answers ourselves. We can get help from parents. (They are not always right but — believe it or not — they are not always wrong.) We can study our world and human relations in school. When we join the light given us in the gospel to the best knowledge of our times, we have a good opportunity of knowing God's will.

Q. How can I be a Christian when I'm with the crowd?

A. Sometimes you can't. Sometimes you have to leave the crowd. It was the crowd who crucified Christ. But don't feel too superior to the crowd. We are all part of the crowd that killed Christ. Yet Christ loved that crowd.

One of the hardest things for any Christian is to share in the life of other human beings, yet not let the crowd settle everything for him. Many wise men have been complaining that the American people are turning into a nation of "conformists," where people are afraid to think for themselves or differ from the crowd. The Christian finds out that sometimes, when he is faithful to God, the crowd comes to respect him, even if it doesn't agree with him. Sometimes, however, the crowd ridicules him and makes him suffer. But, then, nobody ever said the Christian life was easy.

YOUTH

Youth is not a time of life—
It is a state of mind.
You are as young as your faith,
As old as your doubt;
As young as your self-confidence,
As old as your fear;
As young as your hope,
As old as your despair.

Anon.

Q. Why do so many so-called Christians and church members go wrong? Is this a sign of weakness within the Christian church?

A. Of course it is a sign of weakness. The church, especially in America, is filled with people who don't really know why they are there. Perhaps they come to church out of habit or because they want to be seen there. Some modern dictators, who have persecuted the church, have found out that many Christians are "phonies," while some have courageous faith. But there will never be a church of perfect people. One of my teachers used to say that the church is not a resort for saints but a hospital for sinners. That is why, if I may repeat a point, the church prays, "Forgive us our debts as we forgive our debtors." The Christian is a Christian and a churchman, not because he is a good man, but because he knows he is a weak and bad man who needs God's help.

Now let me say one thing on my own. You have asked me some thoughtful questions, and I have been glad to try to answer them. But I don't want to leave anybody with the idea that Christian faith is a set of answers to all our questions. Part of the Christian life is learning to say, "I don't know." A Christian must be a doubter and a questioner on many subjects. Christianity is not an explanation of the world or even of how to live; it is an invitation to enter a pilgrimage — a kind of Pilgrim's Progress. Instead of setting you straight on everything, it leads you into more perplexities and more excitement than you would ever find if you left it alone. That is why many people reject it. They don't want to be bothered. They want to stick to safe and easy ways. God does not promise you a comfortable life with no troubles and no haunting questions. He promises an adventure, where every accomplishment leads to new problems and every answer raises new questions. But in the midst of it all he promises you enough light to live by and his Spirit to go with you.

STEWARDSHIP IS IMPORTANT

Joe A. French, Chairman
Stewardship Commission

Now that the fall conferences are over many of our churches will be giving more attention to their stewardship programs, carrying through on the Christian Enlistment program, or an Every Member Canvass, or some other form of stewardship enlistment for the support of the church program.

Because of the location of the Allied Enlistment Workshops this year which placed them out of reach of large numbers of our churches, and because of other factors involved, only a small number of churches were able to participate in the workshops.

We hope, however, that this fact is not going to decrease the number of our churches that are promoting aggressive programs of stewardship. The fact is that since the churches we reached this year were not able to participate in the 1959 Workshops, and since we have promoted a Convention-wide program over the past three years in which very nearly every church in the Convention has been represented by the participation of capable and responsible laymen, we should have the most active and aggressive stewardship program we have ever had in our local churches.

Lay attendance at these meetings, Every Member Canvass Clinics, Allied Enlistment Workshops, and other group meetings, probably adds up to a total of some 2000 of our interested laymen. The work of the Reverends Fred Register and Melvin Dollar, the institutes which were led by Mr. LeRoy Eide, and the promotion and efforts of your Stewardship Commission, have kept alive the subject of stewardship among our laymen and ministers.

It is to be hoped that this educational program will lead and challenge the responsible officials and ministers of our churches to undertake and to promote an aggressive program of stewardship.

Miss Ruth Dunn at our Convention office has a supply of film strips and movies which can be used to the benefit of every congregation. Your chairman stands ready to be of any aid that churches or ministers may ask of him.

Motives For Giving

Carl Wallace

I **HERETICAL MOTIVE:**
Theme: "Man is saved by faith, not by giving."
Weakness: Accepts a part of the Gospel for the whole.
Contrary to Christian Stewardship.

II **PRACTICAL MOTIVE:**
Theme: "Somebody must pay the bills." "I will pay my part."
Weakness: Giving is a burden. **Contrary to Christian Stewardship.**

III **BUSINESS SENSE MOTIVE:**
Theme: "Money paid for value received."
Weakness: Value received dependent upon involvement.
Contrary to Christian Stewardship.

IV **"LEFT OVER" (Philanthropic) MOTIVE:**
Theme: "I will share what I do not need."
Weakness: Giving dependent upon good years only.
Contrary to Christian Stewardship.

V **LEGAL MOTIVE:**
Theme: "I have no choice, this is the law."
Weakness: Christianity based upon free volunteer action, not law.
Contrary to Christian Stewardship.

VI **CHRISTIAN STEWARDSHIP MOTIVE:**
Theme: "I am a steward of God by birth." "In the beginning God created..." Genesis 1:1.
No weakness: Fulfills spirit and responsibility of free creatures under God.

A. Tithe offers a satisfying answer to "how little."
B. "How much" is determined by one's blessings.
C. Christian Stewardship became attached to the church because of these two factors:
   1. The Church was deemed worthy of support.
   2. It is more convenient and efficient to express one's stewardship through the church.

Christianity and Stewardship are synonymous. Each is based upon the world view presented by Christ that man is a steward under God and responsible to God for the things he controls.

Parable of Talents — Matt. 25

THE NEW TESTAMENT PLAN OF FINANCE

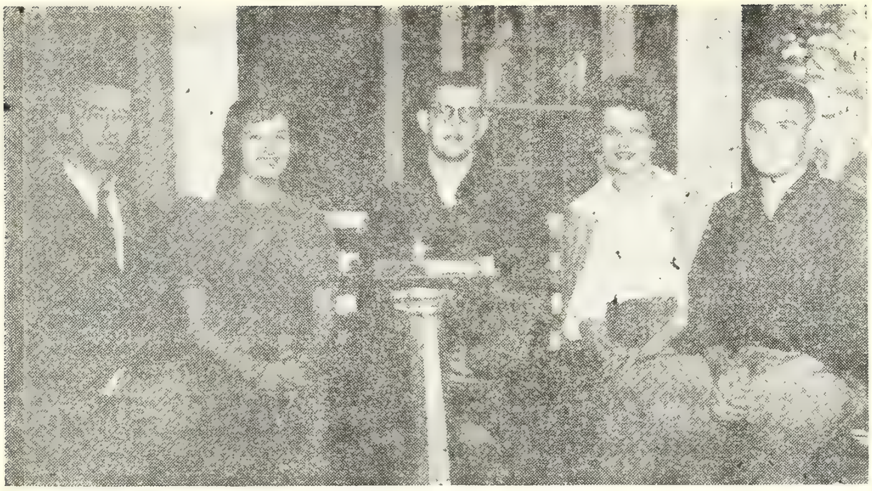
PERIODIC
"Upon the first day of the week
Worshipful
Habitual
Prayerful
Cheerful
PERSONAL
let every one of you
Each Man
Each Woman
Each Boy
Each Girl
PROVIDENT
lay by him in store,
Forehanded
Deliberate
Thoughtful
Intelligent
PROPORTIONATE
as God hath prospered him,
Generous
Careful
Responsible
Faithful
PREVENTIVE
that no collection be made
when I come." (I Corinthians 16:2)
No Deficit
No Worry
No Borrowing
No Excuses

—Oakland Church Bulletin

A CALL TO WORSHIP

Holy God who madest me
And all things else to worship Thee,
Keep me fit in mind and heart,
Body and soul to take my part,
Fit to stand, fit to run,
Fit for sorrow, fit for fun,
Fit for work and fit for play,
Fit to face life every day.
Holy God, who madest me,
Make me fit to worship Thee.

—Tucker Humphries



P. K.'S (PREACHERS KIDS) AT ELON COLLEGE

From left to right they are Paul Robinson, Christina High, Paul Hyde, Geraldine McCauley, and Joe Bell.

ELON COLLEGE HAS INCREASE IN CONGREGATIONAL CHRISTIAN STUDENTS

Robert C. Baxter, Jr.

We are pleased to notice a large increase in the number of Congregational Christian students in the Elon College Freshman Class this year. There are sixty freshmen who list their religious affiliation as Congregational Christian. This increase shows that our ministers and church members are making Elon College known to our young people.

This year's Freshman Class has a good representation of sons and daughters of Congregational Christian ministers: **Joe Bell, son of Rev. and Mrs. Charles Bell.** Mr. Bell is the minister of the Bethlehem Church at Altamahaw, North Carolina. **Christina High, daughter of Rev. and Mrs. Truett High.** Mr. High is the minister at the Eutaw Community Church in Fayetteville, North Carolina.

Paul Hyde, son of Rev. and Mrs. F. Ervin Hyde. Mr. Hyde is the minister of Rogers Park Congregational Church in Chicago, Illinois. **Geraldine McCauley, daughter of Rev. and Mrs. J. E. McCauley.** Mr. McCauley serves as minister in Waverly, Virginia. **Paul Robinson, son of Dr. and Mrs. Henry Robinson.** Dr. Robinson serves as minister of the First Congregational Christian Church in Fairfield, Connecticut.

This is a good record for our ministers and their families. A stronger tie between Church and College can be effected by having more of our young people come to Elon College.

"THE MESSIAH" PRESENTED DECEMBER 4

Since 1933 the Elon College singers have presented Handel's famous "Messiah" annually. Last Sunday afternoon was the time for this year. Its presentation draws one of the largest crowds that come to the campus.

This masterpiece was written between August 22 and September 4, 1741. It has been enjoyed by millions of people wherever Christianity has gone in the more than two centuries since its writing, and has stirred the heart as it tells the story of Christ from prophecy to his triumph over death.

Professor Charles Lynam directed for the first time this year. As an Elon student he formerly sang, and last year he was the bass soloist. Professor Fletcher Moore, as usual, brought from the great organ the stirring and sustaining music for the soloists and choruses.

Guest singers included many former students. Soloists were Peggy Sue Russel of Greensboro, soprano; Frances Wilson of Reidsville, contralto; Paul Berry of Greensboro, tenor; and Neil Jennings of Greensboro, bass.

Best wishes to Revs. Bland Leebrick, Lynwood Hubbard and Kenneth Register, who have recently undergone surgery.

November 22 Mr. William R. Dalton, Jr., a lawyer, spoke at Pleasant Hill, Liberty, on the subject of wills and inheritances.

Conference Apportionments

Your Share of Our Christian World Mission

EASTERN NORTH CAROLINA

January 1 — November 28, 1960

	Paid	Due
Benson, Pleasant Hill	$ 184	$ —
Cary, Ebenezer	250	622
Chapel Hill,		
Damascus	323	—
Martha's Chapel	—	149
United	—	1220
Clayton	125	405
Clayton, Amelia	667	—
Fayetteville	43	1000
Franklinton,		
Mt. Carmel	120	126
Pope's Chapel	160	153
Fuquay Springs,		
Bethel	20	164
Christian Light	320	389
Garner,		
Community	105	—
Hayes' Chapel	394	—
Mt. Herman	359	—
Henderson,		
First	1617	220
Fuller's Chapel	480	—
Liberty (Vance)	1713	—
Hope Mills	242	43
Lillington,		
Pleasant Union	—	378
Littleton,		
Bethlehem	234	—
Louisburg,		
Mt. Gilead	371	—
New Hope	600	254
Manson, Mt. Auburn	641	—
Moncure,		
Christian Chapel	—	239
Morrisville	100	177
New Hill, New Elam	500	212
Niagara	100	—
Raleigh,		
Auburn	369	298
Piney Plain	519	—
Plymouth	240	175
United	1081	361
Wentworth	208	165
Sanford,		
First	1625	—
Lebanon	—	57
Lee's Chapel	312	—
Moore Union	334	—
Shallow Well	773	318
Turner's Chapel	371	191
Southern Pines	1950	—
Varina, Wake Chapel	2288	—
Wake Forest, Beulah	—	793
Youngsville	150	89
Good Hope	137	128
Oak Level	338	113
Gasburg, Va., Antioch	200	104
Totals	$20563	$ 8543

The Compassion Of Christ

Background Scripture: Isaiah 61. Matthew 11:27-30.

Devotional Reading: Isaiah 42:1-10.

Memory Selection: **Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.** Matthew 11:29.

THE WORD IN PROPHECY

Isaiah's words, as recorded in the sixty-first chapter of the book of Isaiah reflect the period in Jewish history just before and during Nehemiah's return to Jerusalem. In contrast to some of the chapters in section 58-66, it is a chapter of joy and hope. It reflects the excitement and the joy of the exiles as, freed from their captivity, they turn again home, singing and rejoicing on their way, and planning again to "build the old wastes," and to "repair the waste cities" of their beloved homeland. There is a beauty in the language and a lilt in the song that warms the hearts and quickens the spirit of man.

THE WORD BECOMES FLESH

Several hundred years later, Jesus went to Nazareth where he had been brought up, and **as His custom was, he went into the synagogue on the Sabbath day** — Jesus attended "church" regularly — and when the "roll" (they did not have books in those days, but the Scriptures were written on rolls) was given to him, he turned to the Old Testament Scripture referred to above and read it. And as He sat down, He said **"Today this scripture has been fulfilled in your hearing."** — Luke 4:21. The Word had become flesh, and he spelled out in living deeds what had been written in mere words in a book. It is interesting to note in what terms Jesus accepted his messianic mission. It was not to be in terms of a great warrior overcoming with a blast of his mouth the enemies of Israel as some had hoped, not as a great king asserting his authority by force, as others had thought, but as a servant serving others, and giving his life a ransom for many. The Spirit of the Lord God was upon him, because God had appointed him to:

"Preach good tidings unto the meek." Jesus came preaching, he came proclaiming "good news" — that is what the word gospel means. And that gospel was for the meek and the poor. The Scribes and Pharisees and Sadducees were proud and self-sufficient and self-righteous, and they did not feel any need for the gospel and did not respond to it. But the common people heard Jesus gladly. The news that God was a Father, that he loved them, that he had come to them in his son, that they had worth and dignity in his sight, all these and other things made glad their hearts and enriched their lives. Jesus' message is still good news to those who open their hearts to receive it.

"To bind up the broken in heart." Thousands of distressed, discouraged weary, beaten, brokenhearted men and women have found help and healing in the ministry of Jesus Christ. Broken hearts have been helped, broken lives have been restored, by his words and by his healing spirit. Especially in times of loneliness and bereavement has Christ brought comfort and consolation.

"To proclaim liberty for the captive", and "the opening of prison to them that are bound." The words can be taken literally, for they have been fulfilled literally. But their deeper and richer meaning is figurative. How many people there are who have found a new freedom and liberty in Christ's power to set them free from the bondage of habits and attitudes that were more restrictive than iron bars and prison walls. To be sure all of us are captive to more or less extent to something from which we should be set free.

"To proclaim the acceptable year of the Lord," or "to proclaim that the year which everyone is waiting for has come," as Barclay translates it. The long-promised Messiah had come. They need look no longer for another. The Kingdom of God was at hand, it was even in their midst in the presence of the king himself.

"The recovering of sight to the blind." Literally true, of course, for we have some instances in the gospel records in which Jesus did restore sight to the blind. But here again there is a larger spiritual meaning. How often Christ opens our eyes to new truth, enables us to see ourselves in a new light, to see our neighbors also in a new light, gives us new visions, widens our horizons, sharpens our insights, brings things into a true focus, enables us to see things more clearly, to see them straight and to see them whole.

"The day of vengeance of our God." There was an emphasis in Jesus' teachings about the certainty of judgment. God was indeed gracious and longsuffering, unwearied in patience. But he was not to be mocked, and men must give an account of themselves to him. The day of vengeance was not to be thought of in terms of the crude messianic patterns. In contrast to that pattern of judgment with wrath, there would be judgment with love.

"To comfort all that mourn, to appoint unto them that mourn in Zion. . ." He fulfills this promise. Did he not assure us that he would not leave us comfortless? Does he not bring comfort to those who mourn and who have been bereaved by his exceeding great and precious promises, and even more by his gracious presence!

"To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Here in pictorial or symbolic language is spelled out the change that Christ can make in the human heart. So many times when people face his challenge and his call and his commands, they think in terms of what they have to give up. But as a matter of fact, what Christ gives is so much better than what he asks us to give up.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest . . . take my yoke upon you and learn of me . . . and ye shall find rest unto your souls." The Jews had been thinking of the "yoke of foreign oppressors." One suspects that Jesus' words about a "yoke" awakened strange reactions in his hearers. In the former case the yoke was one of compulsion; in the latter case it was one of cooperation. It means that Christ helps us to carry our load.

SUNDAY SCHOOL LESSON
DECEMBER 18, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of **Berea Congregational Christian Church,**
Driver, Virginia

CONGREGATIONAL CHRISTIAN CHURCHES SHARE THE BIBLE

Supt. Clyde L. Fields

A letter from Dr. Albert Buckner Coe, pastor of Winnetka Congregational Church, Winnetka, Illinois, tells us how urgently the American Bible Society needs the financial support of all denominations. The American Bible Society came out of the Haystack Prayer Meeting at Williams College side by side with the American Board.

With world population growing fast, the financial load is heavy for this group. The demand for Bibles is great. New translations and revisions are needed. Braille Bibles and talking book records must be supplied the blind.

We need gifts of money from our Congregational Christian churches to help send the Bible abroad. The Methodists give $150,000 per year. The largest sum given by our denomination amounts to only $13,658. Our denomination has a heavy responsibility. The American Bible Society needs help.

A leaflet entitled, "The Congregational Christian Churches Share the Bible" is available for distribution to congregations. Order from: Missions Council, 287 Park Avenue South, New York 10, New York, stating quantity desired.

Sunday, December 11, is suggested as Universal Bible Sunday. Our ministers are asked to preach a sermon on the Bible that day and, if possible, receive an offering for the American Bible Society, 450 Park Avenue, New York 22, New York. Please indicate that it is to be credited to our denomination. Many churches provide an annual contribution to the Bible Society in the church's budget.

Pastor John Robinson told the Pilgrims embarking for America, "God hath yet more light to break forth from His Holy Word." He could now say the same! There are more than 1,000 languages in which no part of the Word of God is yet available. Christians have been responsible for teaching millions to read, yet have not supplied them with the Bible. Let us help to provide the indispensable "seed" of the Gospel.

Some people, instead of looking up and thanking God for their many blessings, seem to say by their attitude, "Have you got any more?"

Summit Church Bulletin,
Dubuque, Iowa

At Our Church Home For Children

REPORT FOR NOVEMBER 28, 1960

MONTHLY OFFERINGS

Amount brought forward		$ 4,616.54
NO REPORT THIS WEEK		
Grand Total		$ 4,616.54

SPECIAL OFFERINGS

Amount brought forward		$ 6,263.18
First Cong. Church, Asheville, N. C. — Special	$ 75.00	
Pilgrim Fellowship, Franklin, Va. Church	25.00	
Circle 3, Brookside Community Church, Brookside, N. J.	11.00	
Philathea Class, Suffolk Christian Church	10.00	
In Memory of Walter J. English	5.00	
In Memory of Walter J. English	5.00	
In Memory of Mrs. Emma Fogleman	5.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	6.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	10.00	
In Memory of B. Matt Currin, Sr.	3.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	10.00	
In Memory of B. Matt Currin, Sr.	15.00	
In Memory of B. Matt Currin, Sr.	20.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	20.00	
Thanksgiving Offerings:		
Miss Willie Bowen, Burlington, N. C.	10.00	
Mebane Christian Church Sunday School	56.00	
Haywood Duke, Greensboro, N. C.	25.00	
Erwin A. Holt, Burlington, N. C.	150.00	
Mr. & Mrs. John Dockery, Reidsville, N. C.	20.00	
Miss Violet J. Holt, Burlington, N. C.	100.00	
Mt. Olivet (R) Cong. Christian Church (VVA)	65.00	
A Friend, Greensboro, N. C.	1.00	
Turner's Chapel (ENC)	33.09	
Rocky Ford Cong. Christian Church (NCVA)	10.00	
Shallow Well Cong. Christian Church (ENC)	50.00	
New Hope Christian Church (ENC)	20.00	
Dr. Robert A. Watson, Elon College, N. C.	100.00	
Sophia Cong. Christian Church (WNC)	85.59	
Flint Hill (R) Cong. Christian Church (WNC)	12.00	
Berea Sunday School (NCVA)	16.00	
Mrs. Lucille Payne, McLeansville, N. C.	1.00	
Christian Light Cong. Christian Church (ENC)	50.00	
Hayes Chapel Christian Church (ENC)	40.75	
Providence Christian Church, Graham, N. C.	83.22	
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00	
Newlin Hardware Co., Inc., Burlington, N. C.	25.00	
Miss Georgia Bradley, Mebane, N. C.	25.00	
B. J. Howard, Chapel Hill, N. C.	10.00	
Oak Grove Christian Church (EVA)	14.00	
Faucette Coal Sales Co., Inc., Burlington, N. C.	100.00	
Mr. & Mrs. Tommie C. Farrell, Pittsboro, N. C.	50.00	
Mr. & Mrs. Z. H. Lynch, Elon College, N. C.	20.00	
Central Cong. Christian Church, Norfolk, Va.	66.00	
Mrs. Margaret R. Pulley, Richmond, Va. — In Memory of Johnson's Grove Church	5.00	
Mrs. W. B. Walker, Burlington, N. C.	5.00	
Apples' Chapel Cong. Christian Church	75.45	
Bethel Christian Church (NCVA)	10.63	
Mrs. J. L. Burford, Winston-Salem, N. C.	5.00	
Mr. & Mrs. W. G. Sharpe, Reidsville, N. C.	25.00	
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	5.00	
Mrs. Douglas A. Donald, Charleston, W. Va.	15.00	

V. C. McIver, Sanford, N. C.	5.00	
Union (Surry) Sunday School (EVA)	51.20	
Union (Surry) Church (EVA)	51.20	
Miss Nellie May Holt, Burlington, N. C.	100.00	
Mrs. S. J. Hinsdale, Burlington, N. C.	5.00	
Carolina Christian Church, Burlington, N. C.	45.00	
Mt. Bethel Cong. Christian Church, Summerfield, N. C.	44.39	
Youngsville Christian Church	10.00	
Broyhill Educational Fund, Inc., Lenoir, N. C.	200.00	
Harry L. Lynch, Burlington, N. C.	100.00	
Mt. Auburn Christian Church (ENC)	131.65	
Joppa Christian Church (VVA)	10.00	
Antioch Cong. Christian Church (EVA)	6.50	
Martha's Chapel (ENC)	5.00	
King Brick & Pipe Co., Burlington, N. C.	50.00	
Damascus Sunday School (ENC)	40.00	
Junior Youth Pilgrim Fellowship, Cypress Chapel Christian Church (EVA)	10.00	
Carrie Beale S. S. Class, Franklin, Va. Church	25.00	
J. A. Russell, Suffolk, Va.	50.00	
Concord Christian Church Sunday School	25.00	
Bethel Church (ENC)	10.00	
Kallam Grove Christian Church (NCVA)	84.06	
Truitt Bible Class, Asheboro Church	10.00	
Seagrove Christian Church	33.50	
Burlington Rotary Club	1,441.50	
Mrs. J. F. Oglesby, Kinston, N. C.	5.00	
T. E. Kinney, Burlington, N. C.	1.00	
Long's Chapel Christian Church (NCVA)	78.00	
A Friend, Burlington, N. C.	10.00	
Mrs. A. L. Lockwood, Anderson, S. C.	10.00	
A Friend	25.00	
Alfred W. Haywood, Chapel Hill, N. C.	50.00	
The First Christian Church, Burlington, N. C.	201.12	
Miss Susie D. Allen, Raleigh, N. C.	5.00	
Circle No. 7, Suffolk Christian Church	40.00	
J. W. Drake, Pittsboro, N. C.	50.00	
Special Gifts	167.32	
Total		$ 4,846.17
Grand Total		$11,109.35
Total for the Week		$ 4,846.17
Total for the Year		$15,725.89

GROUP FELLOWSHIP SUPPERS

United, Winston-Salem, is trying something new, recommended by its Fellowship Committee, in order that the people of the church will get better acquainted.

Sunday evening, November 20, 10 homes were host to the other members of the church. The hostess provided the main dish and the others brought additional food as suggested by her. Following supper all were asked to attend the service of ordination for Rev. Keith Wright at Pfafftown.

It is planned that similar suppers will be held once each quarter, with others taking turns as hosts. Following supper the group will decide what they want to do — games, singing around a piano, home movies.

"The Pumpkin Coach" is the title of a new film concerned with the real meaning of higher education today. A color film, with sound, using some "catchy" tunes, it is described as one of the most controversial, enjoyable and useful religious films ever made. It is suggested for use with parents, high school and college students, teachers and others interested in the influence of Christianity in higher education. Rental cost (including leader's guide): $10.00. Order from Bureau of Audio Visual Aids, United Church of Christ, 14 Beacon St., Boston 8, Massachusetts or 1505 Race Street, Philadelphia 2, Pennsylvania.

Wisdom thoroughly learned will never be forgotten. — Pythagoras

In Memoriam

JOHNSON

We, the members of the Women's Fellowship of the Waverly Congregational Christian Church, offer this tribute of love and esteem to the memory of our departed member, Mrs. Josephine Johnson, who passed away August 11, 1960.

She was faithful and loyal in her attendance in her church as long as her health would permit. She will be long remembered by all who knew her.

Whereas, we feel deeply the loss we have sustained in her passing, therefore be it resolved:

That we extend to her family our sincere sympathy; That a copy of these resolutions be sent to her family; That a copy be sent to The Christian Sun and a copy be entered in the records of the church.

Respectfully submitted,
Mrs. Bessie Dewell
Mrs. J. E. McCauley
Mrs. Jean C. Maifeld

BONDURANT

We, the members of the Board of Deacons of the Rosemont Congregational Christian Church, South Norfolk, Virginia, wish to pay tribute of love and respect to the memory of Mr. H. L. Bondurant, who passed from this life September 7, 1960, at the age of 76.

In memory of a man who loved and labored that his church would be among the best in the convention we, the Board of Deacons of the church, and his many friends adopt the following resolutions:

(1) That inasmuch as Mr. Bondurant was a devout Christian, a loyal member of Rosemont Church, a deacon for many years, and about two years prior to his passing had attained the high honor of honorary deacon; and that during his lifetime he served as treasurer of the church for 26 years, and was active in all its many branches, a devoted churchman in every respect.

(2) Inasmuch as we have sustained a loss in his personal leadership and service, we are confident that he has attained a deserved rest from his labors.

Therefore, be it resolved that we bow in humble submission to the Master's will; that we express our deep sense of loss, our gratitude for his Christian spirit, and his very deep concern at all times for his church, and the going of the second mile where his church was concerned.

We also extend our sympathy to the members of his family. We request that a copy of these resolutions be sent to the family, a copy entered in The Christian Sun for publication, and a copy entered in the record of the church.

Respectfully submitted,
Board of Senior Deacons
W. H. Bradshaw, Secretary

BIBLE SUNDAY

DECEMBER 11, 1960

LIGHT FROM THY PAGES

Behold a Sower! from afar
He goeth forth with might;
The rolling year His furrows are,
His seed, the growing light;
For all the just His word is sown,
It springeth up alway;
The tender blade is hope's young dawn,
The harvest, love's new day.

O Lord of life, to Thee we lift
Our hearts in praise for those,
Thy prophets, who have shown thy gift
Of grace that ever grows,
Or truth that spreads from shore to shore,
Of wisdom's widening ray,
Of light that shineth more and more
Unto thy perfect day.

Shine forth, O Light, that we may see,
With hearts all unafraid,
The meaning and the mystery
Of things that Thou hast made:
Shine forth, and let the darkling past
Beneath thy beam grow bright;
Shine forth, and touch the future vast
With thine untroubled light.

Light up Thy Word; the fettered page
From killing bondage free:
Light up our way; lead forth this age
In love's large liberty.
O Light of light! within us dwell,
Through us thy radiance pour,
That word and life thy truths may tell,
And praise Thee evermore. Amen.

—Washington Gladden

BOOK OF BOOKS

Book of books, our people's strength,
Statesman's, teacher's, hero's treasure,
Bringing freedom, spreading truth,
Shedding light that none can measure:
Wisdom comes to those who know thee,
All the best we have we owe thee.

Thank we those who toiled in thought,
Many diverse scrolls completing:
Poets, prophets, scholars, saints,
Each his word from God repeating;
Till they came, who told the story
Of the Word, and showed his glory.

Praise we God, who hath inspired
Those whose wisdom still directs us;
Praise Him for the Word made flesh,
For the Spirit which protects us.
Light of Knowledge, ever burning,
Shed on us Thy deathless learning.

—Percy Dearmer

THE SACRED WORD

Father of mercies, in Thy Word
What endless glory shines!
Forever be Thy Name adored
For these celestial lines.

Oh, may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light.

Divine Instructor, gracious Lord,
Be Thou forever near;
Teach me to love Thy sacred Word,
And find my Saviour there.

—Anne Steele

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Church
Church History Comm. X
Box 232

The Christian Sun

VOLUME 112 DECEMBER 13, 1960 NUMBER 49

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ives of great men all remind us
We can make our lives sublime.
nd, departing, leave behind us
Footprints on the sands of
time.

Longfellow

Organ of the Southern Con-
ention of Congregational
ıristian Churches.
Editorial and Publication
fices at Asheboro, North
ırolina.
Subscription office:
on College, North Carolina.

DR. WALTER C. RAWLS AND FAMILY

Dr. Walter Cecil Rawls, a polio victim since childhood, is shown receiving the congratulations of Mrs. Rawls, while a son and daughter-in-law watch. Another son was unable to be present.

The scene is in the beautiful, new library in Courtland, Virginia, a gift of Mr. Rawls to the county of his birth. The chief official of Who's Who in America had just given Mr. Rawls a Citation for Library Philanthropy.

This is a thrilling climax to the story of another American who climbed over many difficulties to find the fulfillment of his boyhood dreams. For a more complete account, please turn to page six.

Here And There Among The Churches

Smithwood church, near Liberty, N. C., voted at a business meeting in November to express appreciation for Superintendent Clyde L. Fields, and to pledge loyalty and cooperation in his new work.

The number of copies of this paper to be mailed this issue is 3535 as reported by the Convention Office. Christmas gift subscriptions will help to increase the number, and will be appreciated through the year. Churches may well consider starting the New Year right by sending the paper to all families. Let's get the paper moving up to at least 4,000 subscriptions.

The second annual "Birthday Party for the Christ Child" will be held at First, Burlington, December 18 at 4:30 p.m. Each family is asked to bring an article of new warm clothing to be sent to Casa Mia, Naples, Italy. A pageant, "Christmas in Many Lands," will be presented by the Sunday school departments. Then will come a Christmas tree, ice cream and cake, and good Christian fellowship.

Supt. Clyde L. Fields gave the "Introduction to Advent" at Church of Wide Fellowship, Southern Pines. Succeeding sermons by Rev. Carl Wallace under the general theme of "The Spiritual Power of Advent" are: The Power of Expectation; The Power of Preparation; The Power of Participation; and The Power of Exclamation. The choirs, under the direction of William McAdams, will present a cantata entitled "The Song of Christmas" during the worship service on December 25.

Community Thanksgiving service was held November 23 at Lakeview, Burlington, where Rev. Guy H. Veazey is pastor. The minister of the Glencoe Baptist Church brought the message.

The junior, youth and senior choirs of our Newport News church will present "The Holy Infant," a cantata, Sunday, December 18 at 5:00 p.m. A buffet supper for choir members and their families will follow.

The Council on Cooperation for the Southern Synod, Convention of the South, and Southern Convention will meet January 10. Southern Convention members are: J. E. Danieley, F. C. Lester, K. D. Register, W. W. Snyder, J. H. Dollar, W. T. Scott, Jr., Martin Garren and Carl Wallace.

RALEIGH PASTOR HONORED IN WASHINGTON

From The Westmorelander, publication of The Westmoreland Congregational Church, Washington, D. C.:

"Rev. Collins Kilburn will preach his final sermons at Westmoreland at both services next Sunday, November 27. He has been called to be minister of the United Church, Raleigh, North Carolina. Collins and Mary take up their new duties December 1.

"Hundreds of their friends said a formal good-bye in the Social Hall last Sunday. The tea, arranged by Chairman Betty Reeve of the Parish Board's Fellowship Committee, was highlighted by the presentation of a silver tray and a check earmarked for furnishing the new Kilburn parsonage in Raleigh.

"Our prayers and best wishes go with them."

"No Room in the Inn" is the title of the Christmas program to be given Thursday evening, December 22, at 7:30 p.m. at Union Grove, Asheboro.

A Boy Scout troop was organized November 11 at Union Grove, Asheboro. The pastor, Rev. B. J. Willett is the scoutmaster, with Clinton Brown and Farrell Wilson as assistants.

Questions raised by Dr. W. J. Andes at the Elon College Community Church during Advent sermons are: What Time is It? What Do You See? What Were You Doing Out There? Who Are You? What Child Is This? Services for December are being broadcast over radio station WBAG.

"The Birthday of Jesus" was the theme for the family night pot-luck supper in the McEwen Dining Hall at Elon College December 11 from 5:00-7:00. Each family brought White gifts for needy in the community. Sunday school departments shared in the program. Christmas music and readings will form the program in the Elon College Community church sanctuary December 18 at 7:30 p.m. Caroling in the community will follow.

A beautiful new religious educational building was dedicated at First Evangelical and Reformed Church, Landis, North Carolina, November 27. Of modern, functional design, the building features a fellowship hall and class rooms. There is a memorial garden, centered with a fountain. President Harvey A. Fesperman preached the dedication sermon, entitled "The Worth of the Church School."

Volume 112 Number 49

THE CHRISTIAN SUN

A religious weekly for the home ,published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Remember the Greensboro Training School for Christian Growth to be held January 8-11, 1961, at First Congregational Christian church.

Have you read "End Child Labor Now!" in the November **Good Housekeeping**? It is concerned with migrant laborers in the United States and uses illustrations from North Carolina.

A fine color filmstrip giving the history of the American Board entitled "The Sending and the Sent" is available free of charge by writing Miss Ruth Dunn, Southern Convention Office, Elon College, North Carolina. This would be good to use in connection with a service on observance of the 150th anniversary of the American Board, for which each of our churches is asked to plan.

CHRISTMAS FUND for the VETERANS OF THE CROSS

For more than fifty years churches of this denomination have paid tribute to retired ministers and their widows through the Christmas Fund. This Fund has such natural appeal that it gains momentum every year. Through it small and inadequate pensions are supplemented for aged veterans stricken in time of crisis and special need. Inflation, medical expenses, the death of a life partner; all these things and many more can mean serious hardship. Special grants, plus the special Christmas check, make it possible to ease the burden.

In 1959 churches and individuals in forty-three states, Puerto Rico, District of Columbia, Canada and Mexico responded with gifts totaling over $160,000. From this 752 Christmas checks to ministers and widows were sent out. A balance then went into the Emergency Fund and through the year has made possible needed operations; cataracts removed; glasses purchased; hearing aids provided; Braille taught to one blind minister and training to a young widow to make her self-supporting.

This year you and your church will want to participate in this Fund. See the poster in your church. Send contributions to the Christmas Fund, Southern Convention Office, Elon College, N. C. or to the Board of Home Missions, 287 Park Avenue South, New York 10, N. Y. Make checks payable to The Christmas Fund.

ANNUAL CHURCH REPORT BLANKS

Report blanks for the annual church reports will be mailed to each Church Secretary on or about December 26, 1960. These are to be filled out and returned to the Convention Office before January 10, 1961.

A self-addressed, stamped envelope will be enclosed with the blanks, so that one copy may be mailed directly to the Convention Office. Please note also instructions included with the blank.

It is very important for every unit of the entire denomination to have these blanks complete on time. We must send our completed forms from the office to the Year Book Committee on time, or our Convention will not be included in the Year Book. Please have this blank completed and returned immediately, so we will not have to continue writing for the information.

Clyde L. Fields

ELON IN WASHINGTON SEMINAR

Elon College was one of two North Carolina Colleges invited to be represented at a nationwide conference on science to be held in Washington December 12 and 13, under the joint sponsorship of the National Science Foundation and the Association of American Colleges. The other North Carolina school invited to participate was Davidson.

The two North Carolina schools are included in a group of 26 American colleges and universities scattered from coast to coast. Others invited included Tri-State, Williams, Colorado, Franklin and Marshall, Grinnell, Colgate, Wellesley, St. Peter's, Bowdoin, Spring Hill, Dillard, Pacific Lutheran, Hampton, Lawrence, Goucher, Iowa State Teachers, Sewanee, Hamilton, Mississippi, St. Thomas, Swarthmore, Middlebury, Reed and Knox.

In announcing the receipt of the invitation for Elon to participate in the nationwide gathering, President J. E. Danieley pointed out that it is a distinct honor for Elon, since the list includes some of the outstanding institutions of higher education to be found in the United States. He stated that the purpose of the conference will be to consider research and science education in the small colleges, chief concern being with improving science instruction at the undergraduate level.

The Mission Board meets at the Convention Office January 17. Those having business with that Board will please note the time and place.

The executive committee of the Executive Board of the Convention meets at our Henderson church December 14 from eleven unitl four o'clock. The Board of Publications meets at the same place at 2:00 p.m.

Those who have not seen the "Star of Bethlehem" as represented by the Morehead Planetarium at the University of North Carolina in Chapel Hill have missed one of the great moments of life. Christmas will be much more meaningful to all who see it. This enchanting story and picture of the Christmas skies is being presented each evening at 8:30 with matinees Saturdays and Sundays. It will continue through January 2. Special showings for groups can be arranged.

THOUGH RETIRED, HE WORKS

Four months of retirement have been four fairly busy months. I am preaching nightly now in revival services with the Rev. J. Lester Stanley in the Hopedale Congregational Christian Church. In these four months I have rendered some service in several churches: Concord (N. C. & Va.), Union Virgilina (N. C. & Va.), Bethlehem (E. N. C.), Franklin (E. Va.), Palm Street, Greensboro (N. C. & Va.), Suffolk (E. Va.), Bay View, Norfolk (E. Va.) and Hopedale (N. C. & Va.).

In these four months plus one Sunday in December I have preached 23 sermons, or rather 23 times; conducted the Lord's Supper in two churches; baptized four young people; taught one Sunday school lesson; made two addresses, and assisted in one funeral. The 13 sermons in the Bay View church with Dr. Charles F. Pegram, in Norfolk; and 5 sermons in our Palm Street church in Greensboro account for a major part of the preaching.

Many kind friends have helped to open the doors of opportunity to serve. I am most humbly grateful. Long ago I have learned that if the Lord loves you, and the folks nearest to you love you, you will make it. It takes more than the fingers of two big hands to count the good friends right here in Elon, to say nothing of those in many other places.

John G. Truitt

EDITORIALS

The Language Of Christmas

Words and ideas have association with each other in some such fashion as people in a family. They seem to belong together.

The language of Christmas is different from that of the Fourth of July. It is not exactly that of Easter, or Communion. Let's try to recognize it, and mayhap we shall use it with joy.

There is a certain beauty that overcasts the Christmas story that only smutty minds would deface. A courtship of love, "the handmaiden of the Lord," "the time for her to be delivered," the willingness of an unnamed Inn-keeper to share his last bit of shelter with those in distress, a light across the hills, music in the air, shepherds and wise men going to a stable to worship the new-born "king of the Jews." On this holy night one almost expects to see a light in the darkness, and to hear music that is heavenly. "There is no voice nor language, and yet their line (message) has gone out to all the world."

The language of Christmas is poetic. It may not be in rhyme, but certainly there is rhythm. It speaks of hearthrobs, of desires, of "hopes and fears," of all those things that are important when economics and science have little meaning. It goes beyond time and space to the infinite God who loved enough to give. Of course, he was Creator and Preserver — science can tell one that, and leave him cold as the clod from which he was made — but Christmas reveals a Baby, the gift of God's love. That message warms the heart, as does poetry, and reveals a God who is so divine that he wants the fellowship of the human. Theologians may try to interpret this Christmas message, but poets will come nearer expressing it — for Christmas is the very stuff out of which poetry is made.

In our struggle to speak the language of Christmas we use words like joy, peace, love, gifts, sharing; and one might add family, friends, church, missions, music, beauty, serenity, humility, angels, heaven, hope. It is good to let the mind range over words that have meaning to us largely because of their association with the Christmas idea.

There are jarring notes in the Christmas chorus of our time. Red nosed reindeer have almost been forgotten in our jet age, but Santa Claus has his devotees who will stand hours in the cold to see him pass in the Christmas parade, children sing his praise, and multitudes sacrifice to buy gifts in his honor. Mothers with babes in arms yelling "Nigger lover" at others who take their children to school has a cold, clashing sound at Christmas time. "Jesus loves me, this I know" are words for all people to sing, "for God so loved the world that he gave his only begotten Son that **whosoever** believes in him can have everlasting life." Love is the message of Christmas Hate in the music of Christmas strikes a terrible discord; it does not belong in the angel chorus of "Glory to God on high; and on earth, peace and good will among men."

In selecting your language for Christmas be sure that it fits the occasion.

Walter Rawls — A Churchman

The name of Walter C. Rawls has been familiar through the Southern Convention for many years, and will be for a long time to come.

In boyhood he was known around Ivor, his birthplace, as the crippled boy who went to school in a goat cart, and in Suffolk as the paper boy. School doors did not open for him long, for it took money then as now to push them open enough to get through. But a charming young lady decided thirty-eight years ago to share his life, and that was a "big lift" for the crippled paper boy.

Intelligent hard work in St. Louis where he spent most of his adulthood was rewarded with sufficient income to permit him to give to Elon College a challenge that resulted in the payment of all its debts, retirement back in his native heath, gifts of scholarships for struggling young people in North Carolina and Virginia, and an integrated library for his native county.

The story of Walter Rawls puts to shame those who grumble because they were not born rich, or because work is a necessity, or even because disease is a hindrance. The Citation given him at Courtland recently is a vivid reminder that brains, courage, work, and faith are an unbeatable combination. America is still the land of promise for those who are willing to work for the fulfillment of childhood dreams. Such a reminder stands as a glowing beacon in the midst of the darkness of the fear, doubt, discouragement, and selfishness of young people who seem to feel that all life should roll on wheels or fly in a jet. It is good to know that there are among us still those who make success despite handicaps.

Mr. Rawls, who was given a Doctorate by Elon College, and the editor are not familiar friends, but the editor believes that Mr. Rawls has learned something of the meaning of being a churchman, and that Christian faith is the dynamic of his success, and he delights in the fact that Mr. Rawls is a member of our Church.

Finishing The Church Year

As we approach the end of the year it is wise to check on what needs to be done so the record will be delightful.

Financially there may be some unpaid obligations. Conference Apportionments express our will to redeem the world outside our immediate community. "Paid in full" is a pleasing record, but may not be the best the church can do. An offering at Christmas for the Veterans of the Cross will bring relief and joy to the aged when they need help.

Evangelistically there may be much yet undone. Christmas is the time for new church members. That is the best kind of Christmas gift.

Both churches and individuals may need to check on their gifts for the year. It is just possible that gifts so far do not adequately express Christian concern for the world in which we live. Christmas is the time to make that extra gift for the Kingdom over which the Babe of Bethlehem reigns as King.

About

FAMOUS AMERICANS HONORED IN ENGLAND

London, and the British Isles in general, are important to the American people for reasons other than being the home of a democracy. The homeland of the British is dotted with memorials that honor many great Americans, and these places are pointed to with pride by every citizen of the United States who has had an opportunity to see them. Located, not in out-of-way places, but in public parks, buildings and churches, the English people also point to these statues and markers with pride.

In London's famous Trafalgar Square is a statue of George Washington bearing an inscription: "Presented to the people of Great Britain and Ireland by the Commonwealth of Virginia, 1921". Washington and his forebears are honored in other places and ways in the British Isles.

There is a statue of Abraham Lincoln facing Westminster Abbey, the final resting place of many of Britain's illustrious dead. Lincoln's English ancestor was Samuel Lincoln from Norwich, who settled in Highman, Massachusetts, in 1638.

In the Royal Exchange, which dates back to 1566, along with statues of Queen Elizabeth, Queen Victoria, the Duke of Wellington, and others, is a statue of George Peabody, American philanthropist, who, having made his fortune in London, left $2,500,000 to ameliorate the condition of London's poor by the construction of modern houses with moderate rents. Peabody is best remembered in the United States for the educational institutions which he established in Baltimore, Maryland, and Nashville, Tennessee.

The distinguished American, Benjamin Franklin, went to London in 1725 as a poverty-stricken youth, made friends, especially in the printing and bookselling fields. He returned to the colonies, and later became postmaster for them under the British and subsequently the first Postmaster General of the United States. Every Londoner delights in pointing to the little house where Franklin lived before the world knew his greatness.

In Westminster Abbey is a bust of Henry Wadsworth Longfellow and a colored window honoring James Russell Lowell, at one time American minister to London. In the Abbey, also, is a tablet, erected by the English-Speaking Union, to the memory of Walter Hines Page, United States Ambassador to Britain, 1913 to 1918. On the tablet are engraved the words: "The best friend of Britain in her sorest need".

In many other churches and places in London, and nearby sections, many great Americans are commemorated in various ways. These emblems of honor signify that England and the United States have a common bond in the democratic way of life.

C. B. Riddle

This Interested Me

Emily C. Lester

Sometime ago an article about the work of the ministers's wife, Mrs. Arnold Slater of Chattanooga, Tennessee, came to my attention. It interested me very much — but it got "lost in the shuffle" of material at our house. It has again come to the top of the pile and here are excerpts from it.

MINISTER'S WIFE HAS OWN VOCATION

Pauline Slater, wife of the minister of Pilgrim Congregational Church, has some requirements of her own, for what she considers a real vocation: "Love God, love your husband, love your neighbor, love people — just plain old people.

"You don't say 'I'm going to be a minister's wife.' You stumble into it. It's quite a decision to make.

"No other occupation requires so much teamwork. It's good if the wife can come into the picture early so she can take courses in the seminary. More and more of that is done now and I think it's wonderful." There speaks a woman who knows. Self-styled "Tennessee child-bride" Pauline West Slater was married right after her graduation from high school, studied sociology, psychology and Christian ethics at Vanderbilt while her husband finished his seminary work. And she's been studying ever since.

"You travel and meet a lot of people and they're wonderful to you." Before coming to Chattanooga in 1945 the Slaters lived in Cochrane and Columbus, Ga.; Albemarle, N. C., where their daughter Betty, now Mrs. James Thomas Odom of Memphis, was born, and in Holland, Va., where their son Mark, now a senior at Chattanooga High School, was born.

"Ministers' children learn early to make beds and wash and iron. Mark doesn't know he can get out of a bed without making it up."

"Maturity comes to the minister's wife from discipline and dedication to her job, her church and her community. You can't be sensitive, can't have a chip on your shoulder. You have to take criticism. Don't expect people to call on you — you call on them, anyway. And you have to be prepared to take responsibility in the community and denomination."

Last year Pauline Slater was the first woman to serve as moderator of the six-state Southeast Convention of Congregational Christian Churches. Her nomination was suggested by males on the nominating committee. "It was interesting to preside over the board meetings. Most of the 35 to 50 men were ministers. Our meetings met with dispatch, we got out early and went home. They'll have no fear of electing another woman moderator. It was good for both men and women. You know our denomination has women trustees and ordained ministers, and there have been women as national moderators."

She worked her way up through the church's distaff side. Besides the customary round of church suppers, activities of the Women's Guild and the presidency of the Mothers' Council, she served two terms as president of the Kentucky-Tennessee Woman's Fellowship. When elected moderator, she was in her third year as president of the Southeast Convention's Women's Fellowship, a post she resigned because "I won't do two jobs at once."

Now in her second term on the YWCA board, she used to be fellowship chairman, is public affairs chairman these days.

In any time she has leftover, she goes on calls with Mr. Slater, rarely ever says, "I just can't make it" — and reads, "but I have a one-track mind, so most of the books I read have to do with the church."

As she told the girls at a vocational conference, "God doesn't call without equipping. If you're going to be a minister's wife, he calls you to prepare yourself to be one. The church isn't perfect. The minister isn't perfect. Don't try to be perfect yourself, and you'll find it a gratifying vocation."

Walter C. Rawls Honored With Citation

AN UNUSUAL EXPERIENCE

Tuesday, November 22, 1960, is a date to be remembered by the editor of this paper — and many other people. That afternoon there was a meeting of some 150 interested leaders of church and state in the little town of Courtland, Virginia. One might have seen such a group at a bridge club, a parent-teacher association, the general assembly of the state, or at a church meeting. They appeared to be intelligent, and interested. Most of them were from Southampton County of which Courtland is the capitol, but some came from Suffolk, Norfolk, and other places. This writer travelled 200 miles to get there, and the chief executive of Who's Who in America had come from Chicago.

The new building among lovely pine trees was attractive with its ceiling to floor glass walls, easy chairs, convenient shelves partially filled with new books, and spacious rooms for present use and future growth of a library and museum. The charming librarian made strangers feel welcome, and talked intelligently about a new type of library that opened its doors to all races of people and carted books to the four corners of the county. Beautiful flowers arranged attractively about the building gave their fragrance for the delight of visitors.

But the center of attraction that afternoon was a small man in a wheel-chair. Jackson Martindell, a tall Texan who directs the organization that collects information from 92 nations and publishes the famous Who's Who in America, broke the 62 year record of his firm and came in person to honor the little man in the rolling chair. Editors and writers found it desirable to witness a ceremony honoring the man who, as a polio-crippled lad rode to school in a cart pulled by a stubborn and odoriferous goat, became wealthy enough to give a library and museum to the county of his birth. Walter Cecil Rawls sat in the chairand received the plaudits of his friends as spoken by a boyhood chum, Attorney Junius W. Pully of Courtland, state Senator Mills Godwin of Suffolk, and received a CITATION by the chairman of the organization that knows better than any other the good and great people of America.

"Other libraries and philanthropies have been given," said Mr. Martindell, "some of the large and excellent indeed, but usually there is soap, automobiles, or something for sale. In this case there is no possible financial return to be received. When that happens, I am ready to go with a Citation."

Walter Rawls is a member of our Oakland church where **William T. Scott** is the minister, and which **H. S. Hardcastle** served for several years. Both these ministers were present to witness the citation, and the former led the opening prayer.

The Halls of Learning Cast a Mellow Glow on the
Outer Worlds of Darkness

A Special

CITATION

For Gifts To

LIBRARIES IN SOUTHAMPTON COUNTY, VIRGINIA
AND GATES COUNTY, NORTH CAROLINA

* * * * * *

WALTER CECIL RAWLS

IS AWARDED THIS SPECIAL CITATION AND MARK OF
NATIONAL RECOGNITION FOR SUBSTANTIAL AND
SIGNIFICANT GIVING TO DESERVING
AMERICAN LIBRARIES

On Behalf of the Editors of Who's Who in America,
Dated November 22, 1960.

Jackson Martindell
Publisher

Gateway to Hope and Opportunity
Access to Vistas Gone and Still To Be

THE CITATION

In a democracy such as ours library facilities are recognized by some citizens as a necessary public service, but most citizens regard them merely as recreational and educational conveniencies without understanding their more profound values. Helping others through charitable and educational gifts is often thought of in material terms unrelated to public libraries. But ambitious men and women who have themselves benefited from the resources of a good library know that no agency, public or private, does more to help those who will help themselves.

One who knows the value of reading, study and research better than most is Walter Cecil Rawls, of Smithfield, Virginia. Crippled by infantile paralysis, one of 13 children born to a farm family of moderate means, Mr. Rawls nevertheless has to his credit today numerous achievements as a financier, an artist, and inventor, a churchman, civic leader, and philanthropist — accomplishments based on his own wide understanding of the value to the community of intellectual resources, he has made numerous gifts to libraries and educational institutions for the benefit of his fellow citizens. His most recent benefaction is the gift of $300,000, which made possible the Walter Cecil Rawls Library and Museum at Courtland, Virginia, and for these gifts Mr. Rawls is hereby awarded this special citation, for exceptional library philanthropy.

Mr. Rawls Responds

I am greatly honored, Mr. Martindell, to receive from you this special Citation for library philanthropy which the editors of Who's Who in America have seen fit to bestow upon me. Senator Godwin, who himself is a man of outstanding ability and devotion to heavy duties, has familiarized us with your exceptional talents and great responsibilities: and it is an especial honor that you have sacrificed some of your time to be with us and to present this Citation to me in person. I hope you can sense my deep and humble gratitude.

To Mr. Pulley, who has not spared himself in his devotion to promoting the welfare of the people of this county — as in the case of this very library; to each individual member of the board of trustees of this library and the board of supervisors of this county, without whose support and endeavors this library could not have been established; and to you, my friends of Southampton County and friends of the library, I offer my heart-felt thanks for having made this occasion possible and for sharing in it with me.

I know that I speak for my wife to whom I shall always be indebted, for thirty-eight years ago today she, out of love and faith, accepted my future for her own. And I also speak for our two sons, one of whom is present today, and of both of whom my wife and I are quite rightly proud.

Never having experienced an occasion like this before, I am emotionally overwhelmed and find it difficult to express what is in my heart. But, upon self-examination, this one fact confronts me: I have done so little to reap so abundantly.

Of course, I will not pretend that the development of this library from a mere idea into reality demanded no exertions and labors. But for me they have been exertions and labors of joy: for, as a boy in modest circumstances, I dreamed of doing great deeds when I became a man. I always felt that if I acquired any material wealth I would like to share it in some way with the people in this part of our beloved land where I was born. Thus, out of my labors of love, a dream has been fulfilled for me. To have a dream become the deed, and then to be selected by the distinguished editors of Who's Who in America as a recipient of their special recognition for that deed is much more than a man expects once he has outdistanced the unrealistic dreams of his boyhood.

In this library I hope that you see more than a structure of wood and settl, brick and glass; more than a building that houses a collection of books. I hope that you see within its tangible form a forceful and vital organism capable of contributing to the continuance and advancement of civilization through the printed pages found within it. Thomas Carlyle said, "All that mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of books." This is true even of wonderful works of fiction by so many great writers which have lent the necessary ingredient of pleasure to many hours in our lives — children and adults. However, these books are dry, inanimate objects unless that which is within them explodes into creativity the mind and spirit of the reader.

I have always been a lover of books, for they set forth for all who will partake of them the history of civilization — our history; the lives of men and women down through the centuries who made and influenced that history; the knowledge of the arts and sciences gained by those men and women and recorded and handed down to us. All of us are heirs to that history; our physical appearance on earth is the culmination of it for us; and our destinies will, therefore, in some measure by influenced by it. We, in our turn, shall become a part of history and hope to leave for those who come after us the knowledge, the thoughts, the deeds of our experience to be added to that which was bequeathed us. How else can this be done if not be records that will be preserved for future study, interpretation, and sometimes application? Our libraries are a very bulwark of civilization.

If, within the walls of this library or by its influence, there is created a thirst for truth, a hunger for knowledge, a love of mankind and an understanding of his problems, a desire to combat the erosive and sometimes tumultous forces that nibble at and sometimes threaten to inundate civilization, this library will fulfill its purpose.

With these thoughts, I know my life has been touched by God's grace, and even though undeserving, I am happy and sincerely grateful for the wonderful honor and recognition which Mr. Martindell, on behalf of the editors of Who's Who in America, has given me today and you, my friends, have shared with me.

Hines Chapel Women Report

Mrs. Clovie Bolin, Secretary

The Hines Chapel Women's Fellowship reports a very good year ending August 31, 1960. We enjoyed our Bible studies and book reviews together. Members attended the President's Meeting, Women's Conference, World Day of Prayer, Spring Rally, and World Wide Community Day.

Our apportionment of $100.00 was paid in full. A brunswick stew was held and the proceeds applied on the mimeograph purchased by the church. A memorial was given for Steve Anderson, the son of Mr. and Mrs. Dwight Anderson. A picnic supper was served Belk's personnel and the proceeds applied on the Educational Building debt. Our Friendly Service quota was filled. A mattress cover sponsored by the Fellowship for our pastor, with all the church invited to take part. Our Women's Gift boxes were dedicated at the morning worship service on December 13.

China for the kitchen and beds for the nursery have been donated by several members. A Testament and vase containing a red rose bud have been presented to each baby born in the church family the past year.

We were very fortunate to have two outstanding Fellowship Women speak to us during the year, Mrs. F. C. Lester and Mrs. M. W. Blakey. Our neighboring churches were invited to hear these speakers.

A new circle has been organized and they have chosen the name "The Followers." This circle has been very active since organizing by keeping the nursery on Sunday, contributing equipment for the nursery and crystal for the kitchen.

The following officers will serve for the 1960-61 Fellowship Year: President, Mrs. Bessie Iseley; Vice President, Mrs. Faye Isley; Secretary-Treasurer, Mrs. Etta Bolin. Chairman Circle No. 1, Mrs. Eunice Falls; Chairman Followers Circle, Mrs. Nell Neese.

Dr. Bliss goes to Lebanon

Anthony Is New Secretary Of American Board

Rev. Dr. Daniel Bliss, West Newton, secretary of the American Board of Commissioners for Foreign Missions, has resigned to give his full time to his duties as Chairman of the Board of International College, Beirut, Lebanon.

Dr. Bliss, who is administrative assistant to Rev. Dr. Alford Carleton, executive vice president of the American Board, was called to the Board in 1957 from the pastorate of the Second Congregational Church, Greenwich, Connecticut.

In his early years in the ministry, Dr. Bliss served as a third generation missionary-educator in the Near East, serving as a member of the faculty of the American University at Beirut. His grandfather was founder and first president of the college and his father was its second president.

Dr. Bliss was elected in 1933 to the Board of Trustees of International College, an institution founded in 1891 at Smyrna, (now Izmir), Turkey, by an American Board missionary, Dr. Alexander MacLachlan, which moved in 1936 to Beirut to take over the junior college work of the American University of Beirut. Dr. Bliss has been Chairman of the Board of International College for the past twenty years.

The Prudential Committee, governing body of the American Board, Nov. 29 named Rev. B. Kenneth Anthony, New York City, as successor to Dr. Bliss. Now executive secretary of the Congregational Christian Service Committee, Mr. Anthony will continue to devote most of his efforts to that committee "for the time being," according to Dr. Carleton.

"With the integration of work anticipated under the United Church of Christ," Dr. Carleton said, "Mr. Anthony will give full time to his new responsibilities as the Board's general secretary for administration.

"At that time," Dr. Carleton said, "Rev. Dr. Reginald Helferrich, St. Louis, Missouri, will become general secretary of the Division of World Service of the United Church's overseas service agency. This agency will take over the work of both the Commission on World Service, Evangelical and Reformed Church, now headed by Dr. Helferrich, and of the Congregational Christian Service Committee."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

1961
January

1—**Miss Nancy Lott**, who became a registered nurse in 1956 and received her B.A. degree from Ohio State in 1959, was active in United Student Fellowship work. She has recently gone to India as a nurse.

2—**Rev. and Mrs. Armin Meyer** were appointed missionaries to India in 1920 and from that time to the present they have continued to open new fields and found new churches in the Central Provinces. On the side, he is a dentist and she a midwife. They are now working with the Khonds, a hill tribe that formerly practiced human sacrifice.

3—**Miss Ruth Hofsteter** is a nurse who went to India in 1947. She has a mission field truck containing an X-ray unit, operating table, and sterilizing unit presented to her by her home church, Myers E. and R., Massillon, Ohio.

4—**Miss Lela Wasser** is responsible for developing women's and children's work, but also serves as manager of Khariar primary school and 9 other schools, serves as manager of the boys' boarding school and the girls' boarding school, develops a program of adult literacy classes and is responsible for maintenance of mission property! She has been there since 1950.

5—**Miss Naomi Blalock** has served in India since 1939 and works primarily with women and children. One unique feature of her work consists of a "bride's school" where young village girls are prepared for home and family life.

6—**Rev. and Mrs. William Baur** serve at the Chandkhuri Leprosy Hospital and Homes, where he is manager while she supervises a dispensary and has served as superintendent of nurses. Together they have been responsible for the general supervision of the total program — medical, physical, occupational and spiritual care for a community of about 1,000 patients.

7—**Rev. and Mrs. Theodore Essebaggers** have served in India since 1935 and carry wide variety of responsibilities. Beginning this fall, he is to be on the staff of the National Christian Council as secretary for stewardship and literature.

U. S. SERVICEMEN IN LIBYA MAKE GIFT TO AFRICAN MISSIONARIES

From the shores of Tripoli at Wheelus Field Air Base in Libya, U. S. servicemen have forwarded a check for $518.60 to aid "refugee" Congo missionaries. Thanking the men, the Rev. Theodore L. Tucker said, "It is significant that this gift from American Christians should be going from one part of Africa to another by way of New York." It will be turned over to the Congo Protestant Relief Agency, he said, to assist missionaries who are still working there.

Accompanying the gift was a letter from Chap. (Maj.) Spencer D. McQueen, USAF, who described the offering taken at the base on World-wide Communion Sunday.

"As you may know," he wrote, "the Congo airlift brought many missionaries to our base for a short stopover. It occurred to us that many of them may now be in a displaced position, possibly without assignment, and our offering was directed to this need."

In reply, Mr. Tucker declared: "We are touched by the fact that you and your fellow Christians there should have thought of the Congo . . . and a gesture such as that of the Protestant community at your base is even more valuable in its thoughtfulness." Mr. Tucker is executive secretary of the Africa Committee of the National Council of Churches' Division of Foreign Missions.

A Visit to a Church School

Is This Like Yours?

During the past month it has been the pleasure of the church school reporter to do some "peeking in" and "eavesdropping on" our church school.

Come with me now as I take you along on my pleasant rounds.

A visit in the Crib Nursery gives us our first smile as we see Mrs. W. T. Scott, Superintendent, first changing a diaper and next dividing toys among several busy toddlers. Mrs. Donald Fluke looks very domestic as she settles back in the rocking chair and administers a bottle of milk to a hungry baby. Mrs. Scott and Mrs. Fluke express their appreciation to Mrs. W. H. Ervin, Mrs. E. S. Brock, Mrs. Alta Killough and Mrs. William Austin who have volunteered to serve as assistants when needed in this department.

Next door, we slip quietly in and watch Mrs. Walter Morris and Mrs. William McCauley showing the two and three year olds some new finger plays. Parents of our Nursery Department children should feel quite fortunate that their child is in the group which began using the brand-new Nursery Curriculum, "Threes in the Christian Community" this quarter. New curtains made and donated by Mrs. Ken Gergen brighten up both the Nursery Department and Crib Nursery Department. New toys donated by Mr. and Mrs. John Kernodle to both departments provide the children with joyous hours.

Off we go again. This time, outside the Kindergarten door we hear little voices singing "Hear the Church Bells", which they have learned this month. We enter and meet Miss Clarine Perry, Mrs. Mallie Paschall, and Mrs. Gerald Hendley, who are busy showing the children how to complete their greeting cards for Halloween, which each child proudly presented to his parents. The children treasure the handwork completed during their activity period. One child tells us that they are learning about helpers in our church. They are still excited about their visit to the Sanctuary during October, during which visit Mr. Scott spoke to them and they sat in the choir loft and sang for him. Little Susan Mulholland tells us about her birthday during October and of the lovely miniature cake lovingly made for her by Mrs. W. P. Perry. The Kindergarten staff expresses their thanks to the Men's Bible Class who have built shelves for the department and painted the room; to the Young Adult Class who built a table, repaired and painted some chairs; and to Mr. and Mrs. John Kernodle who donated toys for the department.

Across the hall we find Mrs. Arnis Glenn, Superintendent, explaining to her Primary Department about the attendance card, a map of Nazareth; and about the attendance seals, which are pictures of happenings in the Life of Christ. This quarter they are studying "Let's Go to Nazareth" — a story of life in Nazareth in Jesus's time. Mrs. C. E. Young, Mrs. William Austin, and Mrs. Robert Knox are pleased with the large enrollment in their classes, the largest in a long time. We leave their department with the memory of the bright, enthusiastic faces of the children as they listen to Mrs. Glenn begin her story of Joel, during the opening devotional.

Upstairs we hear a different sound from the Junior Department. The boys and girls are having a Bible Quiz. Mrs. Guy Alling, Superintendent, says a line from one of several emphasized Bible passages; and the first boy or girl who finds the passage begins to read it. The first three are given a point. This is a time of fun and fast fingers. Mrs. Alling tells us that at the end of December the girl or boy with the most points will receive a small award. The teachers for the department, Mrs. Clifton Walker and Mrs. E. G. Ennis, along with the entire department, miss the presence of one of their members, Craig Brigham, who moved away from the city this month. The entire group is grateful for the presence of Mrs. G. P. Hendley, pianist for the department.

Let us now look in on our Junior High Department. Mrs. James Harward, Jr., Superintendent, assisted by Mrs. H. D. Godwin, pianist, are giving real meaning to the course for the quarter, THE LIFE OF JESUS. Maps, beautifully made by Mrs. Harward, are enjoyed by the group. We can see that although the enrollment is small in this department, the enthusiasm is great.

The church school hour is almost ending as we approach our Senior High Department. Under the able guidance of Mr. and Mrs. Walt Langston, the Senior Highs are completing a discussion on their course, JESUS CHRIST: THE BASIS OF OUR FAITH. During October Mr. Robert Knox, our Associate in Christian Education, has been visiting this group.

The Nursery and Kindergarten Departments continue extended sessions until noon.

The Primary and Junior Departments combine at 10:30 for cokes and fellowship, consisting of quiet games and group singing. At 11:00 the children engage in their own worship service, following a simple, but mean-

(Continued on Page 11)

"SHALL I FORCE MY CHILD TO GO TO SUNDAY SCHOOL AND CHURCH?

By J. Edgar Hoover

Yes, and with no further discussion about the matter, too. How do you answer Junior when he comes to the breakfast table on Monday morning and announces rebelliously, "I'm not going to school today?" You know. Junior goes!

Why all this timidity, then, in the realm of spiritual guidance and growth? Are you going to wait and let him decide whether or not he wishes to go? Quit your kidding! You didn't wait until you were old enough. You don't wait until he's old enough to decide whether he wants to go to school or not . . . to start his education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like Sunday School or church? That's an easy one. Just be consistent: "Junior, in our home we all attend Sunday School and church; that includes you." Your firmness and example here will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal and religious living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency if our mothers and fathers will take their children to Sunday School and church regularly.

—Southeast News

A Page for Young People Edited by Hubie Young

Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

The North Clayton Christian Church has initiated a Pilgrim Fellowship program and hopes to have an active and fruitful year.

The Sunbury PF has reorganized and made the following plans:

1. To improve our choir by urging all our youth members to attend.
2. To fulfil the twenty goals of the Pilgrim Fellowship.
3. To become better Christians.
4. To know God as revealed by Jesus Christ.

SANFORD P. F. REPORT

By Joy Thomas, Secretary

The Pilgrim Fellowship at Sanford Congregational Christian Church was reorganized in September with two groups meeting every Sunday night. Officers were elected and installed. They were as follows for the senior high group:

President, Sharon Shepherd; vice president, Jerry Stevens; secretary-treasurer, Joy Thomas; assistant secretary-treasurer, Donelda Draughn.

Junior high officers were as follows:

President, Bob LaRue; vice president, Debby Draughn; secretary-treasurer, Mary Lee LaRue; assistant secretary-treasurer, Billy Colebrook.

Each of these groups has three able counselors; those for the junior highs are Mrs. Pauline Gunter, Mrs. Charles LaRue, and Mrs. William Colebrook. Mrs. V. C. McIver, Mrs. William Parker, and Mrs. A. C. Burkhead are the senior high advisors.

Once a month the circles of the Women's Fellowship will serve supper to the young people. Plans are underway for a full program of interesting activities for the fall and winter. Both groups participated in the annual Workday for Christ, and the earnings from this project were dedicated at the morning worship service October 22.

The members of the senior high group are planning to invite a representative from Elon College to come and show films and talk about the college. They also plan to meet with the pastor once a month for an informal discussion period.

VIRGINIA VALLEY RALLY

By Leanna Sellers, Reporter

The Virginia Valley fall rally of the Pilgrim Fellowship met at Bethlehem church November 13, 1960.

The meeting was opened with recreation which was followed by a business meeting.

The main business was election of officers for the coming term. The following were elected:

President, Donna Ploss; vice president, John Sellers; secretary, Shirley Sellers; treasurer, Leanna Sellers; faith chairman, Ronnie Morris; action chairman, Ann Riley; fellowship chairman, Barbara Sutton; advisors, Rev. Mark Andes and Rev. Silas Madren.

A five o'clock supper was enjoyed by all present.

Following the supper, installation of officers was conducted by Rev. Robert Knowles.

David Andes, president of the Southern Convention Pilgrim Fellowship, presided over the business meeting.

Dorothy Lester, Ken Ferrell, David Andes, and Rev. Robert Knowles came from North Carolina to attend the rally.

A total of seventy-two people were present with advisors from thirteen churches. Several other interested adults were also present.

The Concord Pilgrim Fellowship sponsored a very successful community sing October 30.

HOLY NECK P. F.

By Mollie Holland, Reporter

November 13, 1960, the Holy Neck Pilgrim Fellowship held its regular meeting. It was honored to have as guests the Hodges Ferry Pilgrim Fellowship.

The group played several games to get acquainted.

Mollie Holland gave a report on the Evangelical and Reformed Church's heritage and history. This was done in accord with one of our annual goals.

Refreshments were served after the meeting.

We all joined together to sing from the "Songs From Many Nations," book. As a closing meditation, a Thanksgiving story was read by Martha Ann Holland, and Winnie Barnes led in prayer. The group closed with a friendship circle.

EURE P. F. HELPS UNICEF

By Nancy Rountree

The junior and senior PF'ers of the Eure Christian Church gathered at their church on October 31 for a weiner roast before they started ringing doorbells. After everyone had eaten, the group of thirty girls and boys was divided into groups and assigned to cars driven by parents of some of the children. Each car had a pre-arranged route which it would follow. When all the doorbells had been rung, everyone returned to the church to count the collection. A total of $30.00 was collected and given to our treasurer to be sent to UNICEF.

We think our Trick or Treat for UNICEF was very successful, and everyone enjoyed knowing that they were making many children happy.

Ten Rules For Teenage Christians

DISCOVER . . . God's will for your life through daily Bible reading, prayer and Christian service and strive to become "doers" as well as "hearers" of God's will.

ACCEPT . . . all persons, regardless of race, color, creed or economic status as children of God, remembering God's love for all mankind.

HONOR . . . and respect your father and mother and all who have authority over you, for in so doing you will be keeping one of God's commandments.

SEEK . . . the truth wherever you may find it. Do not be bound by the terms "conformity" and "non-conformity." Live according to the truth as you discover it.

PRESENT . . . yourself at all times and in all places as acceptable to God and His teachings. Reveal your Christian Principles in your daily life.

ATTEND . . . regularly the church of your choice and give allegiance to the God of your faith, always respecting the faith of others.

BE TRUE . . . to yourself and to all who put their trust in you.

MAINTAIN . . . an open mind and willing spirit, trying always to better understand the faith you profess.

HUMBLE . . . yourself in the sight of God and your fellowmen, for humility before God and men is the Christian attitude to develop.

DEDICATE . . . your time, talent and treasure to the high calling of God for your life, putting God first and self last.

— **Church World Press**

A Christmas Present For Your Church

Any individual or group that might be considering the purchase of a gift for the local church now or in the near future, will do well to consider the possibility of providing a piece of equipment that will be of benefit for years to come. Such an item is a new, compact miniature filmstrip projector made available by our national Bureau of Audio-Visuals.

Combining such features as an efficient cooling fan, a foolproof film threader, all aluminum housing for lightness and strength, and precision lenses for bright, sharp pictures, this projector is a wonderful investment.

By purchasing these projectors in lots of three each, the Southern Convention is able to secure them for sale at a savings of about $10.00 per projector and carrying case. Those who are interested in purchasing these or who desire further information, may write to Miss Ruth Dunn, Box 336, Elon College, North Carolina. Two projectors and cases are available now at $40.00 per set, and additional units will be ordered on request. If you prefer, you may order directly from the Bureau of Audio-Visuals, 1503 Race St., Philadelphia 2, Pa. and secure the projector and case for $47.95 plus postage.

HERE'S AN EDUCATIONAL RESOURCE! ! !

The Fifth Edition of the AUDIO-VISUAL RESOURCE GUIDE brings together classified evaluations of more than 3000 current, church-related audio-visual materials. This comprehensive guide is the most reliable source avialable for Christian educators, because the evaluations are made by nearly 1,000 Christian educators gathered in more than 60 committees across the U.S.A.

Containing an alphabetical listing by title, a topical index, and listings of producers and suppliers, the AVRG helps the user to locate and evaluate films and filmstrips for use in the educational program of the church.

A limited supply of the Guide is available at the Southern Convention Office, Box 336, Elon College, North Carolina. The cost is only $2.95 per copy. Be sure that your church has this excellent publication on its resource shelf.

YOUTH WEEK — 1961

"Into All the World Together"

Youth Week is a nation-wide observance by Christian youth in the local church and community, emphasizing youth work and unity in Christ. It is a program of the denominations working together through the United Christian Youth Movement.

The eighteenth annual observance in 1961 has as its theme: "Into All the World Together." The main purposes are: to help young people realize their responsibilities as churchmen and to help the church see the vital importance of its ministry to youth. Youth Week also serves to strengthen the unity of Christian youth throughout the nation and challenges young people to give active expression to their concern for people and churches around the world.

A YOUTH WEEK PACKET of helpful materials is available from the Southern Convention Office, Box 336, Elon College, North Carolina. Send your request and one dollar ($1.00) immediately as the supply is limited.

WHAT IS THE ANSWER?

Three thousand for my convertible,
Five thousand for a piece of sod,
Ten thousand I paid to be in a house;
A dollar I gave to God.
A sum to entertain my friends with endless chatter;
And when the world goes crazy mad,
I ask: "Lord, what's the matter?"
Yet there is one big question,
And for its answer I now search:
"With things so bad in this old world,
What's holding back my church?

Margaret Applegarth

Is This Like Yours?

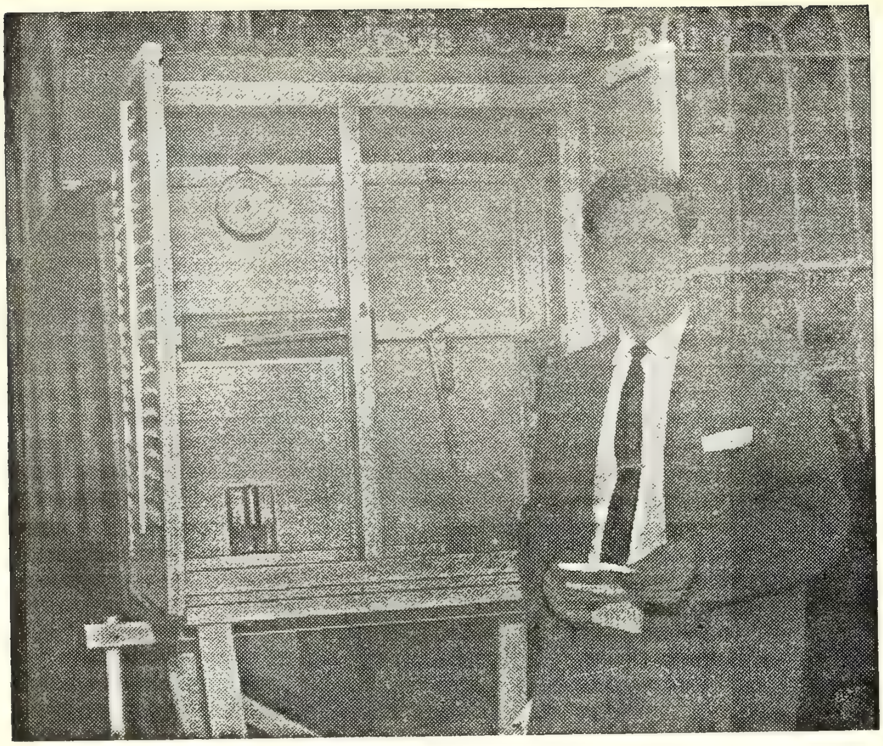
(Continued from Page 9)

ingful order of worship and a children's sermon given by the leader, Mr. Robert Knox. Mr. Knox tells us that the average attendance has increased to thirty children. The Junior Church follows the common Church School lesson theme for the quarter THE LIFE OF CHRIST, wherein the children have been studying Palestinian life and customs during the time of Jesus. Mr. Knox is assisted by Mrs. Ray Harden and Mrs. W. H. Ervin, pianist.

At 11:25 the children join Mrs. Roger Currie for Junior Choir. Mrs. Currie tells us about the newly elected officers for the group: Tate Scott, President; Carol Morris, Vice President; Dixie Harden, Secretary; Marcie Alling, Treasurer; Jan Morris, Librarian. They are practicing their Christmas music which are ancient carols. The Junior Choir is excited about the plans for Mr. and Mrs. Donald Fluke and Mr. David Hayes to accompany them on recorders, which are ancient instruments. Dixie Harden tells us about the 18 children who have had perfect attendance for Junior Church and Junior Choir for the month of October. At 12 noon the children join their parents.

I sincerely hope that you have enjoyed our visit through the church school.

Mrs. Shirley Davis,
General Superintendent
—**Durham Church**



NEW WEATHER STATION AT ELON

Prof. Dewey M. Stowers, who teaches courses in geography and meteorology at Elon College, is pictured above beside the louvered weather cabniet, main unit of a student-operated weather bureau which furnishes daily weather recordings and forecasts on the Elon campus this year. The student-operated weather bureau serves as a practical laboratory experiment for classes in the two sciences and also represents a real service to the Elon campus.

Our Christian World Mission

(APPORTIONMENT)

With this issue of the Christian Sun we conclude the Convention Office Report of Apportionment payments made on 1960 apportionment as of date. We express gratitude for all Churches in all Conferences who have sought to meet apportionment in full. We feel confident that churches having an unpaid balance will seek to complete payment by January 1, 1961 so as to be included in Annual and Year Book as Churches paying Apportionment in full. We would urge all pastors, treasurers, and churches to make this a matter of concern and prayer. So much depends on our faithful support of all the items of the Apportionment making up what we call Our Christian World Mission.

Clyde Fields, Supt.

WESTERN NORTH CAROLINA APPORTIONMENT PAYMENTS

January 1. 1960 — December 5, 1960

	Paid	Due
Albemarle	$ 1421	$ —
Asheboro	1753	—
Bailey's Grove	95	118
Pleasant Cross	315	93
Pleasant Union	539	104
Spoon's Chapel	261	—
Union Grove	397	62
Bennett	96	—
Pleasant Grove	959	—
Biscoe	35	62
Flint Hill (M)	220	—
Charlotte,		
Clanton Park	8	—
Eagle Springs,		
Big Oak	238	—
Ether	432	—
Franklinville,		
Patterson's Grove	—	100
High Point, First	222	444
Liberty	631	—
Pleasant Hill	1245	—
Smithwood	274	216
Pittsboro,		
Antioch (C)	135	326
Center Grove	—	50
Hank's Chapel	1435	—
Ramseur	626	—
Parks' Cross Roads	—	230
Pleasant Ridge	1038	—
Shiloh	—	311
Randleman	889	67
Robbins,		
Brown's Chapel	325	325
Providence Chapel	93	31
Sanford,		
Grace's Chapel	199	779
Northview	150	50
Zion	1095	29
Seagrove	400	196
Antioch (R)	—	311
New Center	—	247
Needham's Grove	459	—
Sophia	300	95
Flint Hill (R)	159	68
Troy, Shady Grove	—	359
Vass, Mt. Pleasant	372	—
TOTALS	$16816	$ 4673

VIRGINIA VALLEY CONFERENCE APPORTIONMENT PAYMENT

January 1, 1960 — December 5, 1960

	Paid	Due
Broadway, Mayland	$ 216	$ 221
Dyke, Mt. Olivet (G)	90	317
Edinburg, Palmyra	118	167
Elkton, Bethel	825	103
Mt. Olivet (R)	636	146
Harrisonburg,		
Antioch	700	—
New Hope	352	—
Keezletown, Beulah	95	—
Linville	507	184
Luray, Leaksville	937	—
Mt. Jackson,		
Wissler's Chapel	200	246
New Market,		
Wood's Chapel	100	346
St. David's Church,		
Joppa	146	—
Seven Fountains,		
Dry Run	240	151
Shenandoah,		
Mt. Lebanon	300	248
Newport	470	533
Tenth Legion,		
Bethlehem	911	—
Timberville,		
Concord	154	49
Winchester	1200	1774
High View,		
Timber Ridge	359	450
TOTALS	$ 8556	$ 4935

God's Gift Of Love

Background Scripture: Luke 2.

Devotional Reading: Luke 1:46-55.

Memory Selection: Thanks be unto God for his unspeakable gift. II Cor. 9:15

There is nothing new to be said about Christmas — it has all been said in Scripture and song and story and pageant, again and again. But Christmas itself is ever new. It comes with perennial power to soften human hearts, to open human purses, to stimulate unselfish human impulses, and to lift the human spirit, and to warm the human heart. And these NOTES will consist of a few random thoughts concerning the meaning and message of Christmas, in the hope that they will warm our hearts and lift our spirits.

Promise and Performance

Some six hundred and fifty years before Jesus was born in Bethlehem, Micah, a prophet, predicted that the Messiah would be born in Bethlehem. And that is, of course, exactly where he was born. But normally he would have been born in Nazareth — that is where his parents lived, and unless there had been some compelling reason for it, Joseph and Mary would not have thought of making the tiresome, hard journey of thirty-six miles to Bethlehem with Mary expecting to give birth to a baby at any minute. How come then that they did make the journey, and thus verily fulfil the ancient prophecy? Because a pagan ruler got it into his head that he wanted a census taken of the people. And according to the custom or laws of the day, a man was enrolled, not where he lived, but at his ancestral home. And because Joseph was "of the house and lineage of David" he had to go to Bethlehem, his ancestral home! ! Thus all unwittingly did Caesar Augustus help to fulfil God's plan and purpose! It is a shining example of how God uses not only his own people who know him, but even those who do not know him, to fulfil his purposes. And of course it shows that God is not slack concerning his promises. What he promises, he performs.

God and Common Things

God's concern with, and use of, the common things of life stick out all over this story. Joseph and Mary, humble Galilean peasants, ordinary folks; a stable or cave, for a "maternity ward" and a manger for a crib; no physician or even a midwife to usher the new-born baby into the world and no nurse to take care of the needs of the infant; shepherds, humble and lowly men, as the first callers to congratulate the father and mother on the happy event; an old man to compose the first song about him and to offer the first blessing over him. And all these simple and commonplace things and simple and unknown people in connection with the greatest event in history, indeed in connection with history's pivotal point! Surely it must mean that God is interested in humble folks, and uses ordinary things to fulfil his purpose. It is further pointed up by the fact that Jesus was reared in a humble home, lived a simple life, gave himself so completely to common folks. Let no man think that God is interested only in the folks of high estate; he is also interested in folks of low estate. And God can use ordinary things to fulfil his purpose and to glorify his name.

Crowding Out The Best

When Joseph and Mary came to the inn, there was no room for them, and they had to spend the night in a section reserved for the animals, clean to be sure, but not designed for folks and certainly not adapted to the event which was to take place. They were not turned away because of hostility — they were simply crowded out by the press of others who preempted all the room available. It is even thus today. To be sure there are some who leave Jesus out of their lives because of hostility. And some for other reasons. But by and large, Jesus is crowded out of life because of preoccupation with other things and too many things. Our lives are filled with so many things, many of them meaningless things, that we do not have time or place, or at least we think we do not have the time or place, for Christ. If that inn-keeper had known — ah, if he had known! — he would have found a place for the Christ Child. Think what he missed! Think what we miss because we leave Christ out of our lives, or because we crowd him off into a corner! The good is often the enemy of the best.

SUNDAY SCHOOL LESSON
DECEMBER 25, 1960
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Christianity A Singing Religion

Christianity is a singing religion. It has something to sing about! More than any other religion it has something to sing about! Many of the prophecies concerning Christ's coming were songs — most of the prophetic writings are poetry and many of them are songs. Mary sang before his birth. Angels sang at his birth. Simeon and Anna sang after his birth. And some of the world's most majestic and moving and immortal music has been written to celebrate his birth — to mention only a few: Handel's Messiah, Hark The Herald Angels Sing, O Little Town of Bethlehem, Silent Night, Away In a Manger, and many more. Both instrumental and vocal music have been used through the centuries to tell the good news about Jesus Christ's life and works.

Following The Gleam

The shepherds did not have many details about Jesus' birth. They were told that the sign should be a baby wrapped in swaddling clothes and lying in a manger. The Wise Men had only the light of a star to guide them. But in both cases these men followed the truth they knew and the light they had, and they found the Christ Child. Christians do not need to see the end from the beginning. They need only to follow the truth and the light they have — he that wills to do shall know.

Christmas and the Missionary Spirit

The "good news" which the angels made known to the shepherds, was to be **"to all people"**. And after they had seen the Christ Child, these same shepherds "made known abroad the saying that was told them concerning this child." We have here the genius of Christianity — the desire and the determination to share the good news about the Lord Jesus Christ with all people.

At Our Church Home For Children

Walstein W. Snyder, Superintendent

We have quite a long financial report this week, so it will use most of the space allotted to us here.

A good report it is, too, with many Thanksgiving offerings from churches and friends. 58 of our 204 churches have remembered us thus far with Thanksgiving offerings. These contributions, plus the ones from individuals and businesses total $8,615.91. We yet need $11,384.09 to reach our Thanksgiving goal of $20,000.00.

We have received two little boys into our Home since the last letter to you. They are Grover Beckley, age 7 and Darnell Beckley, age 9. They are fine, husky boys and we hope they will enjoy being with us and that we can provide a good Home for them.

Last evening our round of Christmas parties began. A large group from the Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Congregational Christian Church, visited us and brought gifts for everyone — including the staff members. Each child received a personal gift — a sweater, shirt, pajamas, costume jewelry, bedroom slippers, pocket book — and also a bag of fruit, nuts and candy. The Class also brought us three cases of canned salted nuts and two large bags of Eastern Virginia peanuts.

The children are looking forward to other parties and treats during the time between now and Christmas. We thank our many friends who remember us so graciously at this happy season of the year.

Melva Foster
Secretary

The history of Suffolk Christian Church was printed for the 100th Anniversary. It is "attractively bound, with a view of the chancel in the present sanctuary in full color on the cover, and containing some 20 pictures and more than a hundred pages of printed text." It sells for $1.50 per copy.

The 150th anniversary of the American Board was celebrated recently at the Suffolk church with a supper which about 200 men, women and children attended. The tables were decorated with globes and flags. A copy of the program prepared for the occasion by Mrs. George Alley may be secured by writing to Mrs. Ray Gordon, 812 Grace Street, Suffolk, Virginia.

REPORT FOR DECEMBER 5, 1960

MONTHLY OFFERINGS

Amount brought forward			$ 4,616.54
Virginia Valley Conference			
Bethel	$ 8.00	$ 8.00	
Eastern Virginia Conference			
Bayside	12.00		
Bethlehem (Nans.), S. S.	155.70		
Great Bridge	18.00		
Hopewell	20.00		
Portsmouth, Shelton Mem.	10.00		
Windsor, S. S.	149.15	364.85	
Eastern North Carolina Conference			
Ebenezer — Thanksgiving	121.03		
Fuller's Chapel — Thanksgiving	50.00		
Hope Mills — Thanksgiving	20.00		
Lee's Chapel, S. S. — Thanksgiving	26.00		
Mt. Carmel — Thanksgiving	35.00		
New Elam	12.00		
New Elam — Thanksgiving	20.00	284.03	
Western North Carolina Conference			
Hank's Chapel — Thanksgiving	25.00	25.00	
North Carolina and Virginia Conference			
Apple's Chapel	62.00		
Burlington, First — Thanksgiving	162.70		
Burlington, First	95.05		
Durham	56.02		
Greensboro, Palm St. — CHIP	25.00		
Greensboro, Palm St.	15.00		
Hines Chapel — Thanksgiving	80.00		
Howard's Chapel, S. S. — Thanks.	15.00		
Lebanon	16.00		
Mt. Bethel	36.00		
Shallow Ford — Thanksgiving	100.00		
Union (Va.)	79.00		
Union (Va.), S. S.	5.00	746.77	
Total			$ 1,428.65
Grand Total			$ 6,045.19

SPECIAL OFFERINGS

Amount brought forward		$11.109.35
New Hope Christian Church, Roanoke, Ala.	5.00	
Harrison Factors Corp. (dividend)	37.50	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Laymen's Fellowship, Christian Temple	10.76	
Little Creek Cong. Christian Church, Norfolk, Va. — Birthday Bank, Vacation Bible School and Special	47.15	
Men's Bible Class, Bethlehem (Nans.) Church	25.00	
Senior Women's Fellowship, Shelton Memorial Church, Portsmouth, Va. — Christmas Gift	10.00	
In Memory of Mrs. Elizabeth Bryan	5.00	
In Memory of Mrs. Lynn B. Whitted	5.00	
In Memory of Mrs. Elmer Donaldson	10.00	
In Memory of Mrs. Alma Leonard	10.00	
In Memory of W. P. Robertson	5.00	
In Memory of Mrs. Betty Barr Black	10.00	
In Memory of W. P. Johnson	1.00	
In Memory of Mrs. Berry	5.00	
In Memory of B. Matt Currin, Sr.	10.00	
In Memory of B. Matt Currin, Sr.	10.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	6.50	

In Memory of B. Matt Currin, Sr.	5.00	
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In Memory of B. Matt Currin, Sr.	10.00	
In Memory of B. Matt Currin, Sr.	5.00	
In Memory of B. Matt Currin, Sr.	10.00	
Thanksgiving Offerings:		
Dr. J. E. Rawls, Jr., Suffolk, Va.	10.00	
Moore Union Church (ENC)	47.18	
Mr. & Mrs. Elmer Kellam, McLeansville, N. C.	20.00	
Concord Cong. Christian Church (NCVA)	8.00	
Shallow Well Cong. Christian Church (ENC)	7.25	
Woman's Fellowship, Liberty Spring Church (EVA)	25.00	
Union Grove Cong. Christian Church (WNC)	52.46	
Central Cong. Christian Church, Norfolk, Va.	5.00	
Lynnhaven Colony United Church (EVA)	44.55	
Miss Thelma Morris, Alexandria, Va. In Memory of Mr. and Mrs. L. E. Morris	20.00	
T. M. Stroud, Greensboro, N. C.	10.00	
Spoon's Chapel Christian Church (WNC)	12.50	
Mr. & Mrs. H. R. Byrd, Newport News, Va.	25.00	
Cong. Christian Church, Sanford, N. C.	255.10	
J. E. Barlow, Graham, N. C.	50.00	
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00	
A Friend, Franklin, Va.	1.00	
Mrs. Laurin E. Leete, Portsmouth, Va.	30.00	
Cong. Church of Christ, Tryon, N. C.	52.04	
Dr. & Mrs. Arthur H. Perkins, South Weymouth, Mass.	10.00	
Melva Foster, Elon College, N. C.	10.00	
Mt. Gilead Christian Church (ENC)	27.25	
Salem Chapel Cong. Christian Church (NCVA)	20.15	
Clanton Park United Church, Charlotte, N. C.	41.55	
H. M. Holland, Suffolk, Va.	25.00	
Mr. & Mrs. Maurice N. Jennings, Burlington, N. C.	25.00	
Mr. & Mrs. Philip W. Faucette & Vickie, Brown Summit	10.00	
Mrs. James H. McEwen, Burlington, N. C.	200.00	
Mr. & Mrs. A. G. Mellberg, Jr., Elon College, N. C.	5.00	
Eure's Christian Church Sunday School (EVA)	72.81	
Pilgrim Bible Class, Greensboro, First Church	25.00	
Special Gifts	464.80	
Total		$ 2,064.55
Grand Total		$13,173.90
Total for the Week		$ 3,493.20
Total for the Year		$19,219.09

Ether Church Leader Passes

Ether Congregational Christian Church has suffered a great loss in the passing of their beloved Sunday school and church worker, Homer J. Cochrane, who died at his home November 25 after several months of declining health.

He had taught the adult Sunday school class for more than forty years. Not long ago the church honored him with a surprise service and trophy for his faithfulness.

He attended school in Biscoe and Chapel Hill. He was a school teacher, veteran of World War One, owner and manager of Cochrane Insurance Agency in Troy, and a charter member of the Historical Society of the Southern Convention. From early manhood he was interested in studying and teaching the Bible. He often led church services and gave sermons. He was Sunday school superintendent for many years, and had held all offices in his church. He was characterized by loyalty, duty, faithfulness, dependability, truthfulness and honesty. He was always on the side of right, and was a counselor of many in his community who sought his wisdom.

Floral tributes filled every available space in church the Sunday afternoon of his funeral, and the church he loved was filled to capacity with his friends, with perhaps as many more outside the building. The Revs. Robert Hultman and Hayes Ritter officiated.

A Friend

In Memoriam

BURTON

We, the members of Burton's Grove Ladies Aid Society, wish to pay tribute to the memory of Mrs. Nellie Stephenson Burton, who departed this life one year ago October 16, 1959. She was a faithful member of Burton's Grove Christian Church and of the society.

We extend to the family our sincere sympathy in their time of sorrow and adjustment and commend them to God the Father, knowing that they will find in him needed comfort and strength for all the coming days.

Mrs. Lucille Lanier
Mrs. Daniel Gay
Mrs. Catherine Brittle

MADREN

We, the members of the Woman's Fellowship of Bethel Congregational Christian Church, offer this tribute of love and esteem to the memory of our departed member, Mrs. Ruth Gilliam Madren, wife of our minister, the Rev. S. E. Madren, who passed away August 26, 1960, after a short illness.

She was a devoted mother and church member and a willing worker, having served as Friendly Service chairman for a number of years. We feel deeply our great loss.

She is survived by her husband, one daughter, five sons and six grandchildren. Two of her sons graduated from Elon College as ministers.

We extend to her family our heartfelt sympathy and pray God's blessing upon them.

Mrs. W. A. Hensley
Mrs. H. T. Hensley
Mrs. C. W. Putnam
Committee

Light Upon Our Path

By Richard K. Morton

A world of power requires light for its guidance and for the evaluation of its own actions. Near chaos results today, in many areas of our life, when the community electricity goes off, especially at night. We are dependent upon centrally supplied power.

Eye doctors and many others remind us of the harm done to our vision when we read and do other work with inadequate lighting. Accidents, too, are caused when bad spots, such as street intersections, are not properly lighted. Yet there are many areas still left in our country where, with great power lines available near by, people still use primitive lighting.

History provides us with many reminders that much light from God and man has been shed upon our way. There is no need to walk in darkness, no need to fall into the old pits which once were not guarded by lights or railings.

The contribution of Jesus Christ to our civilization is above all a contribution of light, upon the meaning and destiny of life. In him man sees what is meant by love, faith, service, eternal life, goodness. We learn best from and though and because of people—and his personalization of God is a vital enlightenment and stimulus for all our religious views.

What was it in him which made the Light? In part it was his unique love of and faith in his Father. It was his deeply spiritual life and his full identification with those he came to save. It was his illuminating of the ancient Scriptures and his fulfillment of them. It was his selfless service and his utter commitment to the task before him—his complete belief that it all led to something of the highest good and highest importance.

This light in and through Christ is one which completely uncovers the Way and goes with us all even unto the end of that Way. During this experience we find that many have placed lights along the way for our guidance, and many have told us what makes the best light and how lights may best be carried on our journey.

Today as we reflect upon our own personal situation and also upon conditions in the world, we realize that there is a vital need for our watching for light. We cannot hope to go far by walking in the darkness, as children of darkness. We must also do our share of putting up lights for the guidance of others. We must carry lights, too, as we go along. Sometimes a light—in figurative sense, a bit of affection, an idea, etc.—is all that is needed to change human nature and destiny and to elevate performance. Human nature can not only be changed—it can be ennobled and transformed. Many walk in darkness and fear, not even knowing the agencies, personal and social, which are available for their help. Maladjustment and mental ill heath are common and often go unheeded where counselling is neglected and the troubled can find no light upon their problems. Thus so many of us need so much "relaxation," so much that is really escapism and evasion and indication that our primary concerns are distasteful to us. We would not need so much relief from many activities if we were properly adjusted to them.

We are often troubled and misguided because, for one reason or another, we have deliberately chosen a minor, obscure, and unmarked road, bumpy and inadequate, over which we foolishly try to find our way.

WHENEVER WE TURN ON A LIGHT TOWARD GOD, WE ALWAYS FIND SOMETHING.

Whenever we are able to produce a light within us, it always illuminates more than our own lives. No one ever finds the way dark and forbidding who has discovered Jesus Christ as the Way. "If with all your heart ye truly seek him, ye shall surely find him." "Ask, and it shall be given you; seek, and ye shall find" "As many as are led by the Spirit of God, they are the sons of God."

The Holy Spirit is the agent by whom this light most fully comes to us and upon our way. Most people begin their Christian lives, their first awareness of Christian ideas, forces, and values, through some activity in association with the Holy Spirit.

Professor William Hordern, writing in his splendid small volume, "The Case for a New Reformation Theology", says this: "Perhaps the center of the Christian promise is the gift of the Holy Spirit (Luke 11:13; John 14:26) . Here the experience of the believer and the objctivity of the given revelation come together."

Jesus throws new light upon the value, powers, and goals of human life and its deepest rewards. In addition to all that this may do to life, it can change human motivation. By a definite process using spiritual and social and neurological functions one may revamp his need and value and happiness system. He needs more than a light friendliness or a pious code of generalities. We need to provide adequate channels through which the light of God is shed upon our path.

The Stanford University professor also points this out. "Attitudes come from an identification process—as we see ourselves as like another person." We may also say that better attitudes come as we are guided to compare ourselves with Jesus Christ or with others who have lived and worked in the light and who are capable of radiating it upon man's path. But one must be able to see this light. The Christian should be one who helps us to undertake transformations through spiritual and psychological and social engineering and who experiments to see how much light we can see, radiate, and use, as well as produce.

When we walk in this light which we have found, many wonderful results may come to pass. I. L. Heckmann, Jr., and S. G. Huneryager, writing in a textbook for students in business administration, "Human Relations in Management" say this: "When we learn more about how to motivate others, it usually calls for some change in us."

There is a Light for our path. We need to let it shine and to provide it for the paths of others. For indeed it is the Light of the World!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Miss Lila Newman 3-62

VOLUME 112 DECEMBER 20 [illegible] NUMBER 50

Christmas Carols

CHRISTMAS GREETINGS
From
The Southern Convention Office
Staff

Dear Friends:

Christmas Speaks of Children, Church and Christ.

Children feel the thrill and wonder of Christmas;
Children speak of home and family ties;
Children possess the responsive chords that
Christmas set to playing

Church calls us to worship;
Church calls us to "come, let us adore Him";
Church relates the eternal Christ to
The contemporary Christmas.

Christ is the heart of Christmas;
Christ is the Word made flesh and dwelling among us.
Christ put awe in the child, gave meaning to the Church, and
Transformed a pagan holiday into our beloved Christmas
Holy-Day.

To each one of you from each one of us, we say, "A Blessed Christmas and a Wonderful New Year"!

The Staff of the Southern Convention of
Congregational Christian Churches

Robert A. Knowles
Edna M. Fitch
Clyde L. Fields
Carey E. Andes
Ruth H. Dunn

Volume 112 Number 50

THE CHRISTIAN SUN

A religious weekly for the home ,published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Christmas Services Church Directory

At Burlington, First, a candlelight service was held December 11 with the chancel, youth and junior choirs participating; their special Christmas offering is to go to the new Edgewood United Church.

At High Point the church school program was held last Sunday evening at the parsonage; a family service will be held at Tomlinson School Christmas day at 10:30 a.m.

At Christian Temple, Norfolk, December 16 the church school program was presented, including a play by the senior high youth fellowship, "The Christmas Voice." December 18 was "white gift Sunday" in the church school. That afternoon the children presented a program centered around the nativity play, "There Was One Who Gave A Lamb." The climax will come at the candlelight communion service at 11:00 Christmas Eve. Christmas Day worship will be at 11:00.

At Durham the church school program was held last Sunday morning; a program of music by the junior and senior choirs will be presented Wednesday evening, December 21, followed by a Christmas party centered around a white gift service; Christmas day there will be a family service at 10:00 a.m.

At Elon College Community the young people of Hank's Chapel, Pittsboro, presented a play last Sunday evening under the direction of Sam White, Elon College student; caroling in the community followed. A service for use in the home Christmas day is being sent to each family.

At Franklin a service of carols and lights was held last Sunday evening; followed by caroling and gifts to shut-ins by Pilgrim Fellowship and then "open house" in the Fellowship Hall at 10:00 p.m. honoring homecoming college students. Wednesday evening the church school party is scheduled. Rev. and Mrs. T. J. Humphries will have their annual "open house" New Year's afternoon.

At Pleasant Ridge, Ramseur, a carol and candlelight service was held December 11, with the adult and junior choirs participating; a program will be given Christmas Eve at 7:00.

At Lee's Chapel, Sanford, a program will be given at the church Friday evening, December 23, with the Jr. Pilgrim Fellowship presenting "The Big Secret" and the Sr. P. F. group, "No Room in the Inn." Holy Communion will be a feature of the Christmas Day worship. "Family Night" will be held at 7:30 Thursday, December 29.

At Pleasant Hill, Liberty, a new bell rang in the advent season — given by Joseph Riddle of Burlington, it was installed in the new church tower by a group of the laymen. The church school program was given last Sunday evening; next Friday a party for the church will be held.

At Edgewood, Burlington, a play written by the pastor entitled "Joseph and the Nativity" will be presented Friday, December 23, at 9:30 p.m. Special music by junior and senior choirs and a candlelighting service will be features of the program. This will following caroling in the community and at the Elon Home for Children by the young people. A party for the entire church group was held December 16.

At Shelton Memorial, Portsmouth. the choir, under the direction of Mrs. Albert Steel, minister of music, presented "The Shepherd and His Lamb" at the morning worship last Sunday. That evening a program for the children of the church school was held. The junior and intermediate departments had a party at the parsonage the preceding Friday.

At United, Raleigh, a family night supper was held December 9, followed by everyone making decorations for the tree at church or home. The choir presented a cantata for the morning service December 11 entitled "The Glory of a Thousand Years." Special guest was Mrs. W. W. Jones. author of the text and tableaux. Manger service and party was held last Sunday afternoon with gifts for "adopted families." A candlelight and carol service will be held Christmas Eve at 11:15.

At Tryon the Women's Fellowship had a Christmas tea at the manse last Thursday afternoon; last Sunday all the church families shared in a pot luck supper and a party featuring carol singing and a visit from Santa Claus; next Friday the young people will go caroling.

At Union Ridge a cantata was presented last Sunday evening by the youth and senior choirs, with Mrs. Glenda Garrison directing the former and M. Z. Rhodes the latter

CHRISTMAS ACTIVITIES AT BEVERLY HILLS

Jean Crutchfield, Reporter

December 3 the Christmas season was officially opened at Beverly Hills Burlington, with the annual laymen's "Ladies Night" banquet. Turkey with all the trimmings was the menu. The forty couples present were entertained by a musical program given by the Master's Trio. J. U. Crutchfield president, presided over the short business session. Norman Burke introduced the trio and led the group in a closing carol.

On the following night, the Senior Adult Sunday School Class sponsored an old-fashioned "carol sing" in the church parish house. The program consisted of group singing and special selections from members of the adult choir.

The ladies of the church continued to be busy when the Women's Fellowship was entertained at another turkey dinner December 5, with Mrs. John W. Long as hostess. President Peggy Gregory presided over the business meeting. Jessamine Chauncey gave a most interesting devotion and program. She used the spiritual and humorous aspects of Christmas to point out how so many miss its true meaning. Instead of exchanging gifts, the ladies made an offering for CHIP.

Sunday evening, December 18, we had a candlelight song service with the junior and adult choirs in charge of the program.

The Yule season came to a close on Monday, December 19, with a visit from Santa Claus, which is an annual affair for the Sunday school.

Birthday Of The King

"Christians awake, salute the happy morn whereon the Savior of the world was born; rise to adore the mystery of love which hosts of angels chanted from above." So wrote John Byrom near the opening of the eighteenth century, and so have sung church people for more than two hundred years.

For about a century the words of Phillips Brooks have sung in the hearts of multitudes:

For Christ is born of Mary,
  And gathered all above,
While mortals sleep, the angels keep
  Their watch of wondering love.

O morning stars, together
  Proclaim the holy birth!
And praises sing to God the King,
  And peace to men on earth.

Time has come for us to remember the Birthday of the King. Celebration is in order.

"Who is this King?"
"The Lord, strong and mighty."

Many kings have arisen since the sweet singer of Israel sat upon a throne of dignity and worth. Some of them displayed their wealth and power; all of them down to our day have died, and most have been forgotten.

But among the wrecks of time a name still stands high in the thoughts and affections of multitudes in many parts of the world. His parents were distant relatives of David, but David's kingdom was long since in the discard before the Babe of Bethlehem found a cozy corner among the hay in a stable where cattle made their home, and wise men sought him out to present gifts and to worship him as the King of the Jews.

There is no decree that makes one give homage to him whose name stands above every name, and to whom ultimately every knee shall bow. Adoration, love and devotion go to him only from those who in the depth of their own hearts wish to worship that which is highest and best.

Christmas is still the Mass of Christ — the time when honest people stand in awe before the Miracle of all time, the birth of Jesus of Nazareth, God's Son, our Savior, and offer sacrificial praise to the Infinite who made himself humble as a child and so near like us that anyone of us can undertake to follow his example.

Let us never forget that Christmas is the Birthday of the Christ, the event from which all history is dated.

A Christmas Prayer

God of All Grace, Giver of Immortality, hear thou our prayer of gratitude on the Birthday of thy Son. We rejoice in the song of the angels; the hastening of shepherds to see a promise fulfilled strengthens our hope that our dreams will come true. We are thrilled with the story of Wise Men following a star until they found the Babe, and offered rich gifts. Joseph and Mary and the Baby stir our imagination, and tug at our heartstrings. For thy unspeakable gift, a gift with love overflowing to all men in all times and in all circumstances, we give thee hearty thanks.

Father of Us All, teach us how to accept thy Gift, our Leader, Lord, and Savior. Let not ignorance, selfishness, greed, fear, ancient habits, or any other sinful thing keep us from the joy of thy divine Presence at Christmas. We need thee always, but without thee at Christmas loneliness o'er whelms us.

Speak peace to thy warring world. We are ashamed that we have not learned how to live together in a world that is as good as ours, and the planet that has been visited by thy Son. Forgive us. Speak with a loud voice, O God, for we are so deaf to thy voice! We hear the explosion of bombs, the hum of cars, the roar of planes, and the terrific driving force of missiles, but thy voice, so still and calm, we seem not to hear. Make us to hear.

Our wise men seem so eager to center our thoughts on outer-space, on rockets to the moon, on stars that orbit the earth, on a possible visit to other planets, that we are bewildered. Make somebody wise enough to reveal to us inner-space that is filled with suspicion and hatred when love should dwell there; to learn how to live happily on the planet which was visited by thy Son; to get a new sense of delight as we look into the heavens that "declare the glory of God."

O God, Father of our Lord Jesus, come to us at this Christmas season with refreshing from on high, give us a new glimpse of what life can be when lived at its best, humbleness that will make us feel kinship with strangers and outcasts, time to be friendly, eagerness to make life beautiful, forgiveness like that which we wish for ourselves.

Because we love thee, O God, help us to make some gift at Christmas that will express genuine love — love akin to that which gave us Jesus whose Birthday we appreciate and celebrate. Amen.

NOTE:

Reverend W. B. (Chief) Fuller of Harrisonburg, Virginia, long time minister in the Southern Convention, died Friday, December 16. Funeral services were conducted Sunday afternoon.

About * * *

HOW A MAN DISCOVERED HIS DAILY CHRISTMAS GIFTS

On the night before Christmas the man dreamed that he would be among the millions who would not receive a gift the next day. He dreamed also that he saw an assembly of many noted personalities of the past whose accomplishments had advanced the welfare of mankind.

Many physicians and surgeons who had performed near miracles with their knowledge of medicine and the surgeon's knife were there. So was Hippocrates, the father of medicine. He was told that the profession he established was being pursued by men and women in all parts of the world.

Also present in the dream were Nicolas Appert, Gail Borden, and Louis Pasteur whose processes for the preservation of milk and other foods have added many benefits to the economy of all lands and saved the lives of millions.

Egypt's Heron and Scotland's Watt, two of the early pioneers in converting steam into power, were there and learned that their ideas had revolutionized the industrial world. Among the pioneers in electricity present were Cavendish, Ohm, Volta, Ampere, Faraday and Kelvin, whose names are now dictionary words.

Artists from many countries and of centuries stood before a great panorama showing the leading galleries of the world which displayed their masterpieces for the pleasure and culture of the people.

Among the early pioneers in aviation whom the dreamer saw were Joseph and Jacques Montgolfier who sent up in 1783 the first balloon. They were pleased to know that airports dotted almost every land, and the skies were filled with planes which they envisioned.

Alfred Lord Tennyson, among others who foresaw the coming of the airplane, was there. A little girl told him that her grandfather was a flyer in World War I, and that her father was a pilot in World War II. Her father, she also informed Tennyson, was one of the pilots who once dropped bales of feed to snowbound cattle on western grazing lands, and who was one of the pilots of the airlift who kept the West Germans from starvation during a Russian blockade. She read to Tennyson these lines from his "Locksley Hall":

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonders that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens filled with shouting, and there rain'd a ghastly dew
From the nation's airy navies grappling in the central blue.

Music floated in the air from many choirs rendering such heart-lifting songs as "Joy to the World", "Silent Night", and "O Little Town of Bethlehem". There was a scroll on which was inscribed the names of composers of hymns that had lived in the hearts of the people for centuries.

The dreamer awakened; it was early Christmas morning. There was laughter and the patter of bare feet as little tots descended the stairs. Neighbors were singing Christmas carols, and the village church bell echoed a song of the heavenly host over the Judean hills when the angels appeared to the shepherds on "the midnight clear".

. . . and suddenly the dreamer realized that foresighted men of the past had made it possible for him to have gifts of lasting value every day of the year — 365 Christmas gifts.

C. B. Riddle

This Interested Me

Emily C. Lester

One of the joys of life for me is reading. Nowadays opportunities to read do not come often enough. However, sometime during the Christmas season I hope to have time to do some re-reading of Christmas stories — The Other Wise Man, The Birds' Christmas Carol, Dicken's Christmas Carol, Christmas Without Johnny, as well as the biblical accounts of the first Christmas. And I hope to be able to do some reading in current magazines, just for enjoyment and relaxation.

As I have had opportunity this fall to pick up "secular" magazines and read a bit, I have been amazed at the number of "religious" articles in them — or articles related to the Church. Here are a few you may get information or inspiration from, if you have time during the Christmas holidays to "catch up" on a bit of reading:

"The Village That Lives By The Bible" in the November **Reader's Digest** is a true accouunt of an Okinawan village which is Christian because one missionary stopped there 30 years ago, leaving behind a Bible and two hymns.

"Stop Child Labor Now" in the November **Good Housekeeping** is a documented account of migrant farm labor practices in the United States. Some examples and pictures are from North Carolina. These are people whom our women help with their Friendly Service gifts.

"The Long Journey Home of Matthew Page" in the December 17 issue of **The Saturday Evening Post** is of especial interest to us because it pays tribute to educational opportunties for Negroes at Tougaloo College, one of our church-related institutions.

And in the December issue of **Cosmopolitan** Truman Douglass, executive vice president of our Board of Home Missions, takes "top billing" over such personalities as Garry Moore and Marilyn Monroe with his article, "What You Really Believe." In it Dr. Douglass offers four questions to help individuals discover their real beliefs.

These are merely examples from four "popular" magazines. You will find many more. Happy reading during the Christmas season!

Behold, there came wise men from the east to Jerusalem, saying,

"Where is he that is born King of the Jews? We have seen his star in the east, and have come to worship him."

Matthew 2:1-2.

At Christmas we let our minds go to the people of the "East" and share with them the worship of the Child who was born "King of the Jews." Pray for the missionaries, and the people whom they serve in Micronesia, Hong Kong, Japan, the Philippines (the "Far East") and in other places around the world.

Greetings From Mrs. Stagg

Mrs. L. W. Stagg, long-time worker in the Women's Fellowship of the Convention and in The Christian Temple, Norfolk, was hospitalized nearly two months ago as the result of a fall. After two week in the hospital, she was brought home in an ambulance, wearing a steel brace for her injured back. Early in December she began taking a few steps with help. Last week she began sitting up some and moving about with the aid of (as she says) "a staff like the prophets of old"!

Her friend, Phoebe McClenny Richardson, writes to say that Mrs. Stagg will be unable to send her usual greetings to her friends. Therefore, through the pages of the Sun she sends them wishes for "happiness and blessings in the Christmas season and hopes that the approaching New Year may be a good one for them."

The editor is sure he expresses the thoughts of the host of Mrs. Stagg's friends in the Southern Convention as he sends her their best wishes for a speedy recovery and a blessed Christmas season, in spite of her pain and difficulty in moving about. We salute a gallant lady!

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Majuro is an atoll of 33 islets in the southeastern Marshall Islands. Rong Rong School is located here.

January

11—**Rev. Charles-James Nice Bailey** was appointed a missionary of the American Board in 1959; he will serve in the revision and translation of the Marshallese Bible. A graduate of Harvard, he has studied at University of Basel, Cambridge University, University of Florence and has his S.T.B. degree from Harvard Divinity School. He has taught at the Episcopal Theological Seminary in Lexington, Kentucky.

12—**Rev. Anna Dederer** is a native of Germany where she was trained to be a missionary nurse. She went to Micronesia in 1935 under the Liebenzeller German mission. During the war she lived in a cave and an internment camp. After the war we assumed responsibility for German mission work and she joined our Board. In 1948 she left Micronesia for first time since going there from Germany, 13 years before. She studied at Andover-Newton and became an ordained Congregational Christian minister. She is head of the Christian Training School at Rong Rong; teaches English, science, home economics, organ, is in charge of the church program, and is the nurse for the school and village people.

13—**Rev. Eleanor Wilson** went to Japan as a missionary in 1925; served in Boston office 1933-36; went to Micronesia until World War II forced her home. Returning in 1946, she does evangelistic and educational work. She has written church school texts, helped build houses and schools, travelled thousands of miles in out-rigger canoe and sailboat and steam vessel. In 1950-51 she served as skipper of Morning Star VI, piloting it across thousands of miles of open sea. A story of her life, "The Lady Was A Skipper" was printed in 1956 and condensed in the Reader's Digest.

14—**Miss Ida May Woodbury** taught in Burma, worked with Goodwill Industries, and for 15 years supervised homes for aged persons. In 1958 she went for 3-year term as assistant to Eleanor Wilson.

Ponape is one of the largest and most fertile volcanic islands in the central Pacific; noted for ruins of prehistoric times. Ohwa Christian Training School and Pastors' and Teachers' Training School are here.

15—**Rev. and Mrs. Harold Hanlin** are often separated, for as Field Superintendent of the entire Micronesia Mission, his responsibility stretches 3000 sea miles! He also serves as Mission Treasurer and is translating scriptures into several languages. She teaches in government schools, specializing in Bible and music. They first became acquainted with Islands while he was on Navy duty.

16—**Rev. and Mrs. Tuck Wah Lee** are Hawaiians who came to U. S. mainland to study when he decided to be a minister. Graduating from Yankton and Andover-Newton, they went to Ponape in 1958 where they teach at the Pastors' and Teachers' Training School.

17—**Rev. Robert Simon** had his military service and was a businessman before deciding to go to Bangor Seminary and enter the ministry. He went to Caroline Islands in 1958 where he a teacher and minister.

18—**Rev. and Mrs. Chester Terpstra** served in Hawaii before going to re-open Ponape Station following World War II. They are involved in church and education work, for he is Director of Pastors' and Teachers' Training School and the Ohwa Christian Training School.

WORK AMONG THE CHINESE

19—**Although unable to work now in mainland China, Evangelical and Reformed missionaries work in crowded Hong Kong. Both Boards help train leaders through support to colleges in Hong Kong and Taiwan.**

20—**Rev. and Mrs. Earle Ballou** were made missionaries emeriti of the American Board May 17, 1960, after 44 years of service to China and the world-in-general. Neighbors in Vermont, he graduated from Yale and she from Middlebury; both graduated from Hartford; married 1916 and sailed for China. The Pearl Harbor attack caught him in Manila where he was interned for 2 years; Peking, 1946-48; then acting secretary of Board for China. 1950-59 he was executive secretary of Congregational Christian Service Committee. Upon "retirement" in 1959 he went to Hong Kong for Church World Service, then became China consultant for the National Council of Churches. She has been a teacher and maintained a fine home for her husband and four sons.

Hong Kong is a British Crown Colony, whose population has been swelled by refugees from China — from 600,000 in 1945 to 3,000,000 today. Institutions: Lai Chi Garden; Haven of Hope Sanatorium; Chung Chi College; Junk Bay Medical Relief Council. —Telfer Mook

21—**Miss Lucile Hartman** was born in China of missionary parents. When forced out in 1949 she went to Hong Kong to continue her missionary teaching; she teaches at Kowloon True Light School.

22—**Miss Gertrude Hoy** says, "America is the land of my fathers, Japan is the land of my birth, but China is the land of my heart." She began her missionary work in 1913 in China and served there until forced out by communists; then to Japan; 1958 she returned to Hong Kong as teacher in True Light Girls' School. She retired in 1960 after 47 years of faithful service.

23—**Rev. and Mrs. Glenn Schwerdt** are busy: She is housewife and nurse at Rennie's Mill Church Clinic; he is advisory pastor to Church of Christ, teaches Bible at Y.M.C.A. College, and is developing an agricultural mission program at Haven of Hope Sanitorium — which provides patients with fresh fruits and vegetables and gives needed work to desperate people who have turned to the Church for help.

24—**Dr. and Mrs. Walden Whitehill** are new medical missionary appointees to Hong Kong. He was member of Congregational Church in Marshalltown, Iowa; medical officer in U. S. Navy; resident physician at University of Colorado. They are appointees of Board of International Missions of E. and R. Church.

Missionaries At Work In Rural India

Andrew and Jane Mills, with their two little boys, live in the village of Kallimandayam, in a dry plain at the foot of the ghats, where the wind blows constantly, filling the air with red dust. Andy's work is that of an agricultural missionary. His major tasks right now are the location and digging of wells, cooperative farming and reclamation of land, and distribution of relief food supplies. But after a week-end with them in their simple home adjoining the church, we concluded that it is one thing to theorize about the task of the missionary in India today and quite another to cope with the immediate problems that confront you every morning on your verandah: One man is building a new and much better home, something to be commended, but he improvidently tore down the old one completely and began a new one without enough money in hand to finish the roof. Is there any possibility of a loan so he can finish before the monsoon rains set in? . . . Under Andy's direction, several men of the village have banded together into a "cow union," have set up a revolving loan fund and are for the first time actually able to own their own cows. Is there enough money in the fund at present, three others want to know, for them to join the union too and purchase cows? . . . A father comes bringing his little girl whose foot has been terribly burned. They have applied charcoal and ink, but it is not improving. Will Jane please tell them what they should do? . . . Another father, a widower of six months, arrives with his three little children from their village twelve miles away, hoping that there will be room for the two boys in the neighboring Christian orphanage. But the building is already crowded beyond capacity and some other solution must be found. . . A couple brings their baby, a clean pretty little girl, better nourished than many but with a painful sore as big as a teacup on her abdomen. Can they get help? . . . An attractive 16-year-old orphan girl, who has been through our school at Batlagundu, has applied for a place in teachers' training school. Fewer than one out of ten applicants can be taken, and she has been turned down. Her only relatives are aged and poor. What shall she do now?

Unless you live in rural India, we think it is quite impossible to imagine the kind and quantity of problems like this that rise with each day's sun, problems as yet unreached by government development programs but surely within the province of Christian responsibility and concern.

A Christmas Prayer

Give us the faith of innocent children, that we may look forward with hope in our hearts, to the dawn of happy tomorrows.

Rewaken the thought that our most cherished desires will be realized, the things closest to our hearts — that we may come to our appreciation of the limitless joys and bountiful rewards of patience, charity and sacrifice.

Give us faith in ourselves and faith in our fellow men — then the treasures and beauties of life that make men happy will spring from an inexhaustible source.

And at Christmas, when the hearts of the world swell in joyous celebration, let us cast aside the pretense of sturdy men and live, if only for a day, in the hope and joy we knew as children.

—Unknown Author
in Durham Newsletter

UNITED CONGREGATIONAL CHRISTIAN CHURCH

Portsmouth, Virginia
Old Suffolk Blvd. and Charlotte Drive

By Mrs. Claude B. Gore

The annual business meeting was held November 16, 1960, at which new officers for 1961 were elected, and new budget of $18,600 was adopted.

1960 was a very good year. We found that the 1960 budget was not only met in full, but $2,500 was spent on the church grounds and parking area over and above the budget.

On Laymen's Sunday, the laymen of the church had complete charge with a very good service.

On Women's Fellowship Sunday the women of the church took charge of the service. Mrs. Lowell Smoot was the speaker, and she did a very good job of it, too.

On these two Sundays, Mr. Smoot, the minister, became a regular member of the congregation, and I think he enjoyed listening for a change.

Eleven members were received into the church in October, and six during November of this year.

The Women's Fellowship of Apple's Chapel, Gibsonville, has recently mailed 100 pounds of clothing to Church World Service for overseas distribution.

Christmas Messages And Greetings

CHRISTMAS 1960

Dr. W. A. Visser 't Hooft

General Secretary
World Council of Churches
Geneva, Switzerland

Christmas has become everybody's festival. It is celebrated by Christians and non-Christians, it is celebrated in churches and cinemas, in offices and restaurants.

Is this not as it should be? After all the Prologue of St. John speaks of the light that enlightens every man. The Christmas fact is indeed a fact of universal significance, it has to do with the salvation of humanity, it is therefore everybody's business.

So far so good. But St. John speaks of the true light that enlightens every man. Christmas does not speak of light in general, not of the endless sequence of days after night or of summer after winter. It deals with the true, the genuine light that God sent and this light is Jesus Christ, God who comes in the flesh. If we celebrate Christmas on December 25th, this is due to the fact that in the early centuries this was the day of the festival of Sol Invictus, the Invincible Sun. And the Christians set their festival of the true light over against such nature worship.

Christmas is the universal festival. But only, if it remains the festival celebrating the unique intervention of God in history. Its true universality depends on its rootedness in the great deed of God in Jesus Christ.

The job of Christians is then not to say to the world: you have stolen our festival, this has nothing to do with you. Their job is to say: yes, this is your festival, too, but you can only celebrate it aright, if you recognize what it means: that the world, that you yourself are called to live by the light that is Jesus Christ.

The great promise of Christmas: peace in the world, peace in our families, peace in our hearts is for all those who will open their lives to the true light.

A new organ was dedicated at Pleasant Hill, Liberty, December 11 at the morning worship service. 'The Time of Friendly Greeting"is the last item on the Sunday morning bulletin.

THE INNKEEPER'S MISTAKE

J. Everette Neese

Earthly princes make their entrance into the world amidst the comforts of lavish splendor, while their subjects await with bated breath the announcements that a prince has been born. But when Jesus of Nazareth, the Son of God, came into the world, only a few humble shepherds and wise men were aware that the King of Kings had been born. He whose Name is above every name; He who was the Prince of Peace and the pride of heaven, was wrapped in cast-off rags and laid in an oxen's stall "because there was no room for them at the inn."

Today the question comes to us, why did not the innkeeper make room for Jesus? In later years when His fame had spread throughout the land and He walked through Palestine, feeding the hungry, healing the sick and raising the dead, the innkeeper probably reproached himself and said, "Why did I not make room for Jesus that night long ago?"

At the moment he had his reasons just as many today offer excuses for not making room for the Son of God in their hearts. But the innkeeper fumbled his opportunity. How many of us have missed the great opportunity of surrendering our wills to the Savior and following and serving Him?

Probably the innkeeper was too busy to be bothered with Jesus. Furthermore, it could have been that he was not expecting the Christ to come to his inn. He undoubtedly could see no profit in patronizing Him. And, possibly, he did not recognize who He was.

At this glorious season of the year it would be well for us to examine our own hearts to see whether the reasons that the innkeeper may have contrived are applicable to our own spiritual lives. Is there a "no vacancy" sign over our hearts or are we really eager not only to get into the spirit of Christmas, but to receive the Holy Spirit through yielding our lives to Jesus Christ.

—Richmond Newsletter

CHRISTMAS THEN AND NOW

George D. Alley

I have lived just long enough to be able to remember a typical "old-fashioned" Christmas. How different it was from a modern one, of the kind we will probably experience in 1960!

Thirty years ago, and more, Christmas came quietly . . . with only subtle hints that it was on its way. Radio was still a novelty, and television a far-off dream. So, there were no loud voices to jangle the nerves (even before Thanksgiving!) with the commercial cry, "I'm doing my Christmas shopping at Robert

A Week Before Christmas

Guy H. Veazey

One week before Christmas I sat all alone
Reflecting sweet mem'ries of friends I had known.
The days are fast flying and Christmas is near,
A time to count blessings and be of good cheer.

"Merry Christmas" to strangers and friends that I love,
Remember the blessings that come from above.
"Old Santa" is glad to bring comfort and cheer,
To banish all sorrows and dry every tear.

One often remembers the days that are past,
And many impressions that always shall last.
We can't know the future, nor what it may bring,
We can trust the Savior and merrily sing.

Our Savior was laid in a manger at birth,
His love and His mercy now fill all the earth.
He wants men to serve Him wherever they are,
And ever be led by the Heavenly Star.

CHRISTMAS ..... is remembering

Bethlehem where the Hope of all the world was born.

Light of the Star which led the Wisemen to the place where the baby Jesus lay.

Emmanuel, meaning "God with us" — the name given to Jesus.

Sheep on the hillside that lay whiter than snow,

Shepherds watching them long, long ago.

Isaiah's prophecy of Christ's birth fulfilled.

Noel which the angels first sang.

Gifts of love, mercy, hope, peace, patience, humility and understanding which He brings to all who accept Him.

Star of Bethlehem which lights the way to guide us to the perfect peace.

"Sing, sing for Christmas

Welcome happy day

For Christ is born, our Savior,

To take our sins away."

Ed and Edna Bresko

Hall's this year" . . . no implications that the best way to assure a "white" Christmas was with the gift of some expensive, porcelain-covered kitchen appliance . . . no din of "Rudolph The Red-nosed Reindeer" or of "Santa Claus Is Coming To Town" played on records already worn and scratchy from last year's season!

In the relative quietness of that earlier season for proclaiming the glad tidings of our Saviour's birth found us placing our emphasis in other places: in the church, and in the heart . . . for this was, most of all, a sacred time, and it was easy for us to believe that its celebration belonged, primarily, in these places. Gradually, we were lifted up to high moments of worship when it became our clearest purpose to sing praises to God for the unspeakably precious gift of his Son. Somehow, all of this was done without fatigue and without frustration. Rather than ever feeling that we would be glad when it was all over, we were hopeful that it would never end! Things always seem this way to us, on the inside, when they are not over-done, or crassly done, on the outside. To sum it up, the season was such that the sense of love and warmth and joy became increasingly contagious. It was all so real that we could see it in the air!

We should be grateful, of course, that Christmas is still kept, today, no matter how vastly different the keeping may now be. We should be even more grateful that it is possible to keep Christmas, in the Church, and in the heart, as properly as ever before, despite the sometimes raucous, selfish way it is observed around us. A deep concern for the spiritual possibilities is still quite enough to shut out the haste, the noise, the cheapening of its holiness. And, if we may do this, even for a moment, then we know that we may do it again and again if we will.

Whether your memory enables you to recall what I have here attempted to describe, or not, it will be my prayer that each of you in this holy time will know the real spirit of Christmas in your Church and in your heart. And, quite beyond this, it will be my prayer that God will so richly bless you, one and all, that the warmth and love and joy of these special days will abide with you throughout all the new year.

—**Suffolk Newsletter**

CHRISTMAS 1960
A REAFFIRMATION OF FAITH

Robert A. Kimball

Christmas 1960! What does it mean to you? There are many who are looking forward to the day with keen anticipation and joy

For in the celebration of Christmas we reaffirm our faith in Christ and the purpose for which He came into the world. Christ is the Prince of Peace waiting, as ever, to be born in the hearts of men.

We must look forward to a better day when the song the angels sang that first Christmas night will become a reality, and the world will experience "Peace on earth, good will toward men."

We must work and pray for that day. We must keep the Spirit of Christ alive within us, whatever happens in the world. For only as the Spirit of Christ rules men's hearts and the nations' policies shall we be able to achieve a more Christian world.

Celebrate Christmas this year! Make it more meaningful than ever before. Find joy in making Christmas happier for those in need, sing old carols, read again the Christmas story, and consider its meaning for today.

Let Christmas be your reaffirmation of faith in a better world to come!

—**Burlington Newsletter**

CHRISTMAS FAMILY WORKSHOP

"Christmas is Jesus' Birthday" was the theme for the family workshop at First, Greensboro, December 11

Each family made and filled a Christmas stocking to be taken to a shut-in, a child in a hospital, a child at our Home for Children, or a migrant child.

Salad, dessert and a drink were furnished for 25c and each family brought sandwiches. Following the supper the seventh grade church school class presented a play, "The Little Shingle Nail."

At Rosemont, South Norfolk, there will be a midnight candlelight communion service Christmas Eve. Rev. John G. Truitt, Jr., pastor of South Norfolk church, will give the communion meditation, entitled "Lonely at Christmas."

A Page for Young People Edited by Hubie Young

Youth Faces The Future

Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

220 Bedford Place
Suffolk, Virginia
December 13, 1960

Dear Southern Convention PF'ers,

Once more we draw nigh to another Christmas. By the time you read this, nearly all the schools will have closed, and we shall all be involved in the busy hub-bub of last minute Christmas shopping. It seems that everyone, even the most strict, are captured by the spirit and feeling of Christmas. Hardly anyone escapes the feeling of fellowship and reverence which is inevitably characteristic of Christmas. We all have a desire to be friendly and to help all those whom we know to be in need.

But how do we fulfil this desire? Some of us do nothing for others at Christmas or at any other time during the year. To these, Christmas is merely a time of giving and receiving presents and cards. Sometimes we don't even read the cards which we send to and receive from our friends. We also spend so much time in thinking about the presents which we are to receive, that we give no thought to the presents which we buy for others. Although the giving of presents and the sending of cards at Christmas should be expressions of friendship, how many of us really make them such?

Let's all work this year to make this Christmas one of the most significant in our lives. Let's all read the Biblical story of Christmas, and inspired by this, let's do our best to make this Christmas an inspirational experience for all those with whom we come in contact. A friendly gesture, a smile, a note on a card — all these can help Christmas mean more to others. Let's try this year to share a Merry Christmas with all our friends.

Now let me, your youth page editor, wish you all a Merry Christmas and say that I hope that your New Year will be filled with joy.

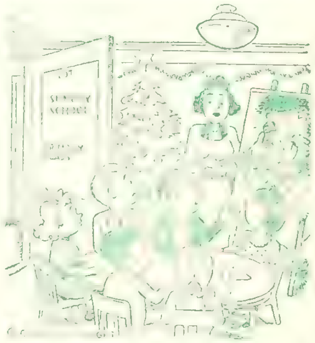
Sincerely,
Hubie Young

WHO BURNED THE FIRST YULE LOG?

Ancient Celts and Teutons had a huge log to celebrate the turning of the wheel of time. This festival happened to fall at the same time as the later Christmas season. The log was called the Log of Houl . . . later, the Yule Log.

Church Chuckles

by CARTWRIGHT



"What does a picture of camels have to do with Christmas, Miss Standifer? I thought Santa Claus always used reindeer!"

Sometimes the beauty of the true Christmas story threatens to be buried beneath too much commercialism . . . too much emphasis on Santa Claus. Few would wish to wholly banish this jolly gentleman so treasured in children's hearts. But neither should he so dominate this holy holiday as to rob it of its precious Christian meaning.

CHRISTMAS PRAYER

Let not our hearts be busy inns,
  That have no room for Thee,
But cradles for the living Christ
  And His nativity.

Still driven by a thousand cares
  The Pilgrims come and go;
The hurried caravans press on;
  The inns are crowded so!

Here are the rich and busy ones,
  With things that must be sold,
No room for simple things within
  This hostelry of gold.

Yet hunger dwells within these walls,
  These shining walls and bright,
And blindness groping here and there
  Without a ray of light.

Oh, lest we starve, and lest we die,
  in our stupidity,
Come, Holy Child, within and share
  Our hospitality.

Let not our hearts be busy inns,
  That have no room for Thee,
But cradles for the living Christ
  And His nativity.

Ralph Spaudling Cushman

WHY IS HOLLY HUNG AT CHRISTMAS?

There is a very old legend that it was from a holly bush that God first spoke to Moses. And after that, it was holly that sheltered Christ from the enemies who hunted him. For that, holly was given the privilege of staying green all winter. Its red berries were thought to signify the blood of the sacrificial lamb. Thus, when you hang a holly wreath at home, you may be sheltering the spirit of Christ.

Old Christmas Legends And Symbols

In Spain, children hide their shoes in bushes for the three kings (Wise Men) to fill with presents.

In the Netherlands, St. Nicholas, dressed as a bishop, carries a big bag of presents. He arrives on a white horse. The children prepare for the visit by putting out hay for the horse.

In France, Pere Noel, or Father Christmas, wears a long robe and a pointed cap edged with white fur. He places gifts in stockings and shoes that are left near the chimney place.

In Scandinavian countries, the Christmas elf, Jule Nissen, adds fun to the Christmas season. The children put out bowls of rice pudding for him. They also put out sheaves of wheat for the birds' Christmas.

Candles and their light represent the "light of the world." In ages past, torches, lamps, and fires were used to celebrate joyous occasions and festivals. Candles were notched and used to tell time long years ago.

In Mexico, young and old gather for a happy time of singing and games. The breaking of the pinata concludes the fun. The pinata is a huge piece of pottery made to represent an animal, a fruit, or a flower. It is filled with small gifts and candy. The children are given big sticks and are blindfolded. They take turns in trying to break the pinata with the sticks.

In Scotland, no housewife leaves work unfinished during the Christmas season. No one goes to bed before midnight on Christmas Eve. Every home is ready to serve any wayfarer who passes by. The fire is not allowed to go out all night. Bad elves would be sure to dance in the ashes! Communities celebrate with bonfires, dancing, and music on Christmas Eve.

In England, the yule log is brought from the woods on Christmas Eve while jolly songs are sung. The procession halts in the kitchen. Members of the family take turns sitting on the log so that all may have good luck throughout the coming year. Then the log is put into the fireplace. A bit of the last year's yule log is also placed there and lighted with tapers. The flame starts the new log burning and the Christmas festivities begin.

Stars are used at Christmas time because the Wise Men were guided by a star to the place where Jesus was born.

Red and green are color symbols of Christmas. Poinsettias, holly, and other evergreens popular in the Christmas season have promoted these colors.

Manger scenes may have been used first by St. Francis of Assisi. More than 700 years ago, he had a farmer build a miniature manger at Christmas time. St. Francis filled it with straw and added painted figures of the Baby and Mother, the ox, the ass, the shepherds, and the three kings.

Bells are symbolic of the joyous announcement of the birth of Christ. In medieval times, on Christmas Eve, church bells tolled as they did for the dead. This was to warn the devil of the imminent birth of Jesus. At the stroke of midnight after an hour of ominous tolling, the bells rang joyously.

Stockings as containers for Christmas gifts are traced to an old story. Santa Claus dropped some gold coins in a chimney one night. Instead of falling into the hearth, the money dropped into a stocking that had been drying by the fireside. Since then, Santa is expected to fill all the stockings he finds by the fireplaces on Christmas Eve. In some sections of Europe, shoes are placed for St. Nicholas to fill.

WHY THE CHRISTMAS TREE?

Ancient Romans trimmed evergreen trees at holidays. This carried over to early Christian homes. But the first tree decorated especially for Christmas was set up in Strassburg, Germany in 1604. Over two centuries later, the lovely custom travelled to England, when Queen Victoria married German Prince Albert. From England, it came to America.

WHO GAVE THE FIRST GIFTS?

People say the three wise men were first to give presents. For many centuries, though, gifts at the Christmas season were almost always for royalty, given as tributes by local subjects. The first Elizabeth of England expected her subjects to give her enough new clothes and jewelry to furnish her in high style until the next year!

Santa Claus was brought to America by the Dutch settlers. He was then pictured as a pale-faced bishop in ancient robes and called Saint Nicholas after a fourth century Christian who was known for his generosity in giving to the poor, especially to children. In Clement Moore's poem about the night before Christmas, St. Nicholas evolved into a plump, jolly old man with a sleigh and eight reindeer.

Reindeer, also featured in Clement Moore's poem, frequently symbolize Christmas. More recently, Rudolph, the red-nosed reindeer has become popular. The poem about Rudolph was originally written by Robert L. May for his little daughter. Later the poem was set to music and it is now enjoyed by children each Christmas season. Rudolph, the popular reindeer with a nose that ligts up, is frequently a part of outdoor displays of Santa Claus.

THE LITTLE STRANGER

A poor woodcutter lived in a cottage with his wife and two children. The harder the woodcutter worked, the less money he seemed to have. His wife and children had very little to eat.

One Christmas Eve, they were seated at the table eating supper. A terrible storm raged outside. There came a soft tapping at the door. The woodcutter's wife opened the door. There stood a child.

"Please let me in. I have nothing to eat and no place to go," said the poor child.

"Come in, dear child," said the wife. "We will share our food, and you may sleep in a warm bed."

After dinner, the children said a prayer, thanking God for their warm house, their loving parents, and food. Then, they all went to bed.

In the night, Mary, one of the children, wakened. She heard a beautiful song. She looked outside and saw the little child. He was standing in the snow singing with a throng of angels. The child said to Mary, "I am the Christ Child. I shall bring you a blessing for being kind to a stranger. This little fir tree by your window will be my sign."

Since that time, Christmas has been a time when children receive gifts and Christmas trees gleam [illegible]

The Gospel Of The Son Of God

Background Scripture: John 1:1-14; 20:30-31

Devotional Reading: I John 1:1-8.

Memory Selection: **But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life thru his name.** John 20:31.

SOMETHING ABOUT THE WRITING AND THE WRITER

We begin today a study — one has to stretch his imagination a great deal to think that many Sunday school attendants will **study** — of the Gospel according to John. It is different from the other three Gospels, which gave the words and works of Jesus, in that it gives more of **an interpretation** of what Jesus said and did. It is concerned with three vital and pivotal questions: (a) Who was Jesus Christ, simply a good man, a great prophet, or the Messiah, the Christ, the promised Saviour, the Son of God? (b) What difference does it make how we regard him? Is our attitude toward him an acid test of our character? How does belief in him affect our lives and destinies? And (c) Has there been sufficient evidence for us to think of Christ as our Saviour, and do we have enough testimony to warrant us to put our trust in him as Messiah and Saviour? All this is summed up in the words of the Memory Selection. Just before he wrote these words, the author said in a rhetorical figure that if he should try to write about all the things Jesus did there were so many of them that he supposed "even the world itself would not contain the books that should be written." **"But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life thru his name."** What are these things about which he writes? (1) What Jesus said. (2) What Jesus did. (3) What Jesus was, the impact He made upon those who knew him best. Here is evidence enough that this man Jesus was the Christ, the Son of God. If a man who reads and studies the Gospel according to John does not believe that Jesus is the Christ, the Son of God, he will never believe it.

As to the author, tradition has it that he was John, the beloved disciple, one of the "inner circle". It was written perhaps toward the end of the first century when John was an old man. Out of his memory, his reflections, and his experience, he wrote what is regarded as "the most spiritual gospel" and one of the greatest pieces of literature of all time.

SOMETHING ABOUT TODAY'S LESSON

The first eighteen verses of the Gospel of John are what is called the Prologue. It is a kind of introduction to the whole Gospel. In it he is trying to make "a point of contact" between himself and his readers. Recognizing the influence of Greek thinking and philosophy on the life of the day, he bridges the gap between them in a profound but simple way. The Greeks believed that the creative, cohesive force behind and beneath the world was the "Logos" or the "Word." John says that what the Greek philosophers called the "Word" the Christians called "Christ." Christ was the Eternal Word. The Prologue presents him as **eternal, personal, divine.** In Jesus, God came down to earth and dwelt among men — "the Word became flesh and dwelt among men, and men beheld his glory. And as many as received him, to them gave he power to become the sons of God."

SUNDAY SCHOOL LESSON
JANUARY 1, 1961
By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

At First, Greensboro, Christmas parties were held for children in kindergarten, primary, lower and upper junior classes at the church December 17, while the nursery classes had their parties during the Sunday school hour last Sunday. That afternoon the junior, youth and senior choirs presented a candlelight carol service. This was followed by "open house" in the Fellowship Hall. College students home for the holidays joined the P. F. group in caroling afterwards.

SALLIE SUE'S FIRST REAL CHRISTMAS!

Mrs. C. M. Wicker

Once there was a little girl — well, not so very little and not so very big either. Her name was Sallie Sue. She was very pretty with golden hair and eyes of blue.

This was a very big year for Sallie Sue. It was her first year at school, and she had been put into a different class at Sunday school. Yes, now Sallie Sue was 4 plus 2 — How old are you?

This was the very best time of all, Sallie Sue thought one day as she played, for Christmas would soon be here. Sallie Sue thought a lot about Christmas that day as she played with her dolls and helped her Mother make cookies in the kitchen.

"What is Christmas, anyway?", she finally asked her Mother. Her Mother told her the story of the first Christmas when Jesus was born in Bethlehem in a manger.

Sallie Sue had heard this wonderful story many times before at home and at Sunday school, but this time it seemed even more special. She thought about it all week as she played with her toys and sometimes out in the cold air, and even sometimes at school.

She was very busy buying gifts for her friends and her Mother and Father. She had so much fun! It is so nice to give to those you love. And then she understood! Why that's why God sent Jesus to us — because he loved us. That was the nicest gift of all.

Next day was Christmas! Oh, she could hardly wait! ! !

When her Mother and Father came downstairs the next morning they saw Sallie Sue. She was not busy opening her gifts as they thought she would be. Instead she was looking up at the Manger they had fixed with the little baby Jesus in it and they could hear her singing: "Happy Birthday, Dear Jesus, Happy Birthday to you!"

Then they knew this was the very best Christmas ever for Sallie Sue.

They hope it will be your very best Christmas, too. **—Northview Star**

What Christmas Means To Me

Mrs. L. C. Wicker

Christmas is the celebration of the birth of Christ. We should celebrate it with joy, for it is the birthday of a Saviour. To many people Christmas is a time of drinking and a time of throwing wild parties; to many people Christmas is a time to take a trip or to take a rest from their jobs; to small children Christmas is the season of the year when a jolly, fat man from the North Pole comes down the chimney to fill their stockings with candy and toys; to many people Christmas is a season when a green tree is cut down and brought into the house and decorated, or the time when candles are lighted; to some people Christmas is the time when gifts are exchanged; to many people Christmas is just the twenty-fifth day of December.

To me Christmas is a renewal of a lonely cold night of nearly two thousand years ago when certain shepherds on a distant hill saw one bright shining star over a little town called Bethlehem; to me Christmas is a renewal of a dark cold night when three men knelt before a manger filled with straw; to me Christmas is the celebrating of the birth of Christ.

—Northview Star

At Concord, Elon College, the Christmas program was given Sunday evening December 18, with caroling in the community following. Supt. Clyde L. Fields conducted a communion service there Sunday morning, December 11.

The Christmas Promise

When the Christ Child was born
in Bethlehem of Judea, long years ago,
three kings rode out of the East on their camels,
bearing gifts to him.
They followed the star and
at last they came to the manger,
where he lay, a little, new-born baby.
Kneeling down, they put their gifts beside him,
gold, frankincense, and myrrh.
Then the kings
rode away to the East again,
but before they went
they whispered and promised to worship
the Christ Child.

Helen Hall, Jr. P. F. Member, Lee's Chapel

Attend Church Christmas Day

Christmas At Winston

At United, Winston-Salem, many events made the Christmas season meaningful: December 11 at 7:00 p.m. there was a candlelight service in which the "Copy Cat Christmas Story" (published in the Sun a year ago) was used; "Open House" was held at the parsonage December 18, and that evening a pageant was given at the church followed by a Christmas party, which included Mexican pinatas (see page 11), and then the group went caroling; Christmas day there will be no church school and at 11:00 the families are invited to come dressed "informally" (cowboy suits and all!) — a reading of J. B. Phillips' "The Angel's Point of View" will replace the usual sermon and then all will share in the birthday cake following the singing of "Happy Birthday, Dear Jesus." The Pilgrim Fellowship was responsible for church decorations. Suggestions for home observance of Advent were sent to each family.

No Room At The Inn

Yet if his Majesty, our Sovereign Lord,
Should of his own accord
Friendly himself invite,
And say, "I'll be your guest tomorrow night,"
How we should stir ourselves, call and command
All hands to work! "Let no man idle stand;
Set me fine Spanish tables in the hall,
See they be fitted all;
Let there be room to eat,
And order taken that there want no meat.
See every sconce and candlestick made bright,
That without tapers they may give a light.
Look to the present: are the carpets spread,
The dais o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place."
Thus, if the king were coming, would we do,
And 'twere good reason too;
For 'tis a duteous thing
To show all honor to an earthly king,
And after all our travail and our cost,
So he be pleased to think no labor lost.
But, at the coming of the King of heaven,
All's set at six and seven:
We wallow in our sin,
Christ cannot find a chamber in the inn,
We entertain him always like a stranger,
And, as at first, still lodge him in the manger.

-Author Unknown
In Richfield, Ohio, Newsletter

Congregational Christian Church Home For Children

ELON COLLEGE, NORTH CAROLINA

Rev. W. W. Snyder, Superintendent

December 20, 1960

Dear Friends:

As we find ourselves now in the midst of this Yuletide Season, we at The Children's Home would like to say "Thank You" for all you have done for us this year.

We would like to say thank you for what you have done all through the year. For your many remembrances, for your visits to our campus, for all your efforts to make life a little more enjoyable for the boys and girls who live here at the Home.

We also want to say thank you for the special gifts that we have received from you during the Thanksgiving Season. As most of you know, this is our only opportunity to make a special appeal to our churches in the Southern Convention. Whether we can do an adequate job with our children depends a great deal on the giving during this season. For it's during this period that we hope to get enough to help us through the lean months of the summer.

Then too, we want to say thank you for the gifts that we will be receiving during this Christmas Season. Many of you remember our work with gifts of money toward the total program, others of you remember individual boys and girls with gifts of clothing and toys.

Last week we were quite thrilled to receive $180.00 Christmas gift from The Stanley Congregational Church, Chatham, New Jersey. Part of the letter from the Director of Music of the church reads, "Last Sunday, December 4th, an Inter-Church choir here in Chatham presented Handel's 'Messiah' at which time an offering was taken for the Congregational Christian Home for Children. This performance was given in order to carry out the original intentions of Handel himself, who performed this work for the benefit of the Foundling Home in Ireland." How our hearts are lightened by such kindness and generosity!

For everything, thank you so very much!

When you read this on December 20, most of our boys and girls will already have left us to spend Christmas in some individual home. Those that have not left will go by the 23rd. All of our children this year will spend Christmas in some individual's home. Several of our children will go beyond the bounds of our Convention. One will go to Georgia and two to Alabama. You will be interested to know that the two who are going to Alabama are two boys who played on the Police Club's football team this fall and visited with the Burlington team at Bessemer, Alabama. These two boys were liked so well by the families with whom they stayed that week-end that they have requested that they be allowed to have them for their entire two weeks Christmas vacation.

So you see, as expressed in our picture, we have to say "Thank You to all our friends everywhere."

May yours be a most joyous Christmas and the most prosperous New Year possible!

W. W. Snyder

THANK YOU
TO ALL OUR FRIENDS
EVERYWHERE

Children in one of the three buildings at our Home for Children express the gratitude of all for the gifts which assure them of home and opportunities.

SOMETHING TO THINK ABOUT

Dear God:

Last year I made a pledge of $5 a week to help carry on your work in the church. I felt confident I could pay it because that is only 3% of my salary, but I received a reminder from the church that I had not paid my pledge and I thought I had better make an explanation direct to you.

Shortly after I had made the pledge, the Christmas bills came in. I will admit that I overextended myself on Christmas gifts but, as you have no doubt heard nice presents are expensive in this time of inflation. I did intend to put in a little extra gift for Christ on His birthday but after buying for all the others on my list, I just could not afford it.

After Christmas I had to get up some additional money on my income tax. Last year I got a nice raise in salary and that put me in a higher tax bracket. Also, my exemptions were limited this year because there was no sickness in my family. Also, being moved up in my company naturally we needed to increase our standard of living in order to keep pace with the others. As you know, that cost money.

I had not intended to get a new car but nearly everyone in my salary bracket did get a new one last year and I did not want to appear cheap.

Having a new car, our family got the travel fever. There were a number of weekend trips. That was why we missed church so many Sundays. And we had a lovely trip during our vacation. There are many new luxury-type motels now which we enjoyed thoroughly.

After the summer vacation it was school again and you know how expensive that is. When I was a kid I felt lucky to get one new pair of shoes and one new pair of trousers, but these days it takes a lot of clothes. I want my children to dress nicely. Surely you don't blame me for that. And my wife needed a new coat. Since nearly all the women in our set have furs, I wanted her to have one too. Lord, have you priced mink lately?

Now that Christmas is just around the corner again, I can see now it will take all the spare money I have to get all the gifts on my list. I don't want to be cheap about Christmas because that would take all the joy out of it. After all, You gave us Christmas and want us to make a happy occasion out of it.

So you can easily see, Lord, I just can't pay my church pledge now. I want You to know, however, that just as soon as I can I am going to pay it and I might even increase it. You have been mighty good to me. Please do not think I am ungrateful.

In fact, my wife and I have even talked of tithing. As soon as we get the kids through school and the house paid for we will be in shape to tithe and will gladly do it. That ought not to take more than ten years.

And another thing, Lord, in the future You can expect to see us in church more often. Also, we want to take part in the other church activities. But we are still young and we know there will be many years ahead when we can catch up on our church work.

In the meantime, thank you Lord for being so good to us and I want You to know we love You.

Your Devoted Friend

(The above was printed by Dr. Charles Allen in the Atlanta Journal and Constitution. It comes to us via Rev. J. Everette Neese.)

The Nativity

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

To you, this night, is born a child
Of Mary, chosen, mother mild;
This little child, of lowly birth,
Shall be the joy of all your earth.

Ah, dearest Jesus, holy child,
Make thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for thee.

Glory to God in highest heaven,
Who unto man his son hath given,
While angels sing with pious mirth,
A glad new year to all the earth.
—Martin Luther

The Shepherds

In the lonely midnight,
On the wintry hill,
Shepherds heard the angels
Singing, "Peace, good will."
Listen, O ye weary,
To the angels' song,
Unto you the tidings,
Of great joy belong.

Tho' in David's city
Angels sing no more,
Love makes angel music
On earth's darkest shore;
Tho' no heav'nly glory
Meet your wond'ring eyes,
Love can make your dwelling
Bright as paradise.

Tho' the child of Mary,
Sent from heav'n on high
In his manger cradle
May no longer lie,
Love is King forever,
Tho' the proud world scorn;
If ye truly seek him,
Christ your King is born.

Theodore C. Williams

The Wise Men

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly mangerbed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek thy mercy seat.

As they offered gifts most rare,
At the manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.

—William C. Dix